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THE HOMILETIC REVIEW.

VOL. XII.—JULY, 1886.—No. 1.

REVIEW SECTION.

I.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

By GEO. D. ARMSTRONG, D.D., NORFOLK, VA.

NO. IV.

THE “Higher Criticism,” as expounded by its “more advanced” advocates, assumes, as a fundamental principle, that Christianity, in the form in which it exists to-day, is the product of a purely natural development. As Darwin, in his hypothesis of the evolution of organic nature, admits that there may have been “some one or more primordial beings,” of the origin of which he does not undertake to give any account; so the advocates of the Higher Criticism seem to take for granted the existence of some germs of truth, which came, possibly, from God; but these furnished a mere starting-point for the purely natural evolution of all we now know as Christianity.

Professor Crawford H. Toy, of Harvard University, in his *History of the Religion of Israel*, writes:

“The facts that have come to our knowledge make it probable that all the ancient or national religions originated in the same way, and grew according to the same laws. The differences between them are the differences between the peoples to whom they belonged. Up to a certain point in their development they are all alike, and then they begin to show their local peculiarities. Of the earliest stage in the growth of Israel's religion, the fetishistic, we know nothing; when we find them in Canaan, they are polytheists, like their neighbors—that is, they had separated the Deity from the objects of nature, and regarded these last as symbols of the Godhead. Thus, much of their religious career belongs to the general history of ancient religions. We are more interested in the succeeding development, which may be dated from the time of Samuel. In this we may note the two following stages: 1. There was a period of *conflict* between polytheism and monotheism, extending from Samuel to the Exile. . . . 2. There was the period of religious *law*—that is, the effort to order man's life in accordance with the will of God.”—(*History of the Religion of Israel*, pp. 148, 149.)

Referring to the Scriptures, particularly the Pentateuch, he writes:

“The Jews regarded it as *the Book*, the Tora (instruction on law), the founda-

tion and essence of their religion. But these five books were not written all at once; their composition extended over several centuries. From time to time the traditions of early times (Abraham's, Isaac's, and Jacob's) were committed to writing; this began as early as B. C. 800, or perhaps earlier. Then the accounts of the Creation and the first fortunes of the human race were probably learned from the Babylonians during the Exile; and all these stories were put together to form the book of Genesis. Similar traditions concerning the march from Egypt through the wilderness to Canaan constitute the historical part of Exodus and Numbers. At the same time collections of law were being made. About B. C. 750 or 800 some man wrote down a little law book, including in it the chief civil and religious laws of that time. More than a century later (B. C. 622), the legal part of Deuteronomy was composed. After this, other usages came into existence, and were set down in books. As the idea of the Temple-worship expanded, the priest would make new prescriptions. So, finally, the books of Leviticus and Numbers, and the account of the Tabernacle in Exodus, were written. Then some one—perhaps Ezra—brought all this material together, and the Pentateuch was formed. And, inasmuch as Moses was looked on as the great law-giver, all of it was ascribed to him.”—(*The History of the Religion of Israel*, pp. 90, 91.)

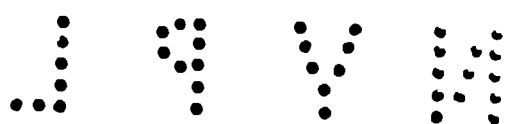
According to this account, Christianity and the Scriptures—which are a record of its history and doctrine—are purely human productions, and all immediate Divine interposition is thoroughly eliminated. Their inspiration, if admitted at all, is simply the inspiration of human genius: the Pentateuch is inspired in the same sense that Shakespeare's Hamlet is, and in no other. Christianity, in its present form, is the product of a natural development or evolution. Its history furnishes a complete parallel to that of the Origin of Species, as taught by Darwin and others.

Herbert Spencer, in his late work, “Progress, its Laws and Cause,” lays down, as a principle of the widest application, “That the law of organic progress is the law of all progress. Whether it be in the development of the earth, in the development of life upon its surface, in the development of society, of government, of manufactures, of commerce, of language, literature, science, art, this same evolution of the simple into the complex, through successive differentiations, holds throughout.”—(*Humboldt Library*, Vol. II., p. 234.) And, as he teaches in another part of his work, the evolution is a purely natural process.

Huxley gives expression to the same idea in the words:

“The constancy of the order of nature has become the dominant idea of modern thought. To persons familiar with the facts upon which that conception is based, and competent to estimate their significance, it has ceased to be conceivable that chance should have any place in the universe, or that events should depend upon any but the natural sequence of cause and effect. We have come to look upon the present as the child of the past, and as the parent of the future; and, as we have excluded chance from a place in the universe, so we ignore, even as a possibility, any interference with the order of nature.”—(*N. York Lectures on Evolution*, Lect. I.)

The “Higher Criticism,” as Dr. Toy interprets and applies its principles, would make the history of Christianity different in no impor-



tant particular from that of the "Origin of Species," according to Darwin, or the history of government, manufactures, commerce, language, etc., according to Spencer and Huxley. Their relation is that of parallel lines. They are each and every one, as they exist to-day, the products of a purely natural evolution.

Darwin published his "Origin of Species" in 1859. In the twenty-seven years which have since elapsed, evolutionists have found it necessary to modify the hypothesis as propounded by Darwin, in order to make it harmonize with facts which further investigation has brought to light. In this particular the fate of the hypothesis of evolution has been but that of almost every other hypothesis which has ever attained to the dignity of an accepted theory in the scientific world. Seldom or never has a theory appeared full-formed and complete at the beginning.

At an early date Huxley found it necessary to modify the original hypothesis in so far as its postulate of evolution by insensible gradations, and through long ages, was concerned, and to substitute therefor, at least in some instances, "saltative evolution," as it has been called; *i. e.*, evolution by leaps, great changes wrought at one and the same time. Later on he found a further modification of the original hypothesis necessary. In view of the geological fact that "certain existing species of animals show no distinct signs of modification or transformation, in the course of a lapse of time vastly greater than thirty thousand years," in his New York lectures, delivered in 1876, he writes:

"Facts of this kind are undoubtedly fatal to any form of the doctrine of evolution which postulates the supposition that there is any intrinsic necessity, on the part of animal forms which have once come into existence, to undergo continual modification; and they are distinctly opposed to any view which involves the belief that such modification as may occur must take place at the same rate in all the different types of animal and vegetable life. The facts as I have placed them before you, obviously, indirectly contradict any form of the hypothesis of evolution which stands in need of these two postulates."—(*Lect. II.*)

This second modification of the original hypothesis is far more serious than the first, inasmuch that it admits that the law of evolution is possibly not a universal law of nature.

A further modification of Darwin's original hypothesis has lately been proposed by Grant Allen, in his two very interesting volumes, "Vignettes from Nature" and "The Evolutionist at Large," republished in this country three or four years ago. Grant Allen is the only evolutionist, in so far as I know, who has ever attempted to carry this hypothesis with him out into the field, and apply it in detail, to explain the phenomena there presented, and then given the results of this attempt to the public.

One of the conclusions to which this attempt at a practical use of the hypothesis of evolution has led Grant Allen, I will give the reader in his own words. Referring to the woodrush, he writes :

“Our fields are full of such degenerate flowers, with green or brown corollas, sometimes carefully tucked out of the way of the stamens, so as hardly to be seen unless you pull them out on purpose; for, *contrary to the general belief, evolution does not by any means always or necessarily result in progress and improvement. Nay, the real fact is that by far the greater number of plants and animals are degenerate types—products of retrogression, rather than of any upward development.* Take it on the whole, evolution is always producing higher and still higher forms of life; but, at the same time, stragglers are always falling into the rear as the world marches onward, and learning how to get their livelihood in some new and disreputable manner, rendered possible by nature’s latest achievements. The degraded types live lower lives, often at the expense of the higher, but they live on somehow; just as the evolution of man was followed by the evolution of some fifty new parasites, on purpose to feed upon him.”—(*Vignettes from Nature, Art. II.*)

Respecting the crab, which he considers a degenerate lobster, Allen writes :

“The crab, on the other hand, lives on the sandy bottom, and walks about on its lesser legs, instead of swimming or darting through the water by blows of its tail, like the lobster, or the still more active prawn or shrimp. Hence, the crab’s tail has dwindled away to a mere useless historic relic, while the most important muscles in its body are those seated in the network of shell just above its locomotive legs. In this case, again, it is clear that the appendage has disappeared because the owner had no further use for it. Indeed, if one looks through all nature, one will find the philosophy of tails eminently simple and utilitarian. Those animals that need them, evolve them; those animals that do not need them, never develop them; and those animals that have once had them, but no longer use them for practical purposes, retain a mere shrivelled rudiment, as a lingering reminiscence of their original habit.”—(*The Evolutionist at Large, Art. VI.*)

According to Allen, it is this “lingering reminiscence”—this “historic relic” of a tail—which makes it clear that the crab is a degraded lobster.

This conclusion of Grant Allen, if it be accepted by scientists—and it seems to be supported by the same sort of evidence that other conclusions embodied in the hypothesis of genetic evolution are—will seriously modify that hypothesis. Evolution, in its latest phase, as this may be called, will be a very different thing from evolution as Darwin taught it. If retrogression is as frequent as upward development; if evolution downward from the lower end of the animal kingdom takes place as frequently and as rapidly as evolution upward from the upper end, as illustrated in the contemporaneous evolution of man and the “fifty new parasites to feed upon him”—then the true starting-point of that kingdom is to be sought, not in “some one or more primordial forms,” as Darwin taught; or some “low speck of protoplasmic matter,” as Huxley supposes; but in some animal form halfway between the two extremities—some one of the lower Sauria, or higher fishes, if we take Darwin’s evolutionary genealogy of man as our guide in determining this matter.

Whether such evolutionists as Huxley and Spencer will care much for the hypothesis in this, its latest phase, we do not know. Certain

it is, it can no longer be used for some of the purposes to which they have hitherto applied it.

Let us follow now the lead of these eminent scientists in our study of the evolution which the High Criticism, as expounded by Dr. Toy, postulates for the Christian religion. As Grant Allen has carried the hypothesis of genetic evolution out into the field, and used it to explain existing phenomena as they there presented themselves; and Huxley has taken it into the past to explain the phenomena of geological history—so let us take the hypothesis of the evolution of Christianity out into the world to-day and back into the past, as authentic history makes that past known to us, and use it to explain the facts which present themselves. It may be that we shall find that the hypothesis of the evolution of Christianity will be found to require as serious modifications as that of genetic evolution has.

Turning to the examination of the world, as it exists to-day, we find peoples in every possible condition as to religion, from the half-naked savages of Terra del Fuego, who seem to have little or no idea of God, and no religion, not even the fetishistic, to the highly civilized Christian peoples, who worship the one only true God, himself a spirit, and, therefore, to be worshipped in spirit and in truth. Respecting the Fuegians, Darwin tells us: "These poor wretches were stunted in their growth, their hideous faces bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant, and their gestures violent. Viewing such men, one can hardly make one's self believe that they are fellow-creatures and inhabitants of the same world." In all this, the Fuegians do not stand alone among the peoples of the world. The Digger Indians of North America, the Weddas of Ceylon, and the natives of Van Diemen's Land, are little, if any, better off than they. How has this state of things come to exist? Have we in the Fuegians a specimen of primeval man? Have they existed as they now are for the many centuries during which man has been an inhabitant of the earth? If these questions be answered in the affirmative, we must modify this hypothesis of the evolution of religion as commonly stated—as Huxley has Darwin's original hypothesis of genetic evolution—and admit that evolution in religion is not a law of universal application—that there is no intrinsic necessity in man's nature by the evolution of religion. And then comes up the perplexing question: What has caused the evolution of religion in some peoples and not in others?

Turning now from our examination of the present to a study of the past, the fact at once arrests our attention, that none of the people of the world appear to remain long stationary. The Anglo-Saxon people of Great Britain and America for several centuries have been steadily advancing in a Christian civilization. This, on the one hand; and on the other, "Nothing in the Natural History of man can be

more certain than that, both morally and intellectually, and physically, he can, and he often does, sink from a higher to a lower level. This is true of man, both collectively and individually—of men and of societies of men. Some regions of the world are strewn with the monuments of civilizations which have passed away. Rude and barbarous tribes stare with wonder on the remains of temples, of which they cannot conceive the purpose, and of cities which are the dens of wild beasts.”—(*The Duke of Argyll's Primeval Man*, p. 156.) Respecting the Ancient Egyptians, M. Renouf writes: “It is incontestably true that the sublimest portions of the Egyptian religion are not the comparatively late results of a process of development, or elimination from the grosser. The sublimest portions are demonstrably ancient, and the last stage of the Egyptian religion, that known to the Greek and Latin writers, was by far the grossest and most corrupt.”—(*Hibbert Lectures*, p. 119.)

Here, then, we find in the religious world a state of things precisely similar to that which arrested the attention of Grant Allen in the natural world, and we see not how—if we adopt the hypothesis that the present is the product of a natural evolution from the past—we can escape a conclusion similar to that to which Allen comes, viz.: “That, contrary to the general belief, evolution in religion does not by any means always or necessarily result in progress and improvement. Nay, the real fact is, that by far the greater number of the existing religions of the world are degenerate types—products of retrogression, rather than of any upward development;” and the further conclusion seems inevitable—that the true starting-point of the evolution of religion is to be sought, not in the no-religion of the Fugeans, or the first glimmerings of fetishism of the Digger Indians, but somewhere about halfway between that and the fully developed Christianity of Great Britain and America. And then the perplexing question comes up, How did primeval man come into the possession of a half-developed Christianity?

The hypothesis of a purely natural development of religion in this form—and incontrovertible facts shut us up to its acceptance in this form, if we accept it at all—will hardly please such critics as Dr. Toy. Certain it is, it can no longer be used for the purpose of getting rid of a primeval revelation from God to man.

II.—SYMPOSIUM ON THE “NEW THEOLOGY.”

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. V.

BY REV. J. B. HEARD, OF ENGLAND.

AUTHOR OF “OLD AND NEW THEOLOGY,” “TRIPARTITE NATURE OF MAN,” ETC.

“THE new chemistry has displaced the old. The New Theology is fighting for its life; and now comes the new political economy, and

asks that the science of that name, sometimes described as 'orthodox,' be required to show cause why it should not abdicate in favor of another claimant." This expression of a recent writer in *The Century* magazine describes the noteworthy fact that a battle between new and old is raging along the whole line of thought. In pure science we have two chemistries contrasted as new and old; in that mixed region, where science meets life, we have the old and the new political economy confronting each other.

In the same way we find the contrast of old and new running into theology. There is the new theology fighting for its life, as this writer describes it, and the old claiming, in the same way, to be "orthodox," simply because it is old.

We should begin by setting aside such question-begging phrases as "old" and "new." They prejudice the very point in question. After all said, neither novelty nor antiquity supply any just criterion of truth. Some minds are Athenian, and ever on the look-out for something new. Others are Asiatic in their reverence for the past; their laws must be like those of the Medes and Persians, which alter not.

But the temperament which is most averse to truth is that which, Tertullian-like, calls in prescription as the short and easy mode of disposing of a new opinion. It is enough that it is new, to lead them to pronounce that it cannot be true. The current tradition of the doctors of the Church was against it; therefore, it is out of court. This is that abuse of the argument of authority which the New Theology has most to fear from.

The true childish mind of the East, cradled in authority, rocked in a blind reverence for antiquity, may be passed by. It is as remote from the modern mind as the East is far from the West. But it is the keen and lawyer-like intellect of a Roman rhetorician, such as Tertullian, which we have to complain of.

It was this Veuillot of his day, this self-chosen champion of orthodoxy, this layman, more cleric than the clericals, who set up authority as a bar to inquiry, and appealed to an antiquity of a century or so as a prescription against any aspect of truth with a fresher gloss of novelty than that which he held. "Tertullian," it has been well observed, "was a lawyer before his conversion to Christianity, and the legal attitude is everywhere apparent in his writings. He was always the advocate, holding, as it were, a brief for Christianity, as he understood it; not concerned so much for the truth as for overthrowing the adversaries that rose up against it. From this point of view, the Church's faith was its property, and the aim of heresy was to weaken the Church's sense of security arising from long possession. Hence the receipt of dealing with the heretics was the legal argument that the Church had a presumption in its favor, springing from long

and undisputed possession, which constituted its prescription against all new claimants. Or, to drop the figure, heresy is simply self-will, and is instigated by philosophy—the one source of evil against which the Church must always be on its guard.”

Never was the irony of events more striking than in the lapse of Tertullian himself into heresy. His Montanism is quite irreconcilable with an external Church authority, but it is another instance out of many of the falsehood of extremes.

The extreme subjectivity of his later opinions was a reaction against the hard, external view of the Church as the *malleus hæreticorum* which he had adopted in his earlier years. But the Tertullian temper passed on to others against whom this reproach of lapsing into heresy has never been cast. In Cyprian, who stood in much the same relation to Tertullian that Origen stood to Clement of Alexandria, the principle of submission to Church authority stood out in full-blown distinctness. Later still, in Augustin, we meet with the full maturity of the argument for authority and antiquity. With Donatists on one side, and Pelagians on the other, this great champion of Latin authority held no truce. They were outside the Church, and consequently beyond the pale of salvation. Whether as schismatics in discipline, like the Donatists, or doctrinal heretics, as the Pelagians, they were alike excluded from the visible Church.

The Latin Church, handing on in this way the traditions of the old Roman rule of authority, soon set up a different standard of orthodoxy from that of the Eastern Church. This is one of the well-known contrasts of Church history. The Greek Church was “orthodox”; the Latin “Catholic.” The two terms connote distinctions far deeper than they denote. The orthodox laid stress on true conceptions of the Person of Christ; the Catholics on the work of Christ in the redemption of mankind. “God was in Christ reconciling the world to himself.” The orthodox Church of the East laid stress on the first half of the text; the Catholic Church of the West on the latter half. Hence it is that all controversies in the East turned on the person of Christ; those of the West on the doctrines of grace.

It is unnecessary to pursue these contrasts further, as we have now reached the point where we may see how the old and new theologies diverge from each other.

What we mean by the Old Theology is all contained in the teaching known as Augustinian. This Old Theology is often identified with Paulinism, at one end of the chain of Church history, as it is with Calvinism at the other end. There is thus a sense in which Augustin may be said to link present and past together. Augustin reaches hands across the gulf of sixteen centuries which divides between Calvin and Paul. But it is easy to show, had we space for the discussion, that Augustinianism is as much a distorted version of

Paulinism, as Calvinism is, in its turn, of Augustinianism. As theology is the scientific or formal expression of a spiritual truth, so it borrows the form in which its conceptions are cast from the ruling ideas of the age in which it grows. Hence it is that the Latin fathers are uniformly forensic; their theology being a transcript of Roman conceptions of jurisprudence.

The God of the West is a governmental God. He is, in His essence, transcendent over the universe, which He governs and upholds by general laws, which are not so much the expression of His Being as the manifestation of His will. To the East, on the other hand, God is immanent in the world; and life and all its forms are the successive manifestation of His Being. "In Him was life, and the life was the light of men." This is the true ground of the Incarnation—its "sufficient reason," as Leibnitz would call it—in the preparation of the Gospel, or the successive manifestations of the Logos up the ascending scale of creation from the monad to man.

To the West, on the other hand, the Incarnation was only a means to an end. It was the condition of redemption, and so it is argued out in "*Cur Deus Homo*" of Anselm. But in the East the Incarnation was the end itself, the climax, of many successive manifestations of the Logos in nature and in man.

It is these contrasts between East and West which explain what we mean by the distinction between "Old and New Theology." The phrase Old and New is misleading, as it overlooks the fact that, behind the old, there is a theology older still. What we describe as New Theology is nothing more than a reaction against a reaction. We might employ the argument of Horace, who asked, in his day, what was the exact age which gave antiquity to a poem, and so exalted it into a classic, "*excludat jurgia finis*." If tested in this way by the calendar, what we now call the Old Theology was a novelty in the fifth century. If we take the one as Alexandrian and the other as Augustinian, the so-called "New" Theology is at least two centuries more primitive. We have to thank Professor Allen, in his Bohlen Lectures on the "Continuity of Christian Thought," for bringing this point out into full distinctness. The soundest German thinkers tell us that in Philosophy "we must get back to Kant"; so we join with Professor Allen in saying we must get back to Clement and Origen as the true teachers of a theology which is at once more primitive, and also more abreast of the best thoughts of our age.

In this sense, "Professor Allen's work on the "Continuity of Christian Thought" is the most solid contribution to the settlement of a dispute between Old and New Theology, which to some seems trivial, since it turns apparently on a question of priority. If this were all, we should not care to circulate such question-begging epithets as new and old. We should confine ourselves to the single

point, Which of the two is the truest transcript of the Divine mind, as revealed to apostles and prophets? But it is some satisfaction to know that, tested even by the claims of antiquity, the immanent theology of the Alexandrian school is both older in itself, and also nearer to apostolic teaching, than the current theology of the West, which, dating from Tertullian and Cyprian, reached its fullest development in the writings of Augustin. The more explicitly we draw out the details of Alexandrian theology, the more fully it harmonizes with what is now known as the New Theology. Both set out from the same starting-point of a God immanent in the universe; and this immanence of Deity is the ground of our belief in the Incarnation, and the only rational solution of an otherwise insoluble mystery—the indwelling of Godhead in manhood in the Person of Christ.

It is here, too, that the true reconciling point is to be sought between science and faith.

The last word of modern science is that God is not a God far off, but very near. He is the *anima mundi*, the *natura naturans*, the formative principle, which all we call matter is the form, and mind the force by which that form takes shape. *Licht, Leben, Liebe*, which was Herder's triad, is the scale of three successive manifestations of God. As Light, God is the fountain of force in the inorganic world; as Life, God is the source of organism and growth; as Love, God is the spring of self-conscious beings, who can lose their life only to find it in another, which is the mystery of love. This is the ascending scale of science, which rises from nature to person, and there, when it reaches personality and will, returns back to God; since "to know God, this is eternal life." The best thought of our age is thus Monist, not Dualist. It sees in light, life, love, only successive manifestations of the one God, as he passes up from nature to person, from matter to mind, from blind force to self-conscious will, which reaches its manifestation in the seraph cry, "Holy, holy, holy!"

The New Theology, then, whose starting-point is the immanence of God in the universe, has these two points in its favor. In the first place, it is only new in the sense that as the old truth which was from the beginning, but which seems new because it is strange to those who have been trained up under another class of ruling ideas.

It is substantially the theology of the second and third centuries, though not of the fourteen centuries during which Augustin has reigned without a rival throughout the whole West. In the next place, this theology, which we describe as Alexandrian, corresponds with the best and deepest thoughts of the age we live in. We do not say (for this would be to promise too much) that it offers a final concordat between reason and faith. But we do maintain that the last word of science and the first word of faith correspond when both set out from a common conception of God. Science may be agnostic in

declining to define its conceptions of the *anima mundi*, whether this is a person or only a process. But on one point science insists on laying stress—that creationism, in the bald, external sense, is an out-of-date conception. *Ab ovo omnia*: all life from a germ, and all growth from within, by evolution, or any other phrase we choose to employ—these are the axioms on which science insists.

The dynamical conception of unfolding, under power inherent in itself, not the mechanical conception of a world fashioned from without by a designing hand,—this is what physiology lays stress on as its only revealing of the earth's story from the beginning. Now, what is this but the teaching of the old Book that God is spirit, and, as such, informs and fills all things with Himself.

The world thus exists as a thought of God, but it is a thought which, unlike the Hindu cosmogony, which is entirely subjective, cannot sink back into nothingness, as if, when God awakes, behold! it was a dream.

Matter and mind are thus not two, but one, since what we call matter is only the expression of some force in action which, in the last resort of all, is an outcome of mind. This unbelief is the spiritual philosophy of our day, and it is that which the best leaders of modern thought now recognize as the meeting-point where physics rises up into metaphysics, or *prima philosophia*.

But this is only what the New Theology sets out with as its best and devoutest conception of God. The Old Theology subsumed a basis of Theism, on which it set up a superstructure of supernatural religion. But the supernatural, on such foundations of Deism, has come crumbling about the ears of the old school of divines. It was shaken by the battering-ram of Kant's "Kritik of Reason," and modern science has made short work of its old arguments for miracles or occasional interruptions of the usual sequences of nature. With these difficulties to face, theology must reconstruct itself, or it is doomed to perish. It is vain to say, as some modern apologists do, that faith and reason can agree to a partition of the field of thought; and with a few sacred reserves of faith, all miracles, all past reason, may fairly claim its own in the modern world, and make a clean sweep of all assertions of the supernatural since the apostles fell asleep. This *caput mortuum* of historical Christianity, which lasted on to the age of Paley, is now given up by all; and we must choose new ground, or renounce all hope of reconciling reason and faith.

But we need not despair. The ground of a new readjustment of the long-standing conflict between reason and faith may be sought in the New Theology. We look around, and see that there must be some *numen*, some Power, outside and above us, which makes for righteousness. But what is this *numen*? and, above all, what is his *nomen*? Can we be conscious of Him at all? or must we stand for-

ever beside some altar to some unknown God, ignorantly worshipping what we know not? It is at this point that Faith reaches out a helping hand to our fainting reason. We look in, and are conscious of personality; and we reflect that, if we have wills, the *numen*, too, must have a will. In a word, He must be a Person; and so we rise to the thought of the Greek hymn, that "we, too, are His offspring." This is the argument of the New Theology, which lays stress on the intuition of Godhead contained in the spiritual faculty of man. Now, it is a satisfaction to know that this so-called New Theology is substantially the old ante-Augustinian theology of the undivided East and West. It is even that which Augustin himself taught in his earlier writings, after his conversion, and before he had soured his temper by over-much controversy, right and left, with Devotists and Pelagians. Into these we need not enter. Mr. Allen, in his "Continuity of Christian Thought," has set this point in a clear light, and shows how great a loss it was to the Christian Church; and in this sense the greatest of Church fathers fell into the same fault as Edmund Burke, and "narrowed his mind, and to party gave up what was meant for mankind."

Our waning space warns us to be brief, but we cannot conclude without pointing out that half the objections to the phrase "New Theology" would disappear, if we could only realize what a departure it was from the simplicity of the truth as it is in Jesus, when the Church developed, as it did soon after the third century, into a hierarchy, with a sacramental system, a peculiar doctrine of grace, and the whole apparatus of the whole supernatural overlaid, or what, by disparagement, was called nature.

A few phrases in the Pauline Epistles, such as "election," satisfaction, original or birth-sin, and eternal judgment, are made the bases of an elaborate theology, based on certain judicial conceptions, which were of Latin growth, and foreign altogether to the Hellenic, and much more to the Hebraic, conceptions of God. As soon as a wholesome skepticism of Augustinian theology, as a whole, has begun to do its work, earnest minds, who do not mean to part with their faith in Christ as "the Way, the Truth, and the Life," will look out for something to put in its stead, and then, looking back, they will see the Alexandrian theology; and, looking forward, they will see what is now known as the New Theology, and, making a synthesis of the two, they will find that it meets their spiritual needs.

This is all that we have aimed at doing. The writer of these remarks, in sitting down to sketch a constructive critique of Old and New Theology, was prompted to do so by the suggestive remark of the Rev. T. Munger, in the Introduction to his volume of sermons on the "Freedom of Faith."

Mr. Munger observes that he uses the phrase "New Theology"

simply as one of convenience, disclaiming for it any real propriety, and even denying its appropriateness. Mr. Munger asserts, as we do, that this New Theology is the old truth as it was from the beginning, and that the more we go to the fountain-head the more we fall in with the teaching in harmony with it. But it was reserved to Professor Allen, in his Bohlen Lectures, to work out this thought in detail and to show how far the Augustinian was the New Theology of the fourth century, and strange, if not repulsive, to the Greek fathers in general.

This strengthens our argument, so far, that we are ready to rest our case on this point of correspondence between the New Theology of our day and the theology of the entire East, down to the time of the Fourth General Council. After that date the current becomes turbid both in East and West. The fair fame of Origen, the greatest perhaps of the Alexandrian School, was darkened by the hateful taint of heresy, and so we may say that the dead hand of traditional dogmatism lays on the Church like a nightmare of ten centuries; nor did the Reformation itself break the yoke of Traditionalism. It needed the Deistic reaction from dominant Calvinism to rouse men's minds to the need of reform in the very structure of Theology. This has come at last. Though Swedenborgianism, Transcendentalism, and other irregular phases of thought are now feeling their way back and along paths where old and new Theology are seen to converge. In this reconciliation of present and past many minds are combining, and the writer of these remarks, an English clergyman, will feel it an honor to co-operate with American brethren towards so good an end. It will be another instance—not by any means the first in history—to prove that “blood is thicker than water,” and that the Anglo-Saxon race on both sides of the ocean, as they combine together towards some common spiritual end, are able to present a front to error, and to “look fresh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

III.—CONCERNING MINISTERS' VACATIONS.

BY LEONARD WOOLSEY BACON, D.D.

DOUBTLESS, as things now are, ministers' vacations must needs be. But, if necessary, they are a necessary evil. The pastor whose delight is in his labor looks forward to the approaching month of rest with like feeling to that with which the eager student, warned by drooping eyelids and failing attention, watches the pointer moving on to “the inevitable hour” of bed-time; and wonders why it is that vacations should be looked upon nowadays as a universal necessity, when, in the days of our grandfathers, the very word vacation was only a word for school-boys.

That useful functionary, the social satirist, makes himself and the rest of us merry, with each returning season, over the fashion, so nearly grown to be universal, according to which it is reckoned incompatible with modern civilization to live the year round in one's own home. We laugh at his delineations with pen and pencil of the "small miseries" to which people subject themselves in the pursuit of recreation and comfort;—we laugh, and then do likewise as soon as the summer comes again. When, in spite of ridicule and inconvenience and expense, a fashion becomes thus universal and persistent, it is not to be explained by merely saying, "It is the fashion." There must be reason under it. And the reason in this case is not far to seek.

Our grandfathers in the ministry lived and labored to hearty old age without vacation from January to December. When they were settled, the churches were built without lecture-rooms or Sunday-school rooms, and had no conveniences for lighting. "Evening meetings" were an exceptional novelty, introduced in revivals; and Sunday-schools were just beginning, commonly with small agency on the minister's part. The routine of the minister's duty consisted in his two services in the middle of Sunday, and his parish visitation. If the people were not content with these, they had Moses and the prophets. What special duties came upon him in connection with ordinations, councils, presbyteries, conferences, and the like, or with the then fresh, but now obsolete, interest in "May meetings" at Boston or New York, were duties which enforced occasional rest and recreation of the most effective and enjoyable sort—the sort that comes incidentally to religious work, and is clear of all consciousness of voluntary idleness. The discharge of these duties involved long sleigh or buggy rides across country, with mild attendant festivities; or perhaps stage-coach journeys lasting from day to day, such as it is the highest attainment of modern luxury to imitate with "Tally-ho" and four-in-hand. On the whole, clerical life in the olden time was not altogether a dull and grinding routine, even without vacations.

The change that has overtaken the life of the minister has come in like degree to his flock. A lawyer whose sudden death from overwork, a quarter of a century ago, quenched the most shining light of the New York bar—I mean William Curtis Noyes—remarked to me on this change in his own profession: "Formerly," he said, "a lawyer having a case before the Supreme Court would get on his horse and take a three days' ride up the bank of the Hudson to Albany, and return in the same fashion when the case was concluded, and settle down to work refreshed by the trip. Now he stuffs the papers into his satchel, studies his brief on the express-train, and when he has argued the case, takes the night-boat, and is in his office the next morning. So he gets no rest from his business unless he systematic-

ally and resolutely makes a point of taking it." And what is true of this business is true, in greater or less degree, of others. The general change in habits and methods of business through all the more comfortable classes of society has fixed the summer vacation as a permanent institution, the visible monuments of which are to be found, in part, in the unbroken line of wooden towns and villages which stretches along the New Jersey coast from Sandy Hook to Barnegat Light. Partly because it is the fashion in society, and partly for the same good reasons which have established the fashion in other businesses, it is the fashion to take vacations in the ministry of the gospel.

Now, as in the case of every such social institution which has grown up rapidly and without deliberation and concert, this institution finds itself out of adjustment, at some points, with various interests, and working with a certain amount of friction and waste. This would be regarded by some persons as a very inadequate statement of the case against the existing usage of ministers' vacations ; for there are those, and much more in number and weight than the average clergyman is at all aware of, whose more or less suppressed charge against the prevailing fashion is not that of loss of economy, or lack of use, but the distinct and positive charge of abuse, and scandal, and sin. And there are others yet who go so far as, in their own minds, to trace the alleged abuses and scandals to a source in theological error and misreading of the Scriptures.

I wonder whether there is any one misinterpreted text that has done more mischief than that word of the Lord in Matthew xvi: 26: "What shall it profit a man if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?"—from which is deduced that shockingly unchristian doctrine, the very opposite of the one intended by the Master, that the supreme object of one's pursuit should be to secure the salvation of his soul. It enters into prayers, and hymns, and sermons, and infects the very texture of the spiritual life, turning the light that is in us into darkness. The real lesson that our Lord is teaching in that text is, not that we should be eager to save our souls, but that, priceless as they are, we should be willing to lose our souls, and leave the care of them wholly to Him, while we devote ourselves to His reign and righteousness. But, nevertheless, the misconception has got itself rooted in the mind of Christendom through all these centuries, and has affected its church-life as well as its individual life. If it is each man's "charge to keep," to "save his never-dying soul," what is a church but a co-operative association of self-savers? and what is the minister of the church but the man employed by this co-operative association to promote their joint and several advantage? We have made splendid advancement in clearness and definiteness of view, by which we are able to put away the errors of the early ascetics who practiced self-denial and macera-

tion for its own sake; and of the later mystics who would fain have burned up the glories of heaven and quenched the fires of hell, that men might serve God for naught; and of the modern Hopkinsians, who studied to be "willing to be damned for the glory of God." But, after all, it is not absolutely plain that our contemporary Christianity would be so very much worse off for an infusion of the exalted spirit of disinterested benevolence of the Hopkinsians and the mystic pietists, and of the delight in self-denial and suffering for righteousness' sake with which (however extravagant its manifestations) the early martyrs and hermits sought to "attain to the fellowship of Christ's sufferings." We should be no worse off with a little more of the chivalrous and heroic element in our modern clergy. The world may pretend to make game of it, and judicious ecclesiastics and religious editors may find it very reprehensible, when two young men, longing for the privilege of some great self-sacrifice for the service of Christ in the person of his poor, ask the church to witness their public vow of consecration to celibacy and poverty and a life among the degraded whom they seek to serve and win. We may comment and criticise; but, when all is done, the feeling lies deep in the hearts of men that, in some shape or other, we need to see a larger manifestation of this spirit of self-sacrifice in the church of our day, and pre-eminently in its ministry. We do hear, indeed, not a little of the privations and sacrifices of the ministry; but it is most commonly in the grumbling pages of the voluminous "Shady-side" literature, or in complaints of a diminution of the clergy, which is to be remedied by larger salaries and life-insurance. Such arguments are a painful reminder of those last days of the civil war when the heroic ardor that loved hardship and peril and exposure for the country's sake was spent, and the thinned ranks were filled with mercenaries at a thumping bounty of so much a head.

"If the light that is in you be darkness, how great is that darkness!" When religion itself is turned into a principle of selfishness, how great is that selfishness, and how pervading! Is it any wonder that when it is inculcated as the supreme duty of a man to "save his never-dying soul," and the Christian congregation gets to be an association for mutual aid in saving the associated souls, the duty of the minister should come to be regarded as a contract obligation between himself and the association, first, to do his utmost for their spiritual benefit, and then to take precious care of his own health and strength for their future advantage? It is not to be expected that the abuses that disclose themselves to the public eye, in the existing habits of the clergy in the matter of vacations, will be radically corrected until low and debasing conceptions of the Christian life, and of the Church, and of the mission of the Christian minister, are eradicated from men's minds.

The most conspicuous and scandalous of these abuses is the simultaneous desertion of the great towns, at the approach of the hot and sickly season, by almost the entire local Protestant clergy. The nature of this desertion was first impressed upon my mind in a letter, some thirty years ago, from a young physician whose professional and official duties detained him in an extreme Southern city through a yellow-fever season. In his convalescence from the epidemic, he wrote that, at the first appearance of the fever, every Protestant minister in the town had hurried away to a healthier region; but, he added, he did not envy them their feelings when, returning with the first frost, they should look upon three black crosses erected in front of the cathedral to the honor of three of the Roman Catholic clergy who had died bravely at their post of service. This incident is strongly marked in its circumstances; but it is not substantially different from the thing that takes place from year to year, to the open shame of the Protestant clergy, in American cities and large towns generally.

But, on the whole, the fact is not quite so discreditable to our American Protestant Christianity as the explanations and excuses that are offered for it, and the *naïf* unconsciousness with which they are presented. "My people allow me six weeks"—or eight, or ten, as the case may be (the social status of the church being partly gauged by the length of its off-season); as if the duty of a minister of Jesus Christ was exactly defined by the terms of a contract with a "party of the second part"! "Everybody is out of town at this season; if I was to go back, I should find nobody there"—meaning that, instead of 100,000 people in his town, there are 95,000, or perhaps 90,000, and these the people most needing to be made to feel that their nearest and most constant friend is the minister of Christ! "The people that are left in town are not in my parish"—meaning, not that they do not live on back streets within a stone's throw of his church and parsonage, but that they have no connection with the corporation with whom he is under contract—meaning, that he understands his function to be that of private chaplain to a religious club! "I believe it is a wise economy of my life and strength and ability to labor, to take good care of myself, and give myself a good long rest every summer"—as if we had no faith in that word of the Lord that the wise economy of life, the best way of saving the life, was to lose it, and that the most wasteful use of life was to use it in taking good care of one's self!—as if the Christian community were not aching in its bones to see some example, not of judicious self-preservation, but of generous recklessness of safety and self-interest on the part of these preachers of the gospel of unreserved self-abnegation, and of heroic, chivalrous devotion to the service of the Master who "pleased not himself"!

For the second scandal of the vacation usage, as it generally prevails, is this: that it tends to widen, deepen, and fix the impression that ministers of the gospel are a self-indulgent class of people. I do not believe that this impression (which certainly prevails more widely than ministers generally are aware) is just. The ministry as a profession undoubtedly is infested to a considerable extent with cowards and shirks and self-seekers. But it is constantly dropping them out of active service. The actual working clergy of America, as known to me by an experience beginning with my earliest memory, is, by every measurement, a noble class of men. But the clergy appears to the average man of the world, on vacation, in by no means a heroic aspect. At many of the idlest of summer resorts, there is no one profession so multitudinously represented as that of the men who are supposed to be officially burning with zeal for the rescue of a dying world; and there is no smaller small-talk talked, and no lazier dawdling done, by any than is done by them. Is it strange that men should sometimes wonder why and how it is that the clergy, as a class, as seen from the watering-place point of view, should seem to have so much more time for lounging than the physicians as a class, or the lawyers as a class? Any change of the habits of the profession which should tend to correct this impression, so far as it is unjust, would be a most desirable change.

But, as I have already remarked, the thorough reform of such leaf-and-twigg abuses is not to be expected without a root-and-branch correction of the ingrained theological errors in which they involve themselves. When it comes to be understood and inwardly felt that the motive of the Christian life is not to save one's soul; that a Christian Church is not a mutual benefit association of self-savers; that the function of the minister of Christ is not that of the private chaplain of a religious club to help them get their souls saved; then we shall see the rapid germination and growth and fructifying of a true Christian church-life. The activity of the church will no longer revolve in a wabbling ellipse around the two false centres of congregationalism and sectarianism; but there will begin to be felt, and to enter into the very fibre of each man's religious life, the New Testament idea of the unity of the Christian people in one commonwealth; that whatever their divisions into congregations, and whatever the affiliations of the several congregations with sectarian leagues extending into other communities, the Christian people in any one community are one church, the common interests of which are the interests of each member, and pre-eminently of each minister; that whatever special duty the individual minister may owe to his particular congregation in that town, and whatever allegiance he may conceive himself to owe to his sect outside of the town, a paramount duty and allegiance are due to the whole estate of Christ's Church in

that town where his work is appointed. And this allegiance will not be the less affectionate and loyal for his recognizing that the one church is sorely suffering for lack of unity of organization, and that even its unity of spirit in the bond of peace is often sadly infringed and impaired. Into the depth of the minister's heart will settle not only the consciousness of his several responsibility for his own little fold of the flock, but also the larger consciousness of his undivided share of the common responsibility of the whole college of the Christian ministers of the town for the spiritual care of the whole population. And when, one after another, these ministers begin to apprehend the oneness of the town-church, and the common and united responsibility of its colleagued ministry, the question how to provide for periods of necessary rest for individual ministers, without the shameful abandonment of the whole field by the whole body of ministers at once, is one that will adjust itself, in one good way or another, without any very strenuous effort of ingenuity. Probably, however, it will not be by a scramble to see which will get out of town first when the hot weather begins. More likely it will be on the principle of certain maxims which are said to have been much in vogue in the primitive Church before the American idea of competitive Christianity had been introduced—such maxims as, “He that is strong, let him bear the infirmities of the weak”; “He that will be greatest among you, let him be the servant of all.” Why should this be deemed impossible to the Spirit of Christ? That which is practiced in the Catholic Church, is it impracticable in the Church Catholic? What has been achieved in the Church of Rome by the force of a noble discipline, shall it be reckoned beyond the reach of Christian love and duty elsewhere?

If ever the sense of allegiance to “the holy catholic church, the communion of saints,” should overgrow, among American Christians, the mean passions of congregational competition and sectarian loyalty, the practical advantages in the economy of our church-life would be immense. The diversity of gifts in the ministry would find diverse employment; and the very repose and recreation of the pastors would give exercise to new activities. Exchanges would be systematically organized (this might be, and ought to be, even now) between the hills and the sea-shore, between the country and the city, and between countries on either side of the sea, from which all parties should return to their habitual work not only rested, but refreshed, stimulated by change of labor (which, says Lord Bacon, is rest for the mind), and with knowledge, hope, and charity all expanded and confirmed.

IV.—PREPARATION FOR THE SACRED MINISTRY ; * AN OLD-WORLD VIEW OF THE MATTER.

BY PROF. ORELLI, OF BÂLE, SWITZERLAND.

(Translated by Prof. Benjamin B. Warfield.)

BEFORE speaking of the preparation for the evangelical ministry, it is important to settle well in what this office consists. We cannot better express it than by citing this declaration of the Saviour to His disciples (Acts i: 8): "You shall serve me as witnesses . . . unto the extremities of the earth." This living witness borne to Jesus Christ was necessary then to found the Christian Church ; it continues necessary in our days, and not only among the heathen, but also in Christian lands. It is necessary that Christ have witnesses, because his Gospel is a thing that is not universally known and received in the world. Now, in this capacity, as witness, the preacher of the Gospel is something wholly different from a speaking-trumpet of the Church, as the Roman Catholics pretend. Everybody knows, indeed, that among the Romanists the Priest is far less the witness of the Savior than the organ and servant of the Church which he serves.

A similar error is sometimes found in the bosom of contemporary Protestantism. Not that its promoters attach great importance to the doctrine of the Church, seeing that they reject in general every confession of faith ; but you see them, believers, half-believers, and unbelievers alike, attribute to their own communion the possession of pure truth. As if they had, themselves, the monopoly of the eternal truth ; as if the preacher had nothing better to do than to bring to expression the religious ideas which have become those of the largest number of his hearers ! Strange pretension this !—seeing that the Church of the present, or that of the future, is no more infallible than that of the past has been. The Christian minister who is satisfied, in any sort, with serving as echo for the religious ideas of his time, will be a reed shaken by the wind. In our day, and more than ever, the Lord says with emphasis to his ministers: "You shall serve *me* as witnesses, for *without me* you can do nothing.'

We all feel how necessary it is to-day to bear a living witness to the Christ who, crucified for us, has certainly risen again for our justification, and will return in the glory of His Father. Well, let us learn to recognize the fact that the Divine power of this truth is

* [This address was delivered by Prof. Orelli at the Fourteenth Assembly of the "Swiss Evangelical Union," which met at the Alpine town of Coire, on the 22d and 23d of September, 1885. Some months afterwards it was published, and a copy of it was sent to me by a warm-hearted Christian professor at Lausanne. On reading it, it went to my heart, as a teacher of theology, and I at once desired to see it circulated among our American pastors and theological students. In two ways it appears to me to have a valuable message for us. It helps us to see the trials and the strong strivings for the purity of the faith of our brethren in other lands. And it enables us, above all, to feel the unity of Christianity everywhere. How little of what is here said in the mountains of Switzerland requires the slightest modification before it is applied to our own most urgent needs in the broad spaces of this Western Continent. May God, both there and here, send forth laborers into his harvest after his own heart !—B. B. W.]

little known even in the bosom of our evangelical reformed churches. It remains a stranger to the greater number; and even those who possess this very holy faith need to be established in it without cessation by the witness of the Word and of the Spirit of God. It is precisely this that the preachers of the gospel ought to do. They are, as our fathers of the Reformation already expressed it, "the ministers" or servants "of the Word of God" (*Verbi divini ministri*), engaged in the service of the Church, and not the servants of the Church, with the mission of speaking in its name.

To-day, the Divine Word is not communicated by immediate inspiration to him who is its minister, for this Word is found complete in Sacred Scripture. It is, therefore, from this fountain that each one ought to draw who wishes to be a witness of Christ; and hence results his duty to prepare himself, *by special studies*, to fulfil this excellent office. The Apostles could dispense with such a preparation, because their mission was nothing but the announcing of what they "had seen with their eyes, and heard with their ears, concerning the Word of life." It was enough for them to receive the Holy Spirit in order to understand and know how to proclaim the things of which they were witnesses. But in our days it is otherwise. The witness borne to Jesus Christ is connected with a historical revelation, from which we are separated by long centuries, and which is found set forth for us in documents in a language which is not ours. To be in a situation to draw from this fountain, there is, therefore, necessary for the preacher a linguistic and historical preparation sufficiently serious. No doubt there exist certain ministers of the Word who do not absolutely need such a preparation (this is the case, for example, with the superintendents in our Sunday-schools). It can also occur that Christians of little education receive from the Lord gifts that peculiarly fit them for becoming witnesses to the truth which saves souls; but these are exceptional cases. So soon as it is wished to erect the exception into the rule, and to neglect the scientific preparation of preachers, the Church is exposed to great dangers; instead of making known to the faithful the true contents of Holy Scripture, the preachers will attribute to it everything which they would like to see in it. Is it not sufficiently demonstrated that the arbitrary interpretation of pious ignorance is not less dangerous and calamitous than the cold rationalism of certain scholars? We maintain, therefore, the absolute necessity of *theological studies* for the future minister of the Word of God.

This theological preparation ought to be preceded by more general studies; by what is called "the Humanities." In this direction the present demands are truly enormous. Very often the State requires of the future theologians studies superior to those which it imposes on professors, on jurists, on physicians, etc. This is a witness borne to the

high mission of pastors, who ought to be apt in conducting the people to the knowledge of the most elevated truths. We do not complain of this state of things. We remember that the Renaissance of learning preceded the Reformation; that it is impossible to fruitfully study the Bible without philosophical knowledge; impossible to understand Christianity and its mission in the world without possessing a certain historical, philosophical and literary knowledge. Nevertheless, we must know how to proclaim very loudly in these days that the vocation of the pastor does not consist in propagating the science and civilization of the age. What he ought to carry to souls is a treasure which is not of this world; things which philosophy has not been able to discover, which history has not been able naturally to engender; which no national literature has been able to produce; things "which no eye has seen, which no ear has heard, and which have not entered into the heart of man."

Philosophy, we agree, is very useful to the young theologian. It is, with mathematics, an excellent gymnastic for the mind, and it teaches the art of orderly thinking. Moreover, it has in all times exercised an influence, often very real, on Christian theology, such that one is not able to understand the development of the one without being *au courant* of the progress of the other. Nevertheless, it would be a gross error to imagine that philosophy can furnish to the preacher the contents of his preaching; and far be it from us to think that any system of worldly wisdom can ever serve as touchstone for the infinite truths which are inscribed in the Word of God.

Whatever may be the usefulness of humanistic studies for the future minister of the Gospel, it is to be regretted that entrance into the ministry becomes sometimes impossible for workers very well qualified, and that for the sole reason that their certificates of preliminary studies are not perfectly regular. In Germany, a certain breadth is used in this matter, when the needs of the Church demand it, and when the candidate is one who furnishes real safeguards. In the Concordate-Cantons of German Switzerland the rule allows no exception, and it very often results that a parish remains long without a pastor because it can find no pastor marked with the philosophical seal. The School for Preachers at Bâle has precisely for its object the preparation for the sacred ministry of young men who have not completed all the philosophical and literary studies demanded at the University. The results obtained by this school are excellent; and, if the ecclesiastical authorities knew how to use a little breadth, this seminary could furnish excellent spiritual conductors to more than one parish, which suffers from "hunger and thirst for hearing the Word of the Eternal."

Let us speak now of the *theological studies, properly so-called*. At the head of these studies we place *biblical theology*, comprising exegesis or interpretation of the texts, biblical history, knowledge of

the sacred books, of their contents, their origin, etc. In this regard, the study of the Old Testament is no less necessary than that of the New, for no one thoroughly understands the Greek of the New Testament if he is not versed in the language of the Old. If it is a matter, for example, of understanding the signification of expressions of the first importance, such as these: "The Kingdom of God," "the Kingdom of Heaven," neither Plato nor Xenophon can give satisfactory solutions. In the Old Testament only have these fundamental ideas their roots. Without these deep roots the doctrine of Christ will be as if suspended in the air, and easy to pervert. Without doubt, the revelation of the New Testament is more complete than that of the Old; but, in truth, one cannot be absolutely separated from the other. It is, therefore, a singular way of honoring the Divine Master to say, as some theologians do, that His Word alone has authority for the Christian conscience, and that the Old Testament has had its time. As if Christ Himself had not bowed before the authority of the Old Revelation! And as if He did not say, through His disciple, St. Paul: "All the Scripture, inspired by God, is useful for teaching, for convincing, for correcting, and for instructing in righteousness."

To obtain thorough possession of the contents of the Scriptures, solid philological and historical studies are necessary. No theologian will complain of this work, since it consists of dipping up and drinking from the sole fountain of Christian truth. "Exegesis," says Professor Zezschwitz, "ought to be the first love of the theologian, and he ought to remain faithful to this love." Our Concordate-Cantons justify this way of looking at the matter by demanding of the candidates a very profound knowledge of Scripture. But as to *sacred criticism*, which has been accused, often rightly, of consuming for nothing the time and strength of the theologian, what must we think of it? Perhaps Professor Delitzsch (of Leipzig) is right when he considers it "the hypertrophied liver of our modern theology." A relative calm reigns to-day in the criticism of the New Testament. The storm raised by Professor Baur (of Tübingen) has sunk into quiet; but the impetuous waves of criticism assail all the more the books of the Old Testament.

A science, which boasts of being exact, pretends that certain narratives of the Pentateuch were the compositions of a political tendency; that the oracles of the prophets were the product of narrow views inspired by party politics; that the law of Moses was invented as an after-thought by a sacerdotal caste. In the presence of these rash assertions, the task of a professor of theology is not easy. He must initiate his students, who, as yet, know the Word of God only imperfectly, into difficult researches, into arduous discussions upon the origin of the sacred books. At the same time, he must put them on their guard against scepticism and the premature results of modern

investigations. Would it not be best to keep silent upon these questions, on which only a small number are capable of judging with sure knowledge? No; such a silence is impossible. If the professor is silent in his chair, the young men will not escape the influence of that disordered and often ignorant criticism that dominates contemporary thought. Moreover, sacred criticism has its right to exist in the bosom of Protestant theology, to which it has already rendered real service. We cannot be content with the authority of the Synagogue, which pronounced upon the canonicity of the books of the Old Testament, nor with the decrees of the Councils, which resolved this question for the books of the New Covenant. It is ours to examine each book; to see if we can admit the traditional data upon the person of the author, upon the time of its composition; to judge if this book is intact, if the separate parts which compose it form a single whole; to estimate, at last, what is its place, more or less important, in the entirety of revelation. "The Spirit judges all things," even the Scripture, which He created as His organ.

The reproach which we make against a certain modern school is not, therefore, that it examines the Scriptures, but that it judges them in a totally different spirit from that which gave them birth. To judge Scripture, we must know the *power of God*. He who sees in the Divine Word only human and fallible factors proves, by this very fact, that this power has not yet wakened in his heart. It is certain that the Bible has nothing to dread from the unreflecting judgments of the unregenerate man. It is certain that it will remain standing firmly upright after all human systems have passed away. But it is not less true that, in the present crisis of theology, students are exposed to serious dangers. And how shall they have the necessary courage for entering with self-denial into their holy calling, if they do not discover for themselves in the Bible "the pearl of great price," and if they do not burn with ardent desire to communicate this treasure to their brethren? For this end, the better method to follow with them is to place them first under the salutary influence that the Divine Word exercises upon the heart and upon the conscience, then to make them aware of the difficult questions which are connected with the origin of the sacred books. He who has penetrated into the hidden sanctuary of the Divine Word is put on his guard against every hasty conclusion of human science which is in contradiction to the excellence of that Word.

The biblical sciences are the first source of theology. Nevertheless, an exact knowledge of the Bible is not alone sufficient for the preparation of the preacher. Between the past of the Bible and the present time, long centuries have rolled away, and the history of these centuries is necessary for understanding the present state of the Christian society. Hence, the necessity of studying the *history of the Church*,

that history which makes to live again before us, from its good and from its bad days, alike a cloud of witnesses, whose example instructs and encourages us.

Another study not less important is that of *systematic theology*, comprising revealed doctrine and morals. The greatest diversity of views and of methods reigns to-day in this domain. Each professor has his system, his peculiar language, since the common basis of the old Confessions of Faith has disappeared. Accordingly, the preparation of the candidates feels very unhappily the effect of this state of things. Add to this that our country has a horror of too precise dogmas. "Christianity," it is often said, "does not consist in doctrines, but in pious sentiments and a religious life." To this we respond that dogmas are, in the body of Christian theology, what bones are in the human body. No doubt, they do not constitute the life in our organism; but it is no less true that they are absolutely indispensable. Now, the lack of a doctrine *firm* and *one* makes itself felt among the theologians and in the churches at the present time. Ideas are vague, the way of salvation is imperfectly known; even in believing circles men are often content with a piety of sentiment, which has no power to resist heresies to the right or to the left.

How shall this evil be remedied? Will it be necessary, perhaps, to come, in German Switzerland, to teaching theology in a free Faculty? It is important in any case—it is absolutely important—to reorganize the badly-ordered studies which are carried on in the official universities, and one of the first objects of this reorganization will be Systematic Theology. In the meantime, it would be very desirable for the students to use, in all our Swiss Faculties, the same manual of dogmatics and ethics, extracted from the Sacred Scriptures, which might serve them first in the course of their preparation, and then in their pastoral activity.

We come at last to *practical theology*. "Be not in anxiety," said Jesus to His disciples, "either as to what you shall say or as to how you shall speak; for what you have to say will be inspired in you in that hour" (Matt. x: 19). These disciples had listened during three years to the Supreme Master; they had, therefore, need of no other preparation for knowing how they ought to serve Him as witnesses. It is otherwise with us. The Bible gives us the subject or the substance of our witness, but we must learn in what form we should render it before the Church, before the children, before the sick, so as to be "faithful dispensers" of the divine treasure which is confided to us.

Practical theology will give, therefore, directions for preaching, catechetics, the care of souls. What is strongly to be desired is that the other branches of theology should never lose from view the end of study—which is the formation of pastors; and that they come to

It is all the more of consequence that the students, without depriving themselves of the innocent joys of their age, should look without cessation upon the end that they wish to attain, and which does not consist only in passing good examinations. He who desires to become a bishop, desires an excellent work, says the apostle; and this end is so noble, so elevated, that it is well worth the trouble of applying ourselves with all our heart, even though at the cost of very real self-denials.

A practical activity to recommend to students is that of the Sunday schools, in which they may find opportunity of employing themselves in the service of the Lord. In what concerns their inner development, let them remember the old adage: "Orison, meditation and temptation make the theologian" (*Oratio, meditatio, tentatio faciunt theologum*). What forms the theologian is *orison*, that is to say, prayer, without which he is not prepared to fulfill the function of intercessor; *meditation*, that is to say, something very different from the scientific study of the Word of God—the knowing of silent hours passed in nourishing himself with the strengthening manna that it contains; *temptation*, finally, which comes of itself, especially at that age. Now, each vanquished temptation strengthens faith; and even a temptation to which we succumb, if it is followed by a sincere humiliation, brings us nearer to God and restores us to the Gospel.

On reaching the end of our inquiry, we recognize that the question with which we are dealing is a matter of profound humiliation for those who teach. We, professors, can give to our students theological knowledge; but the knowledge of the things of the kingdom of God, it is impossible for us to communicate, even when we possess it; the Lord alone is able to open the hearts and uncover the eyes. So, we say to all the members of the Church: "Be workers together with us by your prayers! Ask of the Master of the vineyard to send forth workers and prepare them in such sort that their work may serve for the advancement of His kingdom and for the good of our people."

V.—BIBLICAL WORDS THAT REQUIRE A REVISION OF MEANING.

BY ROBERT YOUNG, D.D., LL.D., EDINBURGH, SCOTLAND.

THE remarks made in *THE HOMILETIC REVIEW* (March, p. 263) on this important subject do not appear to me to be so clear as they might have been had the simple etymology of the Greek word been carefully attended to. It is a compound word, consisting of two parts, namely, the particle *κατα*, and the verb *ἀλλάσσω*, the latter of which is itself derived from the Greek *ἄλλος*, "other, another." The verb then simply means "to change, or make one thing to become another." The prefix *κατα* primarily signifies "down, against, or throughout, i. e., thoroughly." The whole force of the compound word, then, is to change thoroughly or make a thorough change in any object to which it may be applied, irrespective altogether of the nature of the change, which may be from good to bad, or from bad to good. Evidently,

then, the word “atonement, or reconciliation,” conveys ideas which are *not* evolved from the word itself, but from extraneous considerations. If the reader will turn to Young’s “Analytical Concordance,” under the word *reconciliation*, etc., he will find it rendered in the above manner. If, then, we apply this meaning to all the passages where it occurs, we will find the reading to be this: In Rom. v: 10: “We were thoroughly changed to God by the death of His Son, and being thoroughly changed we shall be saved by his life.” In 1 Cor. vii: 11, read, “Let her be thoroughly changed to her husband”; in 2 Cor. v: 18, “Who hath thoroughly changed us to himself”; in v: 19, “Thoroughly changing the world unto himself”; in v: 20, “Be ye thoroughly changed to God.”

The noun itself, *καταλλαγή*, occurs in Rom. xi: 15, “If the casting away of them be the thorough change of the world”; 2 Cor. v: 18, “The ministry of the thorough change”; so, also, in v: 19.

Indeed, if there be any one thing more important than another in the present age of controversy, it is that we should revise all our leading words and phrases in theological literature, otherwise we shall only be as one that beateth the air and using words without meaning

Having devoted a very considerable amount of attention to this particular point, I submit the *following list of words* that require a revision of their meaning before we can ever hope to come to a mutual understanding of the written oracles of God:

For accused	read devoted,	everywhere in S.S.	For just	read right,	everywhere in S.S.
.. alms	.. kind act,	.. N.T.	.. justification..	state of being declared right.	
.. angel	.. messenger,	.. S.S.	.. justify	.. declare right.	
.. atonement	.. covering,	..	.. kingdom	.. reign,	very often in N.T.
.. Beelzebub	.. Beelzeboul,	.. N. T.	.. labourer	.. workman,	..
.. Belial	.. Beliar,	..	.. lamenting	.. smiting the breast, ..	..
.. betray	.. deliver up	..	.. lord	.. sir	..
.. bishop	.. overseer,	..	.. lust	.. desire,	everywhere in S.S.
.. blasphemy	.. evil speaking,	..	.. Magdalene	.. the Magdalene	.. N.T.
.. blessed	.. happy,	very often in S.S.	.. master	.. teacher, rabbi, etc.,	very often.
.. bondage	.. service,	everywhere in ..	.. mercy	.. kindness.	very often in S.S.
.. book	.. roll,	.. N.T.	.. minister	.. ministrant,	everywhere in N.T.
.. bottle	.. skin,	..	.. ministry	.. ministration,	..
.. Canaanite	.. Cana-nite (Matt. x: 4; Mark iii: 18.)	..	.. offend	.. stumble,	..
.. charity	.. love,	everywhere in N.T.	.. parable	.. simile,	..
.. children	.. sons,	very often in S.S.	.. passion	.. suffering (Acts i: 3.)	..
.. chosen	.. choice one	.. N.T.	.. penny	.. denary,	everywhere in N.T.
.. Christ	.. the Christ	..	.. power	.. authority,	very often in ..
.. church	.. assembly,	everywhere in S.S.	.. presbytery	.. eldership (1 Tim. iv: 14.)	..
.. condemn	.. judge,	very often in N.T.	.. raka	.. empty fellow ! (Matt. v: 22.)	..
.. create	.. prepare,	.. S.S.	.. repent	.. have a new mind,	often in N.T.
.. damnation	.. judgment,	.. N.T.	.. repentance	.. a new mind,	..
.. deacon	.. ministrant,	..	.. righteous	.. right,	everywhere in S.S.
.. devil	.. false accuser,	..	.. righteousness	.. rightness,	..
.. devils	.. demons,	..	.. saint	.. separate, or kind one,	often.
.. earth	.. land,	.. S.S.	.. salvation	.. safety,	everywhere in S.S.
.. Easter	.. Passover (Acts xii: 4.)	..	.. sanctify	.. separate,	..
.. elect	.. choice one,	very often in S.S.	.. sanctification	.. separation,	..
.. eternal	.. age-during,	everywhere in ..	.. Satan	.. Adversary,	..
.. everlasting	..	..	.. Scripture	.. Writing,	..
.. for ever	..	..	.. ship	.. boat,	very often in N.T.
.. faith	.. confidence,	very often in ..	.. shoes	.. sandals,	everywhere in S.S.
.. farewell	.. be strong,	everywhere in ..	.. sin	.. lit. a missing of the mark.	..
.. feast	.. banquet,	very often in ..	.. sinner	.. lit. one who misses the mark.	..
.. fool	.. thoughtless,	.. N.T.	.. sitting	.. reclining,	very often in N.T.
.. fornication	.. whoredom,	everywhere in S.S.	.. streets	.. out-places, broad places,	everywhere in S.S.
.. friend	.. comrade (Matt. xi: 16; xx: 13; xx: 12; xxvi: 50.)	..	.. tares	.. darnel	.. N.T.
.. Ghost	.. Spirit,	everywhere in N.T.	.. temple	.. sanctuary,	very often in ..
.. God forbid	.. let it not be,	..	.. temptation	.. trial,	.. S.S.
.. godliness	.. piety,	..	.. testament	.. covenant,	everywhere in ..
.. gospel	.. good news,	..	.. thief	.. robber,	very often in N.T.
.. grave	.. unseen state,	very often in S.S.	.. take no thought	.. be not anxious,	everywhere.
.. heathen	.. nations,	everywhere in ..	.. unleavened	.. unleavened food,	..
.. hell	.. unseen state,	..	.. bread	..	..
.. heresy	.. sect,	.. N.T.	.. uppermost	.. highest couches (Matt. xxiii: 6; Mark ii: 39; Luke xi: 43.)	..
.. holiness	.. separation	.. S.S.	.. rooms	..	..
.. holy	.. separate	..	.. virtue	.. worthiness,	everywhere in S.S.
.. hypocrite	.. profane,	.. O.T.	.. visit	.. inspect, look after.	..
.. incense	.. perfume,	.. S.S.	.. wicked	.. lit. one in the wrong,	every-where in S.S.
.. iniquity	.. lawlessness,	very often in N.T.	.. world	.. age,	very often in ..
.. inn	.. guest-chamber (Mark ii: 7, etc.)	..	.. worship	.. obeisance,	everywhere in ..

VI.—ILLUSTRATION OF THEMES.

NO. X.

BY JAMES M. LUDLOW D.D.

THE FEAR OF DEATH.

IN the common speech of mankind death figures as the CONSUMMATION OF EVIL.

It is an *omnivorous monster*; as Thomson says: "Cruel as death, and hungry as the grave."

It is the dread *invader of humanity*, riding at the head of his cohorts of diseases, accidents, wars:

"Death rides in triumph—fell destruction
Lashes his fiery horse, and round about him
His many thousand ways to let out souls."—BRAUMONT AND FLETCHER.

It is the *remorseless reaper*:

"And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between."—LONGFELLOW.

It is humanity's *winter breath*:

"Death lies on her like an untimely frost
Upon the sweetest flower of all the field."—SHAKESPEARE.
"Death lays his icy hand on him."—SHIRLEY.

It is ominous of a *curse beyond itself*: The Turks say that "death is a black camel that kneels at every man's gate."

That English authoress was cruelly natural when she wished that the first Napoleon, then in the full tide of his power, might have given to him a little child, whom he should see die, and thus realize that there was a more terrible conqueror than himself.

The race in its attitude before this "King of Terrors" is well represented by the carved figure on a tomb, in Westminster Abbey, of one with his fleshly hand trying to shield his wife from the skeleton tyrant who has raised his rattling arm to hurl the fatal dart.

THIS DREAD OF DEATH IS UNWARRANTED. The greatest of men, even without the Christian's faith, have risen above it.

Plautus said: "Death I esteem a trifle, when not merited by evil action."

Plato, in the *Phaedo*, makes *Socrates* say, "Yet, strictly speaking, they are not our fears, but there is a child within us to whom death is a sort of hobgoblin; him, too, we must persuade not to be afraid when he is alone in the dark."

There was nothing incongruous in *Seneca's* playfully sprinkling the bystanders with the water of the bath into which his veins, opened by imperial orders, were pouring out his life-blood; for he recognized death as something which was as much in the course of existence as any pleasure permitted him in past days, and taught his followers that "the array of the death-bed has more terrors than death itself."

Socrates found nothing in the fact that he faced death to divert his thoughts from commonest duties. After discoursing with his friends of the noblest themes of philosophy, he drank the poison with an untrembling hand, noted the progress of the numbness induced as coolly as if he were a physician observing the death of another person, remarking, as he felt his limbs with his hand, "When the poison reaches the heart, that will be the end." "He was beginning to grow cold about the groin," says *Plato*, "when he uncovered his face and said, 'Crito, I owe a cock to *Asclepius*; will you remember to pay the debt?' They were his last words."

When the *Chinaman* dies, his friends say "he has saluted the world."

The *Orientals* call death "the kiss of God." Reminding us of Longfellow's lines:

"Death is the brother of love, twin-brother is he, and is only
More austere to behold. With a kiss upon lips that are fading,

Takes he the soul and departs, and, rocked in the arms of affection,
Places the ransomed soul, new-born, 'fore the face of its Father."

Shelley compares death and sleep:

"How wonderful is death !
Death and his brother sleep !
One, pale as yonder waning moon,
With lips of lurid blue;
The other, rosy as the morn,
When, throned on ocean's wave,
It blushes o'er the world,
Yet both so passing wonderful."

Dante said, "To live is often greater proof of a firm soul than to be ready to die."

Though the fear of death is so nearly universal, yet it is not so deep an emotion as our strong, rhetorical expression of it would indicate. *Lord Bacon* noted this: "It is worthy of observing, that there is no passion in the mind of man so weak, but it mates and masters the fear of death. Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear pre-occupateth it; nay, we read, after *Otho* the Emperor had slain himself, pity provoked many to die out of mere compassion to their sovereign. 'Nay,' *Seneca* adds, 'A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over.'"

Byron expresses this idea, that satiety would make one willing to tempt the evils of the unknown world:

"With pleasure drugged, he almost longed for woe,
And e'en for change of scene, would seek the shades below."

Lowell, in *extreme unction*, thus compares death with birth:

"Men think it is an awful sight
To see a soul just set adrift
On that drear voyage, from whose night
The ominous shadows never lift;
But 'tis more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and of morn."

The *Bible*, which makes so much of what precedes and follows death, makes nothing of the "article of death" itself. It is properly symbolized by the *Jordan*, a boundary stream between countries, but itself not large enough to warrant more than a pencil-mark in drawing the map of the world. Why should that river, over which we will leap with a pulse-beat, have its tiny waves crowded with all the imagined horrors of the Great North Sea?

The PHYSICAL PANGS of the dying-hour keep some all their life-time in bondage through fear. But there is no scientific warrant for the estimate which we sometimes hear, that if the wounding of a single nerve gives so sharp a pain, how terrible must be the torture from the disruption of the entire physical nature!

The time of dying is generally very brief. As *Longfellow* says, it is

"Only a step into the open air
Out of a tent already luminous
With light that shines through its transparent walls."

Humboldt remarks, "Death is only a word. The appearance of the dying tells us nothing. A dull unconsciousness strikes us." Disease may make slow and wearisome approach to the citadel of life, its sappers and miners may dig cruelly beneath its foundations, but the final and deadly assault will be quickly made, and ended. In all probability, should your disease take a favorable turn at the crisis, your groans will be redoubled instead of ceasing, while you fight your way back again through convalescence to health.

Many, perhaps most, fatal diseases prepare their victims for the last stroke by *natural anaesthesia*, benumbing the sensibilities, and diverting or soothing the

mind, until, like tired children, we fall asleep, and are ready to be laid in the grave—that cradle rocked by the swinging world.

Said *Dr. William Hunter*, when dying, "If I had strength enough to hold a pen, I would write how easy and delightful it is to die."

Louis XIV. at the last said, "I thought that dying had been more difficult."

Shakespeare, in *Measure for Measure* :

"The sense of death is most in apprehension;
And the poor beetle that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies."

Young's Night Thoughts :

"Imagination's fool, and error's wretch,
Man makes a death which nature never made;
Then on the point of his own fancy falls;
And feels a thousand deaths in fearing one."

Garth :

"To die is landing on some silent shore,
Where billows never break nor tempest roar;
Ere well we feel the friendly stroke, 'tis o'er."

When death comes in the course of nature, **AS IN OLD AGE**, it is usually painless. Physicians often witness an euthanasia at such times; the body, the long-time servant of the soul, bidding its master a kindly farewell. Following a temperate life, the vital principle slowly deserts the nerves, closes up the senses one by one, as curtains are drawn at night, lets the sluggish circulation become clogged, until the little hydraulic engine of the heart makes its final throb.

The Homeric prophet's vision of the *death of Ulysses* is prophetic of millions of deaths:

"So peaceful shalt thou end thy blissful days,
And steal thyself from life by slow decays."

Wordsworth's wish, for a young lady, is as practical as it is poetical:

"But an old age serene and bright,
And lovely as a Lapland night
Shall lead thee to thy grave."

SUDDEN DEATH need not be prayed against if the mind is otherwise prepared for its change of abode. *Dr. Richardson*, in "Diseases of Modern Life," says, "Pain is a product of time. To experience pain the impression producing it must be transmitted from the injured part to the conscious centre, must be received at the conscious centre, and must be recognized by the mind as a reception; the last act being, in truth, the conscious act. In the great majority of deaths from natural accidents, there is not sufficient time for the accomplishment of these progressive steps by which the consciousness is reached."

With many the dread of death is from the fact that it is the **END OF THIS LIFE**: some great vortex into which all the pleasant streams of being are to plunge. But the fact is that, as the years go by, the streams become pretty well drained through their own beds. The days soon "come when we say we have no pleasure in them." "Life's enchanted cup but sparkles near the brim." We grow tired of working, tired of playing, tired of thinking, tired of resting, tired of waiting. The world is so much alike all round, and men are so much the same, even their new ambitions staggered after with the same monotonous motions, that we soon say with Solomon, "There is nothing new under the sun," and are not unwilling to go and see if there be not something new above the sun. "God has set the world [literally, eternity] in men's hearts," and time cannot hold the spiritual ambition of even the dullest souls.

Herodotus, in old age, having drained the traveled earth of its varying interests, wrote: "Brief as this life is, there is no one in the multitude that has been so happy at all times as not repeatedly to have prayed for death rather than life. Death is a delightful hiding-place for wearied man."

SERMONIC SECTION.

FUNDAMENTAL TRUTHS.*

By G. F. PENTECOST, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John i: 14.

LAST Sunday we discussed the question as to the reasonableness of a revelation from God to man. The answer to that question we found in nature, in the spiritual constitution of man, and in the Bible itself. The Bible opens with the words: "In the beginning God created the heavens and the earth." John opens his gospel with the words: "In the beginning was the Word, and the Word was with God, and the Word was God." The Book of Genesis and the gospel of John present to our view the beginning of the old and the new creation. These two verses of Scripture identify as one the God of creation and the God of salvation. In nature we have a revelation of God as the Creator, which even the heathen were able to discern; but the Bible reveals to us God as the Savior of man. The revelation of God is begun in nature and completed in the Word of God.

The first inquiry of the human soul is after God. This inquiry comes to the surface of consciousness as cream comes to the surface of milk, because, in a certain sense, God is in the consciousness, as a need; as the need of food is to the human body, as the need of light is to the eye, and sound to the hearing. But this inquiry after God has always been baffled and comes back unanswered. Who is God? Where is God? What is He like? What are His thoughts concerning us? Is He well-disposed or ill-disposed toward us? Who can tell? Not nature; not philosophy or science.

* Preached in the Academy of Music, Brooklyn, and stenographically reported and condensed.

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

"Who by searching can find out God?" We must turn elsewhere for light upon these questions. For it has pleased God in His wisdom that the world by wisdom should not know Him. Nevertheless God has not left us in darkness as to these great soul inquiries. He has given us light; and "that was the true Light which lighteth every man that cometh into the world." Ages ago David declared that "the Lord is my light and my salvation." He would have said to-day: "Jesus is my Light"; for the Jehovah of the Old Testament is the Jesus of the New. In what sense is Jesus the Light of the world? What the sun is in the physical creation, Jesus is in the spiritual world. In Him we find the four great questions of the soul answered, nay, flooded with light, and in that light the soul finds its peace.

1. *As to God.* When we say that God is a spirit we say truly; but we have not thereby gotten an intelligent, at least not a satisfactory, answer. All men agree, if there be a God, He must be a Spirit. But we can know nothing, or very little, of spirit, and nothing at all if we consider spirit apart from a body. No man hath at any time seen a spirit, nor handled a spirit. Therefore, some men say, there can be no such thing as spirit, apart from the body; for what cannot be seen and handled does not exist. And yet there is a deep underlying conviction in the human mind that, back of matter, back of our bodies, there is a personal spirit. When I buried my mother in Greenwood, twelve years ago, I did not bury my mother. I followed her body and not her spirit to the grave. It was the body, not the spirit, which I buried; which you buried when you put your loved ones away in the grave. When his disciples asked him where they should bury him after his death, Socrates answered: "Wher-

ever you please, if you can catch me." This is the expression of a truth which we all believe, however much we may have tried to argue it out of mind and heart. That which we bury out of our sight is not our mother, our child, our friend.

We bury only the body. When I looked down into the face of my dead mother, there was no mother there to look at me out of those brown eyes; there was no mother to speak to me out of those cold lips; there was no mother to lift those folded arms to embrace me. There was nothing there but the dead body. The mother was gone. But the body was the temple in which my mother lived, and by means of which I knew her and had communion with her and she with me. Moreover, I cannot conceive of her except as that body rises before my mind's eye. I never knew her apart from the body. It is so with you and those whom you have loved and lost. It is so with our living friends. We know them only as they are embodied spirits.

Now, it is the same with God. He is a Spirit; but as such we cannot know Him. The necessity of an embodiment of God or of an incarnation has been recognized by all men. The idolaters did not originally worship the stocks and stones which they set up. Their idols were but an attempt on their part at incarnation or the embodiment of God. Even now, the more intelligent pagans will tell you that they do not worship idols, but the god that is back of the idol; the idol is but a sign to them. Pantheism, or Nature worship, is built upon the same necessity. "God," they say, "is the soul of nature. The great impersonal spirit which inhabiteth all things." The doctrine of the incarnation not only stands at the threshold of revelation, but it must have been, in the necessity of the case. If God will make Himself known to us He must embody Himself. This He has done in Jesus Christ. This is what our Savior meant when He said: "No man hath seen God at any time; the only begotten Son which is in the bosom of the

Father, he hath declared him." And what the apostles meant when they said "All the fullness of the Godhead dwelt in him bodily." "He is the image of the invisible God." But Jesus did more than embody God so that we might see Him. He personated Him. By this we mean He revealed all that was in God's heart toward sinful man. Does Jesus say, "Son, daughter, be of good courage, thy sins be forgiven thee?" It was the Father who spoke in Him, for He said: "The words which I speak are not my words, but the words of the Father which sent me." Is He the friend of publicans and sinners? He does but reveal the disposition of God to such. He came not to condemn, but to save. Was there that about Jesus in all that He did and said which drew sinners to Him as the bee to the flowers? It was because he was full of grace and truth. Do we, like Philip, say with a sort of agony of desire and fear, "Show us the Father and it sufficeth us?" Hear what He answered back to Philip, half in rebuke for his spiritual dullness in not discerning the truth, and half in tenderest pity and patience: "Have I been so long time with you Philip, and yet hast thou not known me; *he that hath seen me hath seen the Father.*" Again He declares: "I and the Father are one."

Thus it is that in Jesus Christ we see the Father or God. He is the Light in which we behold God and come to know Him. And what do we know? Why we know that God is so in love with man that He has identified Himself with us, and us with Him, by taking our nature, not into a temporary, but into an everlasting, union with Himself. We know that He does not hate but loves us; we know that He does not seek us out to condemn, but to forgive us; He does not desire to destroy us, but He came that we might have life, and have it more abundantly. He is our Father and has made us kin to Him, and put us in relation to Him as sons and daughters. Surely this is a blessed revelation of God which we have in the light of Christ. We are no longer afraid of God, for now we know Him and may

trust Him with our all, notwithstanding our sins. To Him we may come with our burdens, our sorrows, our sins, and find in Him all that we need.

2. *As to man.* Who am I and what is the end of my being? I read in the first book of the Bible that God made man in His own image and in His own likeness. Once an infidel said to me: "If man is a creature made in the image of God, then God must be like man; and if God is like man, I would not, I could not, worship Him; for man is the embodiment of everything that is evil. His wickedness has turned the earth into a hell; his selfishness has led him to prey evermore upon his own kind; his violence has filled the world with war and spread desolation in the path of his best progress. I could not worship a God who is the Creator of such a being as man, especially if man is in His likeness and image." But this infidel, like every infidel I ever knew, had only fastened his thought upon a half truth, and that the lowest half. Man cannot know himself by the study of himself. The philosopher is like a man in the midst of a splendid ruin trying to reconstruct it without knowing anything of the plan of the original builder. Man is but the moral ruin of the creature God made. In the fullness of time God sent forth His Son, not only to make revelation of Himself, but also to set up in Him the true image of man. In Jesus we see perfect manhood, even in the life of sorrow which He lived. The moral glory of Jesus Christ has filled the centuries, and the more the world has studied Him in the light of the Gospel, the more it is compelled to wonder and adore. The world has always been seeking after an ideal man; but until Christ came that ideal was never realized even to the imagination; and since He came no further attempt at idealizing man has been made, for the reason that, in His presence, any such attempt would be glaringly faulty, if not clumsily grotesque. We may accept the verdict of such a man as Goethe, who, in one of his last utterances, expressed the conviction "that the human mind, no mat-

ter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of Nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels." Or of Renan, who says in the conclusion of his strange book: "Whatever may be the surprises of the future, Jesus will never be surpassed. All ages will proclaim that among the sons of men there is none born greater than Jesus." These testimonies, even from His enemies, might be multiplied; but there is no need. He represents the culmination point of humanity. What if the whole race were in His image and His likeness? Well, when God sent Him forth, He said, in effect: "Look not for my thought of man or what I purposed when I made him in my image in the fallen sons of Adam; but look to Jesus. He is the image; He is what I meant; He is the restorer of my image in man; and the end of His coming is to bring back that lost image by redemption and regeneration." Therefore we read: "We all, with open face, beholding as in a glass (in the face of Jesus Christ) the glory of God, are changed into the same image, from glory to glory." And again: "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." This is what David meant when he said: "I shall be satisfied when I awake in thy likeness." But, again, the great apostle declares: We see not yet all things put under man's feet; nor yet do we see him crowned with glory and honor; but we see Jesus, who was made in the likeness of our sinful flesh for the suffering of death, crowned with glory and honor. And his conclusion is, that as Christ Jesus is at the right hand of God, the glorified *man*, so shall we be who take part with Him. Jesus is the true image of God, the first-born among many brethren. Thus He is the true light in which we see the intent of God in our creation and the destiny that awaits man as he is restored to God by faith in Jesus Christ. Oh! there is rest in this as well as light.

3. *As to the problem of sin.* God says in His Word that "all have sinned and come short of the glory of God." This is but a confirmation of what the human conscience has ever testified to. God says that "by deeds of the law there shall no flesh be justified in his sight." This but confirms the weary experience of man, who in all ages has striven to bring peace to his distracted conscience, and throw off the awful burden of human guilt which oppresses him beyond every form of suffering. "How shall man that is born of a woman be justified with God?" Who will give us light upon this dreadful question, which has been bursting from the guilty soul of man from the very foundation of the world? Again, we get the answer in Jesus: "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of God the law might be fulfilled in us." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "He bare in his own body our sins." "He was delivered for our offences and raised again for our justification." Time would fail us to tell this amazing story of the expiation of human sin by the offering which Jesus Christ made of Himself through the Holy Spirit, when He offered Himself up to God. We must be content with pointing you to Him as He hangs there upon the cross, the divine human sacrifice, on account of which God does and can put away sin, "being just, and yet the justifier of him that believeth in Jesus." Millions of sinners in all ages testify to the abundant efficacy of this propitiation, and of "peace with God," and the new life which is the outcome of it. Christ on the cross our expiation, and Christ in the soul the substance of righteousness. In Him again we have light in which the dark question of human sin

and guilt is solved. "The Lord is my light and my salvation."

4. *As to Death and Immortality.* "If a man die shall he live again?" Who can answer? Man is instinct with immortality. Man has always hoped or feared it. He has always been trying to find out the truth concerning it; yet no satisfactory answer has ever been found. The Eastern races have believed it and constructed grotesque doctrines concerning it. The old Egyptians believed it, and wrapped their dead bodies in mummy cloth and embalmments. The Greeks and Romans believed it, and sought to embody their hopes in marble, or preserve to themselves the truth in the sacred urns in which they deposited the ashes of the dead. But it remained for Jesus Christ to bring life and immortality to light by His resurrection. The resurrection of Christ from the dead is the demonstration of immortality. Not an immortality of the spirit only, but of the whole man. When He arose from the dead, victor over death and hell, He brought again the body. "By many infallible proofs," says Luke, He proved to be alive from the dead and alive in the body. "Behold my hands and my feet; thrust in thy hand into my side; give me to eat of your broiled fish, and a bit of the honey-comb, that ye may know that I am not a mere spirit, but a real man. For a spirit hath not flesh and bones as ye see me have." Oh! who may estimate the joy and gladness that has filled the world, since, by resurrection, Jesus Christ has answered the question as to life and immortality? For four thousand years Death held undisputed sway over the human race. Standing in presence of peasant and king, the young man and the maiden, the old man and the mother, with inexorable demand he has said to all, "Give!" No prayers, no tears, no gift, has been able to turn him aside. But two thousand years ago there appeared a man who excited the wonder of men and aroused the hopes of not a few that at last God was about to interfere in human affairs by a new and mighty power and establish the kingdom so long sighed

for. One day a man died, to whom and his sisters Jesus was dearly attached. They sent for him ere he died, in the hope that His mighty power might be exerted to save him from death; but He came too late for that, and the sisters of Lazarus mourned that He had not come sooner. Jesus comforted them with the assurance: "Thy brother shall rise again." This they interpreted as referring to the resurrection at the last day, which as Jews they had been taught to believe from the teachings of the Scriptures. To which Jesus made reply: "I am the Resurrection and the Life." Then He bade them lead the way to the tomb and roll away the stone. What a moment was that! The multitude of friends gathered about the tomb. The Son of God with tears of sympathy and love streaming down His cheeks; and with an upturned face prayed that God would now strengthen Him and glorify Him. Then, turning to the open grave, with a "loud voice" he cried: "Lazarus, come forth!"

What presumption, what folly, what madness is this! Will Death, the monarch of men, the conqueror of a hundred generations, hear the voice of man and give back his victim? Hark! Look! What answer does Death make? Down into the dark chamber of the dead went that voice of command, and Death heard and trembled and made answer; and the dead Lazarus came forth. The spirit of the man flew from the place of departed spirits, re-inhabited the body, and stood among them again alive from the dead! Dr. Bonar says, "So potent was the voice of him who is the Resurrection and the Life, that if He had not specified Lazarus by name, all the dead in Jerusalem, nay, all the dead since Adam, would have come forth." Yes, Death at last has met his Master and has had to give back his prey. From that hour Death and Hell conspired with the priests to take and kill Jesus; this they finally succeeded in doing. When they hung Him on the cross they taunted Him with His former exploits: "Ah! thou that saved others, save thyself. If thou be the Son of God come down from

the cross." "O, thou invader of Death's dominion; O, thou spoiler of the grave, we have thee now!" Death is victorious again, and victorious over Him that seemed to triumph over Death. But look! He dies on the cross. It is all over with the Son of God. Hark! How is this? Does the dying Savior spend His expiring breath "with a loud voice"? "It is finished." What is finished? He is finished. No! It is He who finished. Blessed be God, He hung there to expiate thy sins, O, my soul! and thy sins, O, my friends! And now that sin is expiated by His voluntary death, "He dismissed His spirit"; so says the Greek. Oh! it was not death that dragged His soul and eternal spirit forth from His body a victim down to hell. It was the Son of God, who, having finished redemption, leaped from the cross, and chased Death down through the grave into hell, and there secured His final triumph over all the dark principalities and powers of the under-world. After three days, His victory being complete, He arose from the dead, bringing His body again with Him, and triumphed openly over death and the grave. Lazarus, no doubt, died again; and so did the little daughter of Jairus; and so did the widow's son; but not so Jesus. He rose on the resurrection side of the grave, on the heaven side, and dies no more. For forty days He abode still on the earth with His disciples, comforting and still further instructing them, and then one day leading them "as far out as to Bethany," the scene of His first and preliminary victory over death, blessed them; and then a cloud came down from heaven, and He went up out of their sight, leaving a pathway of light from the resurrection side of the grave right up to the gates of glory. Thanks be to God who has given us the victory over death. Because He lives we shall live also. Death may claim our bodies, as it has claimed the bodies of our loved ones; but death and the grave cannot hold them. Precious in His sight is the death of His saints. His resurrection and place with God is the pledge and guaranty of ours. He will come again

and receive us in completed immortality to Himself and to His glory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

PERSONAL COMMUNION WITH GOD.

BY EDWARD EVERETT HALE, D.D., BOSTON, MASS.

Lord, teach us to pray.—Luke xi:1.

IN asking how people are to be encouraged to a higher life, or lifted to it, we find that they may be roughly graded as belonging to one of three classes:

1. There are men and women purely selfish, and interested only in the affairs of to-day or to-morrow. To dine well, to dress well, to get the better of their neighbors, to enjoy the utmost out of sun and rain and wind and earth—this is all the object of their life. It does not often express itself in such form; but, if it did, this would be the outcome of their plans.

2. We should find another class, and a large one, not given to this personal selfishness, who really wish and resolve to help other people—willing, perhaps, to be helped by them in turn; that is, they recognize society as a necessary element in life. The first man would do very well on Robinson Crusoe's island, if you gave him enough yams and bananas and oranges and cocoa-nuts and kids and goats. The second is not satisfied with lonely life; and all these *things*, no matter how many or how good, are not enough for him. He must be with other men—to give and take, to lend and borrow.

3. Yet a third class is not satisfied with this society of men. "Where did these men and women come from, and where are they going to?" "Where did I come from, and where am I going to?" Such are questions which come in between, "How do you do?" and

"What is the news?" For such larger questions, they try for answers. "Am I alone in this world, as Robinson Crusoe was on his island; or is this power a conscious power which sets the sea a-throbbing and the world a-moving—which makes steam expand, makes clouds scatter, makes rain fall? Have I a friend in the Power that rules the universe? Or do I know nothing of Him, and does He know nothing of me?" Such men or women, not satisfied with the power of mind and heart which they have to-day, try to form alliances with the Power outside themselves—the Power which seems infinite, which makes for righteousness. So shall their power to-morrow be greater than to-day's, and to-morrow's life shall be larger.

Clearly enough, I say, in trying to lift people to higher life, or in encouraging them to rise to it, we must teach different lessons or say different things, according as they are in one or another of these three classes. It is, indeed, one of the discouragements of the pulpit, that, when we speak here to one of these classes, we know that what we say is worse than Hebrew, if the hearer happen to belong to one of the other classes. But it is not the preacher alone who recognizes these distinctions—preacher, novelist, editor, political speaker, schoolmaster, anybody who deals with others, and is trying to convince, to teach, or to inspire, runs into just the same difficulty. The novel which is read by one class of readers in rapt and absolute delight, is mere chaff to another. The speech which is cheered by three-fourths of an audience seems to the other quarter fustian. The leading article which delights two readers seems to the third low, mean, and in every sense unprincipled. Nay, the philosophical plan on which one reformer means to save mankind, seems to some of his readers a new gospel, and to others a poor outcome of mistaken ingenuity, sure to fail, if by ill-luck it should be tested.

In the course of the last ten years there has been an effort made by cer-

tain people of my second class to show that, if they do their duty by each other, life will be full and strong, even if they do not seek God, and if they do not find Him; even if they do not look for Heaven, or so much as hope for it. As Abou Ben Adhem said in the poem:

"Write me as one who loves my fellow-men;" So the "ethical school," as it calls itself, tries to be satisfied with duty, but leaves out hope and faith from the order of life. We may call that man the type of it in history who stepped out of his beautiful country-house in Edom, and ran down the avenue to meet Jesus Christ, when he wanted to know how to live. This man was all right in his ethics. He kept the commandments—he did not kill, he did not steal, he did not commit adultery, he did not bear false witness, and he did not covet his neighbor's goods; but, all the same, he did not live. He wanted to live, and he came to Christ to ask how. I say that that man, able and willing to do his duty to his fellow-men, and yet eager for more, eager for the secret of infinite life, may fairly be taken as the type of the ethical school. For I do not believe that, in the long run, any true man is satisfied with a law of daily practice only, if it do not somehow connect him with a life larger than to-day and of this place; if it do not answer some of the infinite questions for him, and if it do not give him, indeed, infinite strength, or the hope of it, for present duty. In the poem I cited, Abou Ben Adhem told the angel to write his name as one who loved his fellow-man; yet Abou Ben Adhem was well pleased when, the next night, he found that his name was enrolled among those who loved God. The dramatic force and the intense lesson of Paul's life come from the contrast between that early ethical life, when he was trying to do this, that, or another thing rightly; and his larger after-life, his religious life, when he lived in God, moved in God, and had his being in God, and, with the power of the Holy Spirit, was dealing with things spiritually discerned. In the first experience,

Paul had not strength to carry out his resolution, and he knew he had not. "Oh wretched man that I am! who shall deliver me out of the body of this death?" In the second life, he is jubilant with the triumph of an infinite being: "Neither height nor depth, nor any other creature, shall separate me from the love of God." These schools of deportment, as one is tempted to call them, block out for us in careful little tables, exquisite plans, showing how much we want of this virtue, and of that virtue, and of another, as a book of recipes might tell you how much sugar you want for your cake, and how much flour, and how much spice. But the poor human experimenter soon finds that he wants more than a recipe, and more than a tabular statement of duty. He wants infinite power behind finite resolution. He wants the life of Heaven all interpenetrating the duties and the pleasures of earth. He wants to enter eternal life, as the young gentleman of Edom said to Jesus, and in this want he cries out in these infinite questions of religion: "Who am I, and who is God? Where am I, and where is He? Shall I find Him if I seek Him with my whole heart, and how am I to gain His strength to help me in my endeavor?"

We have come here to-day to begin again our united communion with God—simple and frank association with God—to which this church is dedicated, and for which Sunday is devoted. Public worship—the meeting together sometimes in churches—is meant precisely for this purpose: that everybody who wants God's help may have one place and one time, where, with other people who want God's help, he may ask for it. Here, if nowhere else, he may be separate from the petty clamor of life, and listen too see if our Father has anything to say to us. Whatever our habit elsewhere, here we try to tell Him something of our thanks, something of our needs, something of our hopes. We may be shy or reserved elsewhere, but all the associations of childhood help us here. All the mys-

tease Him for fair weather Monday or for rain on Tuesday, but that here we may enter into real intimacy with Him, if it were only the intimacy of thankful children, grateful for the glory of the morning, or if it were the anxiety of doubtful children, who do not know where they may be on the morrow. What the church asks, what the preacher asks, is that you will loyally try the experiment which the noblest and best of mankind have tried, and have succeeded in—not for one day, not for one year, but for every day and every year—talk as a friend with the Power which makes for righteousness. As sure as the existence of that Power is it that you have your reply. It comes in a thousand ways—not as you asked it, perhaps, not as you expected.

But, all the same, it comes.

A CRY FROM THE PEW.

BY MELVILLE B. CHAPMAN, D.D. [METHODIST], BROOKLYN, N. Y.

Sir, we would see Jesus.—John xii: 21.

THESE inquiring Greeks were our representatives. They were the first of our blood to seek this Shemitic Savior and voice the deepest craving of the coming civilizations of the West.

In addressing this conference of Christian ministers, I cannot keep out of my thought another and vaster presence. Far out over your heads I see the two hundred congregations of this Conference, as sheep without shepherds, waiting for the message that you will carry and the Gospel that you will preach, and it has seemed to me that I could not do better than to stand here as their representative, and utter the deepest craving of those outlying spectral congregations, voice the entreaty of the silent, patient, long-suffering pew to the pulpit and the preacher:

“*Sir, we would see Jesus.*”

As the advocate and ambassador of the pew, I venture to suggest a certain stress of emphasis in our preaching that will best meet the hunger of our hearers and the need of our time. It is all told when I say that a Christian pulpit should be simply, supremely

Christian, that its mission is to preach the Gospel of Jesus, and not merely the Gospel about Him—that the Gospel of Jesus is Jesus Himself—that we are to bring men face to face with Him—the personal, omnipresent Christ, the same yesterday, to-day and forever—reincarnate in His Church, revealed in every Christian ministry, Emanuel, God with us alway, even unto the end of the world.

You will bear me witness, my brothers, that this is not so simple and easy a task as it seems, for we get our Christianity by inheritance, and any student of Church history has discovered to his sorrow, that, as language may be used to conceal thought, so Christianity may be used to conceal Christ. To-day is the fruit of yesterday, as it is the seed of to-morrow. The Hudson comes down to us tinged and tainted with every variety of soil from the Adirondacks to the sea.

So Christianity, as a historic development, comes down to us tinged with the errors, the corruptions, the drainage, the detritus of the social, intellectual and religious soil through which it has filtered and flowed. For instance, as you know, in three hundred years Christianity overran the Roman empire—tribes and nations were converted and baptized by imperial proclamation, and driven into the fold at the point of the javelin. These crude, corralled Christians came into the Church bringing with them their pagan philosophy, pagan conceptions of God, pagan habits of thought, feeling and worship. Christianity was corrupted by the paganism it absorbed. The shadow of this eclipse of faith darkened Christendom for a thousand years—and still survives in the paganized Christianity of Rome, and in the paganized theology of great sections of the Protestant world. As we grope through the dark ages, as we see how the Gospel of Jesus was obscured and corrupted by heathen superstitions, we are led sometimes to wonder whether Christianity conquered paganism, or whether paganism conquered Christianity.

Then, again, the early ages of religious controversy and Church councils did much to clarify the creed—did more to conceal the Christ. They carried the Church into centuries of doctrinal discussion, theological speculation and religious scholastics, in a vast effort to reconcile the new Christian truth with the old pagan philosophies.

The Reformers broke away from a paganized Church, but could not wholly escape from a paganized theology. They sat at the feet, not of Jesus, but of Augustine. Calvinism, that sought to enhance the divine sovereignty by taking the very godliness out of God; Asceticism, a pagan scorn of the body and contempt of earth; Puritanism, that grotesque mutilation of human nature; Ecclesiasticism, that places a church and a priest between the soul and its Savior—what are all these, and many more, but survivals of pagan corruptions, symptoms of that blood-poison that still lingers in the veins of Christendom, and so darkens the spiritual vision that the simple and gracious Gospel of Jesus is obscured or distorted, and Christianity is so preached as to conceal rather than to disclose the Christ.

But we live in the light of a new and better day, the renaissance of Christianity. Our century, that has witnessed a growth of Christianity exceeding that of the eighteen centuries that preceded it, has also witnessed the decline of religious leaders, the decay of doctrinal systems, a growing discontent with abstract syllogistic theology, and a resolute, strenuous, persistent push toward a larger freedom of thought and a simpler and more Christian faith. You may call it looseness, license, liberty—call it what you will, we must face the fact that a historic and inherited faith can no longer, by its authority, hold the allegiance of men who insist upon the right of inquiry into the foundations of all scientific, social and religious belief, and compel the most venerable and venerated sanctities to submit to a searching scrutiny and a merciless criticism.

Our time takes nothing for granted. You see, the train has reached that point in the line where men with a hammer and a torch crawl about under the cars, clinking the wheels, testing the running gear of civilization, and down, under all our most venerated beliefs and sacred systems and cherished institutions, you may hear the clink of criticism.

The mediæval monk don't like it. Desecrated theologians live in mortal terror of the time. Ecclesiastics generally are quaking with fear. Hide-bound conservatism prepares for the worst. All who believe that the last word has been said, the final truth revealed, the ultimate Christianity attained, are calling for the police. But all who believe that freedom of inquiry is the condition of truth, and liberty of thought the breath of all intellectual, social and religious life—all who believe that God has yet something to suggest to the heart of his child, and say with John Robinson on the deck of the departing *Mayflower*: "I am confident that God has more light and truth yet to break forth from His holy word"—all these stand serene and expectant, rejoicing in the full and blessed assurance that Christianity carries with it the elements of its own perpetual regeneration, that it has vitality enough to throw off and to breed out acquired and transient corruptions, and that Christendom, after passing through all the cycles of error, is at last swinging back to the simple Gospel of the Son of God, to the New Testament character of Jesus Christ, as the immortal expression of its faith and hope.

I have time to note only three or four varieties of emphasis in preaching which, it seems to me, will best meet the want of the thoughtful, critical, progressive, pushing pew of to-day:

1. Consider for a moment that intense individualism that marks our wondrous growth in social and civic freedom.

Notwithstanding the fact that our time is marked by the rise and growth of the most physical theories of man's origin and development, yet there has

also been steadily growing a sense of the dignity, the value, the spiritual worth of man, and that wherever man came from, he must not be wronged or despised by his brother, he must not be profaned or dishonored by himself. We think little of kings, much of the citizen, little of royal prerogatives, much of civic rights and duties. In our thoughts of men we are more considerate, humane and helpful, and recognize in the face of the humblest man the face of a brother.

The prevailing dissatisfaction with historic theology largely arises from this change of view—this new and higher ethical and spiritual valuation of man. Very naturally, we have come to think less of the divine sovereignty, more of the divine character, that God is not only great, but God is good—so good, that even man has rights which He is bound to respect. It was not merely or chiefly Armenian arguments that drove from Christian theology and thought the pagan god of mediæval theology, it was a change in the whole temper of the time, by which we have come to regard God's kingship as a local and Oriental figure of speech—God's fatherhood as a universal and everlasting relationship, in fact. Hence it is not strange that there should be a growing feeling that the Scriptures should be interpreted in the light of this final ray of the Gospel—this Christian conception of God as He is revealed in Jesus Christ, and that the genius and methods of Oriental despotism should not be used to elucidate Christian doctrine, or to explain and illustrate the divine government. When a modern Christian betakes himself to prayer, he bows his knees, with Paul, unto the Father of our Lord Jesus Christ, believing that the glory of God, high over all Oriental figures of speech, shines supremely and forever in the face of his Son. Our time wearies of the crude, monarchical, Oriental representations of God, and cries:

“Sir, we would see Jesus.”

2. This brings me to say that, if we would meet the want of our time, we

must bring to the interpretation of Scripture a quickened sense of biblical perspective. We often say that the Bible is the revelation of God. What we really mean to say is, that Jesus Christ is the revelation of God, and that the Bible is the history of the gradual and successive unveilings of the Eternal Word until at last He becomes flesh, breaks into view in the wondrous disclosure of the Gospels.

I have seen the Proclamation of Emancipation so written that the shading of the letters disclosed the seamed, sad face of Abraham Lincoln. It is one thing to read the Book, it is another thing to read the Word. You will read the Bible to little purpose if you do not see chiefest and supremest, from Genesis to Revelation, the scarred visage of the Man of Sorrows.

And yet I need not say that the Bible has been too often so interpreted and used that it has obscured and not disclosed the Christ. That, by reason of errors in biblical perspective subordinate Scripture has been given an exaggerated unscriptural emphasis, and created a distorted, grotesque, unchristian type of Christianity.

We have explained the Gospel of Jesus by the local and transient imagery of the Jewish scriptures. We have explained the words of Him who spake as never man spake by what His apostles thought and wrote about Him. Isn't it time that we let Jesus explain the prophets and apostles, and explain Himself, and when we seek His Gospel go first to the Gospels? Without entering into the vexed question of inspiration, I venture to say that any use of the Bible that does not recognize this law of biblical perspective, that does not, in its veneration and regard, rise from the historian to the priest, and from the priest to the prophet, and from the prophets to the apostles, and from the apostles to the incomparable Gospels, and sit at the feet of the Man of Nazareth, and receive the truth of Christ from the very lips of Christ Himself, is an affront to the Christian consciousness of our time.

"Sir, we would see and hear Jesus."

3. As the voice of the pew, I venture to suggest that men want to see the personal Christ, rather than to hear our philosophies, theories and speculations about Him.

Michael Angelo, chiselling his "David," working often at night, wore a candle in his helmet, lest his own shadow should fall upon his work. I would not depreciate systematic theology. As long as there are flowers there will be a science of botany; but all the botanies in the world never gladdened a human heart or made any Sahara to blossom as the rose. In Him was life. More than that—I question, my brother, whether there is one of us who does not sometimes feel that he is in danger of preaching about everything and everybody that Jesus saw, and neglecting Jesus Himself, until the Master is lost in His environment.

We traverse the scenes of His ministry for what we call local color. We make topographical surveys of Galilee and Jerusalem. We trace the genealogy of Herod. We analyze and scarify the Pharisee and Sadducee until the pulpit becomes a pillory. We photograph the apostles; we ingeniously harmonize the Gospels. We defend Christian miracles and empty our arsenals into that standing bugbear—the scientist. We discuss a thousand questions about Him, and yet sadly confess that the actual story has not been told, that the real Jesus has not been made to stand forth, a living, personal, present Savior to the wishful, waiting hearts of men.

And we have said, if I could only so preach Jesus that men should see His face and hear His voice, and feel the power of His personality; if I could make Him so real that He should be no more a dim figure in the pathways of Palestine, but a living presence and a dominating Power in the streets and societies and souls of to-day—not only a Jesus that was, but a Christ that is—if I could only lift Him up once more before the very eyes of men, then He—the Man of Nazareth—that has flung such a fascination and charm over

eighteen centuries, will, by his inherent and imperishable loveliness and beauty, lay upon human hearts His divine thrall and draw all men unto Himself. Ah! my brothers, our time wants a Savior as real and personal as its sorrows and its sins. That is the Gospel these spectral congregations are waiting to hear—that is the Savior which the nineteenth century, as well as the first, throngs to see. The world wearies of everything else, but its worn and pulseless heart stirs anew with any attempt to retell the story of that gentle and gracious life, which reveals a purity for which it had ceased to hope, and a peace of which it had begun to despair. "In Him is life, and the life is the light of men." It is not lives of the astronomers, it is not the science of optics; it is the shining sun that this darkened world cries after, perishes without.

"Sir, we would see Jesus."

4. We are to preach Jesus as the Savior of the nineteenth century as well as the first—as in Himself the solution of all our political problems, the Deliverer from all our social wrongs and miseries, the Savior from all our personal sins and sorrows. Of such a Savior our time stands in desperate need. The social situation and outlook is very grave, and the brow of the smiling and perennial optimist is sicklied o'er with the pale cast of thought. Society is threatened by a new foe—a godless socialism, hostile to the State, the home and the Church. We see labor rocking with unrest and discontent. We hear the great working masses calling society an organized injustice, and claiming that this unrighteous social order has sprung out of the loins of Christianity; that the Church is the ally of capital and the enemy of labor; that it has preached submission to the weak, but not righteousness to the strong; that, while it may have relieved the sufferings of the poor, it has not contended for their rights; that, though it has taught men to be charitable, it has not taught them to be just; that, in its anxiety about a Heaven hereafter, it has neglected to organize Heaven here,

and to establish on this earth that kingdom of God which is said to be righteousness; and, if you will put your ear to the ground, you may hear the tread of the coming multitudes of toil, who will not enter our churches, and will have none of our Gospel.

What shall we do?

Shall we preach to them the Gospel of supply and demand—the survival of the fittest—the slow evolution of society by breeding up the strong and breeding out the weak? Outside of Christianity all that is left them is this science of despair. No! my brothers, we will not meet a Christless socialism with a Christless evolution. We will meet the rejectors of Christ's Church by the revelation and disclosure of Christ Himself. Him whom they still ignorantly worship and blindly crave, Him will we declare unto them.

We will show them that the injustice and wrong of our civilization does not come from its Christianity, but from its inherited paganism and its inbred selfishness and sin—and carry their thought to Him who went forth as the original "Knight of Labor" to revolutionize society, and roll the organized injustice of barbarous ages away as a scroll. We will show them that every generous principle and every glorious hope that stirs the heart of the Socialist he has learned from Jesus. That the regeneration of society is not in the evolution of nature, but in the evolution of grace; that the brotherhood of Jesus is higher and greater than the confederation of a class; that His ideal of society is nobler than theirs, and He would have us realize it by nobler means, not by levelling down, but by levelling up—not by hostility to the prosperous, but by help to the unfortunate—not by crippling the strong, but by empowering the weak—not by claiming equality with the great, but by being the brother of the brotherless and the friend of the friendless. We will show them that the ethics of Jesus is final, ultimate, in the nature of things, and can never be surpassed; that we shall never be more just or generous

with our neighbor than to love him as we love ourselves, and do unto him as we would have him do unto us; and that when the race shall have reached the shining summits of virtue, when it shall have evolved its best society, its best citizen and its best man, it will still stand with its face toward the incomparable ethical and social ideal of the Gospels. We will show them, finally, that all human progress is toward Jesus, and not away from Him; that if society is to go forward and not backward, if men are to grow better and not worse, they must grow more benevolent, more humane, more helpful, more brotherly; and what is that but saying they must grow more Christian, draw ever more nearer to one divine far-off ideal, who lives not to be ministered unto, but to minister; who though rich becomes poor; whose life is the ceaseless outlay of Himself to rescue and shore-up a sinking world.

The socialism of Jesus may be rejected, but it can never be surpassed. The kingdom of God—that magnificent vision that shall never fade from the eyes of men—shall grow with the growth of virtue and character until the civilizations of earth shall be transformed into the civilizations of the sky.

On the other hand, we must call the prosperous and Christian classes, fevered with fierce commercial competitions, to consider the lilies and the sparrows, and learn that life does not consist in the abundance of the things we have, but in the affluence of the beings we are. We must teach them to see life as Jesus saw it, in His intense spirituality, and rise with Him out of the bondage of worldly striving and carking care into the glorious liberty, the splendid experience, the immortal hope of the children of God.

But we must do more than that. The greatest, saddest chasm in history is that which yawns between the Sermon on the Mount and the Christian civilization of to-day—between the ethics of the sanctuary and the ethics of the shop and the street. It is our duty, my brothers, to close that chasm.

The great mission of the pulpit is to teach men not what to think, but how to live. We must preach the gospel of simple justice, righteousness, fair-play between man and man, between class and class.

We need a great awakening of Christian conscience, a great revival of Christian living, a great reformation in Christian business, until they who are under the wounds of Jesus shall walk in His footsteps and show that an un-earthly and divine guide leads in un-earthly and divine paths; that supernatural grace compels a supernatural life; that religion is not only an uplift of holy emotion, but an outflow of holy service; that it not only sends the heart to God, but the hand to its duty.

When shall we learn that the worst infidelity is an ungenerous, unjust, un-Christlike life; that the deadliest heresy is a weak and wavering conscience; that the true betrayer of Jesus is the disciple who wanders not in his doctrine, but in his deed; who is saying by his daily life to his workmen, to his customers, to his business associates, the kingdom of God is *unrighteousness*, peace and joy in the Holy Ghost.

We see not yet all things put under us, but we see Jesus, and, seeing Him, we take heart and hope; for, if He died to bring the race to God, He ever lives to bring the race to glory. In Him is the regeneration of society, the Church, the home and the soul. When He wearies or doubts or dies, it will be time to despair. "He shall not fail nor be discouraged till He has set judgment in the earth."

The new problems of the age do not baffle His wisdom; its new perplexities do not appall His heart; its new sins do not exhaust His mercy; its new forces do not surpass His power. Jesus does not despair of the race because He does not despair of Himself.

He who through centuries past has been transmuting His truth into what we call civilization—and transfusing His life-blood into the veins of "the dolorous and accursed ages," is standing here in all our nineteenth-century

life, with its din of denial, and its kiss of betrayal, under the shadows of its wrongs and miseries, its sorrows and its sins, saying: "And I, if I be lifted up, will draw all men unto me."

And if, through the foolishness of preaching, through the medium and manifestation of His Church, He can get into our civilization in any influential and powerful way, He will heal our social discords, right our social wrongs, cleanse our infected cities, Christianize our Christianity, and, making the pulpit the fulcrum of His divine leverage, lift souls and societies and States up into the light of heaven and the face of God.

This is the dumb, inarticulate, but unconquerable hope of those shadowy, spectral congregations, who are saying to you, my brothers:

"Sir, we would see Jesus."

ELEAZAR'S GRASP.

BY REV. C. C. HEMENWAY [PRESBYTERIAN], AUBURN, N. Y.

And his hand clave unto the sword. —
2 Saml. xxiii : 10.

A DROWNING man has been known to grasp a rope thrown to him with such a clinch that, for moments after he was drawn up to safety, his fingers could not be opened to release his grip upon it. So with Eleazar, one of the three mighty men of David's army. He threw himself, sword in hand, into the battle against the Philistines; and when he grew weary and turned aside to rest, he found that the fingers of his right hand would not unclasp themselves from the handle of his sword. The hero's fingers had become set by his strong grasp of his weapon; and when he let fall his arm, his hand still clave unto his sword.

It is a vivid and impressive picture, suggesting a beautiful and instructive lesson, both for our temporal and spiritual life. Is there not such a grasp of the principles of honor and integrity, of the truths of God and His Word, and of the responsibilities of Christian service, that no trouble, nor doubt, nor temptation, shall be able to unclasp our hold? For such instruction, we

may believe this simple but graphic incident was recorded.

I. Eleazar teaches men, in their worldly occupations, with what grasp to lay hold of the principles of honor and integrity.

A cowardly soldier, who looks for an opportunity to run as he goes into the battle will have no difficulty in throwing aside his weapons. So the man who goes into the battle of business and professional life, loosely grasping the principles of integrity, will have no difficulty, when the occasion arises, in letting go his hold. Under temptation his hand will not cleave to these weapons against evil inducement. But there is a grasping of the principles of high and noble living among men in the every-day battle of business life; so that the invisible fingers of human character, clasping them around, grow firm and fixed until temptation has no power to separate us from them. What is wanted to-day in business life is a standard of integrity between man and man that is not drawn from the usage of the community, but from the Golden Rule: that will make the merchant his own sealer of weights and measures, the manufacturer a purchaser only of the best material and a foe to adulteration; the lawyer a defender of oppression and injustice, and never an encourager of wrong-doing; the physician a careful and intelligent student of disease, spurning the quackery which is often invited in by ignorance and the desire for relief. And then this must be a grasp which takes no notice of any apparent losses that come from it. Eleazar's grip must have almost forced the hilt through the skin, and imbedded it in the flesh. But he did not notice it, and was surprised at the deep indentation in his palm when his fingers could be unclasped. The world wants young men, and middle-aged men, and old men, whose grasp of honor is so firm and determined that in its use they will never feel it hurt them by any regrets, such as, "If I had not been quite so conscientious, I might have done better." Gough, in one of his lectures,

once struck a table with such force as to break some of the bones of his hand; but he did not know it until he was through, and found his hand swollen and painful. Oh! for such enthusiasm for honor in the business world!

II. Then Eleazar teaches us how to grasp the truths of God and His Word. Place your thumb and palm on the front cover of the Bible, and your fingers on the back cover, and grasp the whole revelation of God in this word. You must take hold of it with such a grasp that when a man meets you, saying, "Let me show you the mistakes of Moses," he will not succeed in unclasping your hands; or, when in distress, one says, you can bear no more, "curse God and die," you will be able to answer: "What! shall ye receive good at the hands of the Lord, and shall we not receive evil?" Most of us Christians hold these truths as cowards hold their weapons; and, of course, we let go when brought face to face with any tests of our courage and mettle. Take hold, Christian, of God's warnings and encouragements, as though they were worth something, and you expected to use them; and you will find, to your relief and joy, when wearied and tried by battling with a world of disappointment and evil, that your hand still cleaves to them.

And then these truths must be held without any consciousness of pain, as they come into close contact with our lives. You can make them painful. You can make God's omnipresence a detective instead of a loving companionship; His omnipotence a giant of fate instead of a strong, helpful friend; His commands, fetters around your wrist instead of a bridal-ring. But, taking hold of these blessed, uplifting truths of God's Word, as Eleazar took hold of his sword, there will be no annoyance or pain in the grasp; and when wearied, as you will sometimes be, unable longer to resist the enemies of your hope, like Job the patriarch and Paul the apostle, your hand will still be clasped around the unfailing promises of your Heavenly Father.

III. Have Eleazar's grasp of the responsibilities and known duties of the Christian service. Take the well-worn subject of obligation to the church services? what sort of a grasp of Christian duty is it, when a sister cannot come to church, on such a beautiful day as this, because the spring hat has not come home? or a brother, because he has worked so unreasonably hard in his race for wealth during the week that he must lie in bed Sunday morning? Carry such excuses through all the common duties of Christian life, and imagine the result. Oh! when we take hold of these things, it must be with a grip, if we expect to be faithful, or to get any particular good out of them. Given Eleazar's grasp of the responsibilities of Christian service, and there would be full churches, full prayer-meetings; multitudes now careless inquiring the way to Zion; souls now dumb singing the joys of salvation; Christians now weak, doubting, and despairing, happy, confident, strong.

Two results, thus far only hinted at, conclude this truth.

1. When the companions of Eleazar pried open his fingers, and released the sword, they saw in the palm and across the fingers the indented form of the sword's hilt. There was in the palm the very curve of the handle. When any man grasps the principles of honor and integrity in this way, they always have a reflex influence upon the man, impressing themselves more and more upon his character, until the abstract dead principles become a living part of his life; and when one thus grasps the truths of God and His Word, or the duties of Christian life, gradually he becomes a living epistle, known and read of all men as a part of the Gospel. Study Eleazar's palm to know how we are to be conformed to the image of Christ.

2. We see in this how the Christian veteran, who has thus grasped these truths and duties through his life, finds towards its close that they still cleave to him when everything else lets go. When old age comes on with its weak-

ness and decrepitude, the interest in worldly things diminishes, the mind begins to let go of the world. But the heart of the devoted Christian still clings with the old tenacity to the things of God and the interests of eternity. It is the crown and glory of our theme that, when the Christian mind and heart let go of all things else in their weakness and weariness, they still cleave to God and Heaven.

THE FOOLISHNESS OF PREACHING.

By A. T. PIERSON, D.D., PHILADELPHIA.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.—1 Cor. i:21.

God's "folly" is the highest wisdom; man's highest "wisdom" is but folly.

The foolishness of preaching is here contrasted with the wisdom of human teaching. With all its wisdom, the world knew not God; not only did not reveal Him, but actually denied Him; and it made man no better. The six golden ages of history—those of the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome, Louis XIV. in France, Elizabeth in England, Leo X. in Italy, have been morally corrupt and profligate. Seeing that human wisdom was an utter failure, God makes trial of the foolishness of preaching; and it proves the wisdom of God and the power of God unto salvation to every one that believeth. It is not foolish preaching, however, nor preaching foolishness, which thus proves the mighty power of God. Wherein does the "foolishness of preaching" consist?

I. God chooses and uses the *simplest means* to save men, which human philosophers would have scorned. It is the proclamation of a message. Even teaching, though included in Christ's last command, Matt. xxviii: 19, 20, is to follow preaching. The first word translated "teach" means simply to "make disciples." God's plan is, first of all, to tell men the good news of a free, full salvation. After they have believed and

accepted the gift of God, they are to be taught more fully the whole range of Christ's commands. But, at the beginning, it is only pointing to the Lamb of God, and crying, Behold! Again, God takes the most humble and unlettered believers to be his heralds. Whoever, having heard and believed, can say, "Come!" is qualified to proclaim the good tidings. The preacher is a *herald* and a *witness* combined; he announces good news and adds the testimony of personal experience: "We have found the Christ!"

Again, God makes no heavy demands on the souls to whom the Gospel comes. It is only "Hear, believe, confess." Salvation is not the reward of good works, but a free gift, whose only condition is acceptance by faith. Good works have a place in the scheme, but only as the fruits of faith and the offering of gratitude and service for a free salvation already received. Faith is a bond of union with Christ; so that, by virtue of this union, His life and joy become our own. Salvation is thus put within reach of all—even the feeblest mind and greatest sinner. Romans x.

II. God positively discarded the aid of all human wisdom in saving men: "Hath not God made foolish the wisdom of this world?" He saw that man's wisdom had proved an utter failure as to the finding of God or the saving of men; and He cast it aside as worthless, and not a feature of His redemptive plan was borrowed from the philosophies of men.

The utter failure of human philosophy is one of the marked facts of history. It culminated in Pantheism, Atheism, Materialism, Rationalism, Agnosticism, or in a refined selfishness, like Stoicism and Epicureanism.

III. God not only discarded, but contradicted, the teachings of man's philosophy. He set at naught human reason as inadequate to explore His deep things, and humiliated the proud mind of the wise men. For example:

He presented Divine thoughts far above the thoughts of man; mysteries above comprehension, though not above

apprehension; things too high and lofty for human wisdom to grasp, and which the natural man could not receive.

Again, He dared to present paradoxes, apparent contradictions, irreconcilable by man's philosophy, such as the union of two natures in one person in the God-man; the union of three persons in one God, as in the Trinity; the doctrines of Divine sovereignty and human free-agency, an unchangeable God and yet prevailing prayer, etc.

Again, the whole philosophy of redemption, of sin and its desert, the law and its demands, salvation by vicarious suffering, etc., is above the reason of man to devise, or even explore. Into it even the angels' desire to look.

IV. God utterly discarded all human merit. The Gospel not only humbles the proud intellect, but the prouder heart of man. A free salvation, all of grace, conflicts with all the prejudices of the natural heart: it is the "*offence of the cross*." No man is capable of a good work in God's sight until he first believes and comes into a saved state; then the imparted grace of God makes good works possible; but they only glorify that grace; and one of the grandest proofs of the divine origin of this Gospel is found in the fact that, in face of the enmity of the natural heart to these doctrines, it has made steady and rapid progress from the beginning.

In all this, however, the wisdom of God appears. For:

1. God makes it possible for all sinners to be saved. Whoever can sin can understand salvation. All philosophies were addressed to an elect few: witness Plato's few disciples, and Pythagoras, with his exoteric and esoteric schools.

2. God makes possible for all believers to be preachers of the Gospel and winners of souls.

3. God abolishes invidious distinctions between sinners and between believers. All are on a level, as guilty, condemned, and helpless; all on a level, as saved by grace without works.

4. God presents a faith so grandly superior to all human teaching that there

is no risk of confounding it with man's philosophy, or mistaking it for a human invention.

5. God reserves to himself all the glory. Man has no ground for boasting or self-complacency, etc.

6. God teaches men implicit submission and obedience.

EXPOSITION OF LUKE.

xvi: 1-12.

By REV. W. F. ARMS [CONGREGATIONAL],
SUNDERLAND, MASS.

In studying the parables of Christ we are carefully to distinguish between the essential aim and the drapery of the parable. In the story of the Unjust Judge he is represented as granting the petition through mere weariness; but God hears prayer, not because wearied by us, but because He loves us. The design there is to commend the duty of earnestness in prayer. In this parable of the steward, the Lord commends him, not for his honesty or fidelity, but for his prudence and foresight. We often detach a single quality of one's character and admire it, while we condemn the general character. We admire the dexterity of a juggler, while we cannot endorse his private character. And so Christ often looked at a single point of character. How could the conduct of this steward be commended to us for imitation?

The thought which Christ seeks to illustrate is: How may Christian men use their gifts and talents and property, so that, when taken away from life, they shall be received to everlasting habitations. And He uses this parable to enforce the thought. The steward seems to have acted neither wisely, justly, nor charitably—wasting his Lord's goods, and then seeking to defraud Him. Christ never commended dishonesty. But the parable says that the lord of that steward (not the Lord Jesus Christ) commended him because he had done wisely, and Christ urges His disciples to a similar course of action in some respects. Now the parable must have an explanation which will show that the steward was commended, not for low

cunning, but for his strict justice and forethought.

A certain rich man had a steward to whom he gave the management of his estates. On the charge of having wasted the property he is called before his master and threatened with expulsion from office. That he might silence his accusers, satisfy his lord, and retain his place, he sent for all the tenants, reduced largely their indebtedness, paying this as the price of safety. He received the approbation of his lord, of the debtors, of Christ. What was his relation to the lord of the estate? In the East it was, and is, often the way for a lord, who cannot or will not manage his own property, to employ an agent. This agent acts according to his own discretion, and stands as lord to the tenants. The contract is that the steward shall pay a certain amount in the lump to the lord, and the balance is his remuneration. If this contract price was paid, the lord seldom asked how it was raised. The steward had no salary, and to compensate himself he rented the lands to parties on such terms as would be remunerative to the owner and to himself. If he was a just man he could deal well by the master and by the tenants. It was in his power to gain the goodwill of the men under him or not, as he pleased. If the crops failed, or the tenant was sick, the steward could relieve him. The money due the lord was not diminished. Now, if the steward was a hard, avaricious man, he could enrich himself by oppressing the tenants, and yet not defraud the lord. He could demand exorbitant rents, or lend money at ruinous interest, or sell the products of the land at poor prices, or seize the goods of the debtor and demand payment for their restoration. Thus he could unjustly enrich himself, and yet not rob his employer. The rascality of the steward might never come to light. But the estate would suffer. The tenants would be discouraged and discontented, the estate would be wasted, and the proprietor suffer loss. Such was the condition of the estate in this parable. The steward had mismanaged, by

• must lie." A hard life here, and hereafter eternal ruin!

6. The only *easy* way is the way of obedience—the life that now is and the life that is to come.

Turn from your hard master and serve the Lord Jesus Christ, whose yoke is easy, and whose burden is light.

COMMUNION THOUGHTS.

BY REV. A. J. QUICK, PLAINFIELD, CONN.

1. WERE we invited by a friend to a feast, it would be an insult to our host to eat and satisfy our hunger before going. It would imply that we thought the food of our own table more palatable than his. So, to come acceptably to the feast of the Lord's Supper, we come hungry for the bread of life.

There we find spread for us a feast which could never be equalled, though one had all the wealth of the world in his treasury. Our Host says, "This is my body which is broken for you: take, eat"; "I am the living bread which came down from heaven—if any man eat of this bread he shall live forever"; "Blessed are they that hunger, for they shall be filled."

2. Neither, if we are invited to a feast, do we take anything with us to supplement the feast. If we go by invitation, it is implied that our host will provide all that is necessary. So, "Nothing in my hand I bring," is the confession of every welcome guest at the Lord's table. We honor our Host when we sit down at His table, believing that He is able to provide enough for us all, and expecting that He will. It is the guest with "great expectations" that is helped the most bountifully at the Lord's table.

3. Nor, when we have partaken of the feast, do we attempt to render an equivalent for it. However rich the repast, we honor our host by accepting all as a free gift.

So our Lord expects none of His guests to perform any deed which may be regarded as a compensation for favors received. It is appropriate that offerings be made at the Lord's table, but not as payment of indebtedness. They are expressions of love for Christ's

poor. They are a recognition of the command, "Freely ye have received; freely give." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

LIBERTY IN PERSECUTION.

BY REV. JOHN W. CLINTON [METHODIST],
INDEPENDENCE, IOWA.

Lo! I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.—Dan. iii: 25.

I. True men and the true church are subject to the scrutinizing gaze of a sharp, criticising and opposing world. "*Lo! I see.*"

II. True men are a rarity and meet the open endorsement of all good minds, and the silent respect of even some bad minds.

III. A true church may be small, yet she stands unharmed and respected in the world. "They walk in the midst of the fire, and they have no hurt."

IV. True liberty is born in the furnace. "Four men loose." "I have chosen thee in the furnace," Isa. xlviii: 10. "I counsel thee to buy of me gold tried in the fire," Rev. iii: 18. Examples: Bunyan in Bedford jail; John on the Isle of Patmos.

"True liberty is Christian,
Baptized and found in Christian hearts alone;
All else are slaves of Satan, Sin and Death."

The Revolutionary War; the recent Civil War.

V. God's Presence is the sure support of true men and a true church. "The form of the fourth is like the Son of God."

THE CHRISTIAN PHILOSOPHY OF LIVING.

BY REV. JAMES B. KING [CONGREGATIONAL], SANDWICH, MASS.

The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.—Gal. ii: 20.

I. The true philosophy and principle of daily life.

Not only the spiritual but the ordinary life—the common bread-and-butter life, "the life in the flesh," to be lived by faith in the Son of God.

II. *The motive and the inspiration of the Christian life.*

"The Son of God loved me."

III. *The saving condition of the eternal life.*

The acceptance of the fact that He "gave Himself for me."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Two-fold Appeal of Lawlessness. "It is time for thee, Lord, to work, for they have made void thy law: therefore do I love thy commandments."—Ps. cxix: 126-128. Rev. A. F. Irwin, Peoria, Ill.
2. Well-chosen Friendship. "He that walketh with wise men shall be wise. But a companion of fools shall be destroyed."—Prov. xiii: 20. J. O. Murray, D.D., of Princeton, to Faculty and Students of Cornell University.
3. The Church's Exultant Love. "He brought me to the banqueting house, and his banner over me was love."—Song of Solomon ii: 4. Rev. F. L. Goff, Humboldt, Tenn.
4. Waiting to be Gracious. "Therefore will the Lord wait, that he may be gracious unto you."—Isa. xxx: 18. L. T. Chamberlain, D.D., Brooklyn, N. Y.
5. Genuine Hardships of Working Men. "So the carpenter encouraged the gold, and he that smootheneth with the hammer him that smote the anvil," etc.—Isa. xli: 7. T. De Witt Talmage, D.D., Brooklyn, N. Y.
6. The Reserve Power of Prayer. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. xxvi: 53. A. T. Pierson, D.D., Philadelphia, Pa.
7. Jesus Angry with Hard Hearts. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand."—Mark iii: 5. Rev. C. H. Spurgeon, London.
8. Lessons from Nature. "I see men as trees walking."—Mark viii: 24. Rev. Robert Collyer, New York.
9. Sin a Gigantic Swindle. "What shall it profit a man if he gain the whole world and lose his own soul?"—Mark viii: 36. Rev. J. A. Chamberlin, Berlin, Wis.
10. The Necessity and Efficacy of Faith in God. "Jesus saith unto them, Have faith in God."—Mark xi: 22. Bishop Edward G. Andrews, of Washington, before the Faculty and Students of Cornell University.
11. Limits of God's Forbearance. Parable of the Vineyard.—Luke xiii: 6-9. William M. Taylor, D.D., New York.
12. The Growth of Modern Skepticism. "Then saith he to Thomas, Reach hither thy finger and behold my hands, . . . and be not faithless, but believing."—John xx: 27. R. F. Alsop, D.D., Brooklyn, N. Y.
13. The Historical Causes of Pauperism and its Cure. "And a certain man lame from his mother's womb, whom they laid daily at the gate of the temple, . . . seeing Peter and John about to go into the temple, asked an alms."—Acts iii: 10. A. J. F. Behrends, D.D., Brooklyn, N. Y.
14. The Pagan and Christian Conception of Labor. "Let there more work be laid upon the men, that they may labor therein."—Ex. v: 9. "And every man shall receive his own reward according to his own labor."—1 Cor. iii: 8. Rev. S. Gifford Nelson, Brooklyn, N. Y.
15. Obedience Through Suffering. "Though he were a Son, yet learned he obedience by

the things which he suffered," etc.—Heb. v: 8. John R. Paxton, D.D., New York.

16. Growth, Physical, Moral and Spiritual. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—2 Pet. iii: 18. Rev. Henry Ward Beecher, Brooklyn, N. Y.
17. The Success of the Gospel and the Failure of the New Theologies. "Stand ye in the ways and see, and ask for the old paths."—Jer vi: 16. "I write no new commandment unto you, but an old commandment which ye had from the beginning."—1 John ii: 7. Bishop J. F. Hurst, before New York M. E. Conference.

SUGGESTIVE THEMES.

1. The Significance of Memorials. ("What mean ye by these stones?"—Josh. iv: 6.)
2. The Bridal Gift. ("Thou has given me a south land [Achsah to Caleb her father on the occasion of her marriage to the brave Othniel]; give me also springs of water. And he gave her the upper springs and the nether springs."—Josh. xv: 19.)
3. The Treachery of Sin. ("Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him."—2 Sam. xx: 9, 10.)
4. The Power of Godliness not in Ceremony. ("Gehazi laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went, saying, The child is not awaked."—2 Kings iv: 31.)
5. The Covenant of the Hand. ("Is thine heart right, as my heart is with thine heart? And Jehonadab answered, It is. If it be give me [Jehu] thine hand."—2 Kings x: 15.)
6. Perverted Justice the Curse of the Land. ("Their right hand is full of bribes."—Ps. xxvi: 10. "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning."—Eccl. x: 16.)
7. A Guilty Conscience a Great Troubler. ("The king went to his palace, and passed the night fasting: neither were instruments of music brought before him; and his sleep went from him."—Dan. vi: 18.)
8. Sinners Feed on the Faults of Christians. ("They eat up the sin of my people, and they set their heart on their iniquity."—Hosea iv: 8.)
9. Deceptive Peace, and its Consequences. ("The men that were at peace with thee, have deceived thee, and prevailed against thee."—Obadiah 7.)
10. The Credit Side of Bookkeeping, Illustrated. ("Then they, that feared the Lord, spake often one to another; and the Lord harkened and heard it, and a book of remembrance was written, etc."—Mal. iii: 16.)
11. Unbelief a Moral Blockade to Receiving Divine Power. ("He did not many mighty works there, because of their unbelief."—Matt. xiii: 58.)
12. The Medicine of Heart upon Heart. ("And he took the blind man by the hand and led him out of the town."—Mark viii: 23.)
13. Superficiality of Unbelief. ("But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."—Acts xxv: 19.)
14. Poor Work and Worse Wages. ("The wages of sin is death."—Rom. vi: 23.)
15. The Precautions of Faith. ("Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, etc."—Col. ii: 8, 9.)
16. Seeming but not Real Perfection. ("Which things ['ordinances'] have indeed a show of will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."—Col. ii: 20-23.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

July 7.—**SOLENN VIEWS OF PROBATION.**
—James iv: 14.

Probation, and what is involved in it, gives to this life, transient as it is, infinite significance, and awful solemnity. Life, considered alone, separate from its fruit, its issue, is a trifle, a thing of but little and temporary moment. James, in this sense, justly characterizes it: "What is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." But join on Eternity to this span of existence, and take into the account the fixed and unalterable moral attributes which this life impresses upon character and future destiny, and the problem of life at once puts on the solemnity and importance of eternity itself. It is the PROBATION element of life that invests it with such transcendent interest and value. Admit that we are to have *another* "chance" in the next world, and you take from the present its supreme value and significance as a factor in our eternal destiny. But shut the sinner up absolutely, as the Scriptures do, as we interpret them, to this life, to "'scape from hell, and fly to heaven," and you burden these brief years with a value and a solemnity that cannot be estimated or fully realized.

Let us seek to develop and fix these thoughts in our minds.

I. ONE THING IS CERTAIN: THE PRESENT LIFE IS A LIFE OF MORAL PROBATION. God puts every one of us here on trial for eternity. He gives each one a fair chance; a golden opportunity to secure future blessedness. "Now is the accepted time; behold, now is the day of salvation." No one can doubt this. It is a FACT, and a fact of tremendous import—a fact that will possess infinite significance in the day of final judgment. Brief as life is, it is long enough to answer its chief end—to develop and form moral character. If we are among the lost hereafter, it will not be because we had no chance for life and salvation here. During all our stay here God waited to extend to us His forgiving

mercy; Christ interceded with and for us; the door of heaven stood wide open for our entrance.

II. WE ARE NOT ASSURED THAT OUR PROBATIONARY TERM WILL EXTEND BEYOND TIME AND DEATH. No one claims it as a fact, a revealed doctrine of the Scriptures. The utmost that the advocates of the "New Theology" argue for, is its *possibility*, and that only in certain cases; never where Christ has been offered and rejected in this life. While the whole and uniform tenor and testimony of the Scriptures seem clearly to limit the offer of mercy and the acceptance of Christ to the present life. Now, or NEVER, is the only safe position for the sinner to take. And in view of this, oh what priceless value does life put on—every year, month, week, day, hour! What everlasting interests hang upon it!

III. If another probation were assured us, IT IS NOT POSSIBLE, IN THE NATURE OF THE CASE, THAT IT WOULD BE AS FAVORABLE AS THE PRESENT. The *bent* is here given, and it would be perpetuated and intensified in eternity by the laws of moral being and development. To sin away and forfeit this probation, therefore, is to render absolutely useless any future chance, if one, or a thousand, should be granted the "belated sinner."

IV. THE ALTERNATIVE IS PRESSED UPON US—by the authority of God, by the laws of moral being, by the seen and irrevocable tendencies of moral conduct in this life. Now, or NEVER! SALVATION in this life, or DAMNATION in the life to come! *Which shall it be?*

July 14.—**DYING THE DEATH OF THE RIGHTEOUS.**—Num. xxiii: 10.

There is nothing that men in general dread so much as dying. Death is a spectre that haunts us day and night, and it will not "down" at one's bidding. And is it strange? If death were the end of us, death would *still* be a constant dread. But death only serves to dispossess us of the present life and world, and thrust us forth upon a new, untried, unending state of existence. There is so much that is uncertain, in-

comprehensible, vast, solemn, involved in the experience of death, that it is fitted to impress and awe-inspire us as nothing else can do. When will death come to me? How shall I meet it? What shall come after it? What shall be my character, my destiny, in the eternal world, into which death will usher me?

No thoughtful mind, be he Christian or infidel, a saint or a sinner, can ponder such questions and not feel their significance and impressive solemnity. Even the vacillating, deceitful, selfish, easy-going Balaam, could not contemplate such an event without great seriousness, and though his prayer came from unhallowed lips, and an evil, worldly heart, it is yet a prayer of wondrous beauty and force: "Let me die the death of the righteous, and let my last end be like his." Who would not say Amen to such a prayer? And yet multitudes wish for such a death, and pray the prayer of Balaam, and it may be often, and with a feeling heart, who have no just conception of the meaning of the prayer, the deep and solemn truths involved in it. Fearful mistakes and misconceptions prevail, to the final despair and everlasting ruin of souls.

Let us name a few of them, and let us all take the warning they afford.

1. One is that *death is viewed as an event by itself, disconnected with the life that has gone before*. The one great anxiety of life with such is about *dying*, not about *living*. If at the last they can find mercy at the hands of God, and so have a peaceful "end," and step into heaven—that is all they ask or seek! Is it any marvel that they are disappointed?

2. Another is, that *it is the LIFE, and not the experience of DYING that determines destiny in the future world*. Moral ideas, moral discipline, moral qualities, alone settle the question of fitness for heaven; not the particular feelings and experiences which happen to characterize the hour of death. The physical, rather than the spiritual, is apt to determine the manner in which we end life here. "Death-bed experiences" cannot be relied upon. Many a saint has died in

great physical agony and spiritual darkness and trembling. And every day notorious sinners, and even infidels, die in quietness and hopefulness. "They have no bands in their death," like other men. They live without any just conception of their sinfulness and need of Christ's cleansing blood, and so die in ignorance of the tremendous fact that they are "without hope," have no moral fitness for the kingdom of God. Their "peace" in death is a false peace, not broken till the thunders of divine wrath break upon them in the next world.

3. Another is, that *moral character, and not the uncertain and perhaps involuntary experience in dying, necessarily but temporary in its effect, is the one factor that decides our state and destiny in the coming world*. Character is the resultant of living, not the upshot of a dying hour. Faith, repentance, consecration, service, discipline, love and prayer, enter largely into it, and mould and give it expression and vital force. *Death simply completes life's work*, and puts upon our matured character, be it good or evil, the impress of eternity. What we sow in time, and that only, we shall reap in eternity. As men live, with rare exceptions, they die. If we wish to "die the death of the righteous," we must live the *life* of righteousness.

July 21.—TOKENS OF PERDITION.—Phil. i: 28.

"Perdition" means a state of utter and hopeless ruin. A "token" is a sign, a premonition, a warning. The natural world is full of them. A change in the atmosphere, or in the order of things, a coming disaster or great event of any kind, is heralded by certain phenomena, which long experience and observation know how to interpret. So, also, in the political, social, moral and religious spheres. So "evident" are these tokens to the discerning that it is not difficult to forecast the future. They are prophetic of good or evil.

On this principle the Apostle interprets the conduct of certain "adversaries" of the faith as "an evident token of perdition." They were not

absolutely given up and given over to damnation—he had no warrant for saying this—but he was justified in affirming that such characters are “the children of perdition,” the heirs of God’s wrath, in imminent danger of destruction. And every preacher of the Gospel is warranted in accepting certain traits of character and developments of depravity as “evident tokens of perdition” in those in whom they are found, and hold them forth as warnings, “beacon-lights,” in the world.

Let me specify a few such tokens, which fall under the observation of all who exercise the office of the Christian ministry. Observe, the selection I make is not from the infidel, or openly immoral and wicked classes, but from the respectable and church-going class of sinners.

I. A state of habitual moral insensibility on the momentous and infinitely interesting matter of salvation.

II. A quiet, sleeping conscience, under the sunlight of the Bible, and the faithful and searching appeals of God’s ambassadors.

III. Convictions of sin lost, and relapse into greater carelessness and insensibility than ever before, after a period of religious interest. Such cases are not rare, especially in churches blessed with revivals, and many a pastor has wept bitter tears of disappointment over them.

IV. Passed by and left undisturbed in their sins—left, it may be, to scoff and oppose—when God’s Holy Spirit has been sent down in mighty power to awaken and convert souls and gather in the harvest.

V. Where Providential chastisements fail of their end, and, instead of humble, penitent submission and tearful recognition of God’s hand in them, there is a proud, unyielding spirit of bitterness, and kicking against the pricks, and hardened impenitency, so that the Almighty has occasion to ask: “Why should ye be stricken any more; for ye will revolt more and more?”

Now where such things appear, “perdition” is nigh; the final wrath is im-

minent; the last sands of hope are falling; the knell of despair is ready to sound!

Confessedly, this is an awful subject to dwell upon. But the shepherd of souls must not shrink from his duty. He must pursue the wandering, imperilled sheep away across the open plain of sin to the dark mountain of seeming hopelessness, if, peradventure, at the last hour of mercy and in the extremity of danger, he may be able to rescue the lost and bring him back into the fold.

And the greater the peril, the greater the gathering gloom over a sinner’s prospects for eternity, the greater should be the travail of the Church in prayer for God’s gracious interposition to “pluck him as a brand from the burning.”

July 28.—THE WRATH OF GOD.—John iii: 36; Rev. vi: 14, 17.

The wrath of *man* is often fearful to view, and especially to feel. But “the wrath of God”! “the wrath of the Lamb”! “the great day of His wrath”! O, the pen cannot describe it, imagination cannot conceive it! What will the realization of it be?

And this wrath impends over every impenitent and unforgiven sinner.

I. It is *sure to fall upon him in due time*. It is not a simple possibility. It is not merely a *threat* to terrify him. It is as sure in the future as God Almighty’s word and throne. (1) Eternal and Omnipotent Justice has decreed it. (2) Revelation declares it on almost every page. (3) The providence of God illustrates and confirms His word. “The angels which kept not their first estate,” are experiencing that wrath, “reserved in chains under darkness for the judgment.” Mankind in this world are made to taste of that wrath, and to feel something of the weight and bitterness of God’s curse because of sin.

II. It is sure, in due time, *to fall upon the sinner in all the terribleness of its power and severity*. Read John’s words cited in the text. Read a thousand other passages relating to death, the judgment-day, and future punishment. (1)

Here mercy tempers justice. Here wrath is restrained and grace works. Here the blood and intercession of Jesus Christ, and the tears and prayers of the Church, prevail to mitigate the severity of God's anger. (2) This is the world of *probation*, not of final award. (3) The day of reckoning is appointed after death. (4) "The wrath of the *Lamb*" will not break forth till the great Day of Assize shall have come. So that all we know and see of the divine wrath against sin and incorrigible sinners, in this life, is but a token, a faint shadowing forth, of future revelation. It is only an "earnest," a low muttering of that awful tempest that will burst in fury upon the ungodly, the Christless, when "the great day of his wrath" shall have come, and which will sweep them with the besom of destruction into eternal perdition.

III. *This wrath will be justly deserved; it might have been turned aside; voluntary sin, and the persistent refusal of mercy and grace, will have provoked it.* It is not simply the wrath of a God of eternal righteousness, hating all iniquity and bound to vindicate outraged justice in the interest of good government; but it is also "the wrath of the *Lamb*," kindled by slighted love, by rejected

mercy, by the blood of the covenant, counted an unholy thing, by all His bloody sweat and agony and intercession despised! Love, grace, sacrifice, unparalleled service, to save the undeserving and guilty, requited thus—what can the "ungodly and the sinner" expect at the hands of the Christ, when He shall sit on the throne of judgment and dispense the awards of eternity! O, it is "the wrath of the *Lamb*"—the once meek, patient, loving, pleading, yearning Jesus—that will be so hot, so unbearable, so overwhelming, in that awful day! To look into those eyes, once filled with tears of loving pity; to see those outstretched hands that were once nailed to the cross; to behold that head, now resplendent with infinite majesty and glory, once crowned with thorns; to recognize in that voice of thunder which says to them, "Depart ye cursed into everlasting fire," the very voice whose gentle tones once sought to win them to life! O, this will be too much, and they will cry to "the mountains and to the rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the *Lamb*; for the great day of His wrath is come; and who shall be able to stand?"

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

THE Scriptural account of the centurion's faith, as set forth more specifically in Matt. viii: 10, "When Jesus heard it, he marvelled, and said to them, that followed, Verily I say unto you, I have not found so great faith, no, not in Israel"—this narrative was made the subject of an original plan in the article of last month; and I will add two other plans of sermons from the same passage that are interesting to compare as homiletic studies, the first being that of F. W. Robertson; but how meagre this mere frame-work unclothed of the flesh, life and spirit that pulses and glows in the completed sermon!

In his introduction he says that Christ's admiration did not fasten on the centurion's benevolence or perseve-

rance or anything but his faith. The New Testament gives special dignity to faith. By faith we are justified—mountains of difficulty are removed by faith—faith appropriates heaven.

Faith as a theological term is rarely used theologically in other matters, and hence its meaning is obscured; but faith is no strange new power, but the same principle we live on daily. We trust our senses. We trust men—battles are fought on the information of a spy—merchants trust their captains.

Such, too, is religious faith. We trust in probabilities. We cannot prove God's existence. Faith decides the question of probability. Faith ventures on God's side, upon the guarantee of something that makes the thing seem right.

I. The faith which was commended.

II. The cause of the commendation.

I. Faith commended. (1.) Evidence of its existence in the hardness of unbelief having been taken from the centurion's mind; and added to this is his kindness, "building a synagogue," "caring for our nation." (2.) Evidence in his humility. "Lord I am not worthy," etc. This was either the result of his faith or one with it, since the spirit of proud independence does not consist with faith. Worldly ideas are, indeed, quite different, for young men now are taught to be independent. True religion frees us from independence on wrong things, powers and lusts, but makes us dependent on right things, persons and God.

It was, moreover, a voluntary humility. (3.) Evidence in his belief in an invisible living will. "Speak the word only." He did not rely merely upon his senses; he asked not for Christ's presence, but only for an exercise of His will. He did not ask Christ to operate, like a physician, through the laws of nature, but looked to Him as the Lord of life. He felt that the Cause of causes is a person. He learned this through his own profession. The argument ran thus: If the command of will wins the obedience of my servants, then by Thy will the obedience of the spirits of sickness and health is secured. He looked on the universe with a soldier's eye. To him the world was a camp of organized forces in which authority was paramount. Law was to him the expression of a personal will. The soldier through law read a personal will, and so each profession teaches some religious truth.

II. The causes of the astonishment.

(1.) The centurion was a gentile, therefore unlikely to know revealed truth. (2.) He was a soldier, therefore exposed to recklessness, idleness and sensuality.

The Savior's comment is the advantage of disadvantages. "Many shall come from the East, etc." Some turn their disadvantages to good account. The principal remark with which Robertson closes is that this narrative testi-

fies to the perfect humanity of Christ. He "marvelled" with genuine wonder. He had not expected to find such faith. The Savior increased in wisdom as He grew in stature. In all matters of eternal truth His knowledge was absolute, but in matters of earthly wisdom (Robertson thinks) His knowledge was modified like ours by experience. If we disbelieve this we lose the humanity of Christ, and we lose the Savior. His was a perfect human life. "If we do not love Him as a brother, we cannot realize Him as a Savior."

The second plan from the German of Dr. C. Palmer is briefly this:

For theme, What is the faith which gave such satisfaction to the Lord and which he did not find in Israel? (1.) It is a faith which springs from humility ("Lord, I am not worthy.") The man, according to Luke's testimony, had done much good to the Jews, yet he holds himself lowly in the presence of Christ. Faith can alone be where Christ is all in all.

(2.) It is a faith in which love is joined. Other rulers think that something is lost from their dignity if they condescend to give a friendly word or look to their inferiors, but he sent a special request to the Redeemer solely on account of his servant. Some parents even are so hard that any sacrifice for a child is too much for them, but he regards not this careful painstaking for a servant. Without such love faith could not exist.

(3.) It is a faith which strives for the highest gift and endeavors to appropriate it. It would have been a great thing if the Lord had Himself gone to the bedside of the sick servant and so had healed him; but the centurion asks a much greater thing of the Lord because he judges that as himself executed his will through others simply by a word, without putting his own hand to the work, so much more the highest power of executing by a word belonged to the Lord. It is thus a quality of true faith that it desires not only the little gift but that it stretches out the hands for the full and perfect gift.

How would you treat a lecture? What are the essential characteristics of a lecture?

A lecture is more exclusively a topical discourse, a discourse upon a definite theme, than a sermon. A sermon should never, therefore, be a lecture, nor a lecture a sermon. It is from confusing this distinction that sermons have acquired their reputation for dullness. The ground idea of a lecture is instruction. It is teaching or imparting knowledge. It runs on a smooth level of plain talk respecting things more or less important in the religious life—truths, facts, duties that require some explanation and clearing up, and that give an opportunity for suggestions upon many matters of considerable interest, but not perhaps of the profoundest or most vital nature. While a sermon should always contain this noble element of instruction, it should have and aim for a great deal more than this. From the fact that some preachers are only lecturers conveying truth in dry intellectual and scientific form without earnestness, without the pressing sense of an office involving eternal responsibility—involving the personal character and spirit of the preacher and his everlasting love and union with Christ the Word—it is for this reason that topical preaching, which more nearly resembles lecturing than any other style of sermon, is not the highest order of preaching and is not necessarily spiritual, biblical or even moral. It may be, and often is, all these, but it is essentially theme-preaching rather than faith-preaching, and it draws its power from a human subject rather than from the living Word.

But the lecture has its place. The good custom of week-day lectures consisting of running expositions upon the Scriptures—like Chalmers' lectures on Romans—has served a useful purpose in the churches. Carried to an extreme, the lecture has sometimes fallen into a wearisome track, and the interminable courses of serial lectures upon the Apocalypse, or the Minor Prophets, or the Assembly's catechism, or the Book of Common Prayer, or the Congrega-

tional Polity, or the Reformation, or the Jewish church, or the Characters of the Bible, or the Canon of Scripture, or even the Divine Attributes—some of them begun and not ended, have become, after a time, a kind of funeral march, diminishing like death itself to a vanishing point. Lectures are to teach, but in a free way; and in view of the fact that in an age like this where there are so many books and such multiplied sources of instruction even upon religious themes, nothing can hold the popular mind long, and its craving for what is new, while it should be chastened cannot be repressed. The condition of things must have been vastly different when Chrysostom lectured in running commentary upon the whole Bible, or when John Howe, and later still, Timothy Dwight, carried triumphantly to the end complete courses of lectures upon Systematic Theology.

The lecture, therefore, whether on a week-day evening, or Sunday afternoon and evening, should be varied, should be brief, should not be too scholastic, while it may and should give the results of thorough scholarship—bringing forth things new and old, should not promise too much nor lay out too big a plan, while at the same time it may pursue a thoughtful and comprehensive plan and stick to it, at least so long as healthy enthusiasm can be sustained. Where there are indications of weariness, and people do not attend for trivial reasons, it does not require great sagacity in the preacher to alter his method and to substitute another and fresher subject; or, better still, preach a sermon addressed to conscience and heart, or hold a purely devotional service, where prayer is changed for lecture and the Great Teacher takes the place of the human one.

Many preachers have found that lectures upon the harmony of the Gospels, or the life of Christ pure and simple, especially in the winter season, when the attention can be concentrated, are far the most fruitful of all in building up the people in the spiritual life, and oftentimes in pouring in

upon souls oppressed and darkened by earthly cares a divine light of loftier hope and peace and love, as the flock of old followed about the Good Shepherd whithersoever He led them while listening to His voice and feeding from His hand. In this connection, the subject of expository preaching might claim a word whether it be in the pulpit on Sunday or in the week-day lecture. Exposition is mainly exegesis, but not of a purely philologic kind; the lecture or sermon derived from it should be a vigorous generalization that gathers into it all the essence and juices of the text, its relations to kindred truths, the whole course of its argument, the practical lessons it teaches, summarizing it and catching and imparting its original spirit, so that it utters its voice with a present living power. If hard work is not put into expository preaching, it is the very poorest of all. It runs to the weakest and thinnest dilution. The difficulty to be guarded against is going over the ground too minutely and slowly. An apostolic epistle, for example, was a letter addressed to a church and was read as one letter—it should not take a year to go through it. Let condensation be studied. The Epistle to the Romans has been the Sebastopol of young ministers fresh from seminary teaching; but though filled with weighty thoughts and profound with spiritual life, it is a fiery and continuous argument hastening *ad eventum* like a Philippic of Demosthenes, even if interrupted with episodes of emotion and flights of inspiration. If analyzed too

microscopically and pottered upon, the general sweep and current of the argument is lost. Exposition, therefore, should be made interesting as well as instructive and not a mere class-teaching, for the preacher is more than a lecturer. He nourishes the life of his flock, arouses and cultivates their devotional affections, promotes their benevolent activity, represses their selfishness of living and leads them into the strength and joy of a higher life in Christ. And I am led to say in closing, that there is one New England church service of the "Preparatory Lecture" that has happily survived and may be still employed by the minister with great and good effect. While it is an occasion for clearly instructing the people in regard to the origin, history and nature of the rite of the Lord's Supper, it is especially adapted to awaken and deepen the spiritual life of the Church by drawing it nearer to the head-spring—the personal love and loyalty to the Savior. The spirit of love which is the central impelling power of Christian duty, is stirred in a lively manner and the heart is brought into a condition of immediate preparation to meet the Lord, taking it out of the earthly and bringing it into the heavenly state. This service is neither a technical sermon nor a technical lecture, but rather a close and familiar talking with and about Christ, even as the disciples met Him at the institution of the Supper as recorded in the last chapters of John's Gospel, and after His resurrection, when He suddenly appeared among them at the breaking of the bread.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM O. WILKINSON, D.D.

WE have suffered ourselves to be drawn out to such exceptional length this month, in answering several interesting questions asked us, that we must let go over for once both our customary more formal discussion of a selected topic and our usual list of suggested working maxims for the pastor—proceeding without preliminary to our division of

QUESTIONS AND ANSWERS.

1. Which do you deem most profitable for the second service on Sunday, a vigorous social meeting, for prayer and conference, or a sermon, with the more formal accessories of worship?

A "vigorous social meeting for prayer and conference" presupposes vigorous leadership. Such a meeting, therefore, can be no expedient of lazy self-saving economy on the part of the pastor. A second service of that sort will be every

whit as costly to him as would an evening service of preaching.

Were the question an open one, that is, were there no controlling precedent established—in other words, were it now to be decided without reference to existing customs, simply on grounds of probable usefulness to the Church and to the world, it could, we think, hardly be doubted that the alternative of a ‘vigorous’ prayer and conference meeting in place of a second sermon would be preferable. The only exception occurring to us would exist in the case of a community not yet sufficiently evangelized to furnish active participants for the prayer-meeting. And such an exception should be merely temporary. The fact, however, that the custom is so prevalent of expecting two sermons a Sunday is a consideration of great weight. Practically, few individual ministers find congregations willing to be singular in this respect. Let those ministers who are fortunate enough to find such congregations by all means adopt the alternative plan and set a useful example.

A very good method of *educating* a congregation toward willingness to replace a second sermon with a prayer-meeting is for the minister to shorten his formal afternoon or evening discourse, together with the accompanying exercises of worship, and appoint a brief after-meeting for prayer and religious inquiry. Let this after-meeting be diligently prepared for and conducted with energy, with spirit, and with wisdom, on the part of the pastor, and let it be *brief*, both beginning promptly and ending promptly. The sermon preceding should tend directly and consciously to make the congregation willing and desirous to stay, but a full close should be given to the earlier services, and ample opportunity allowed for those who wish to withdraw. Let the pastor reserve enough of vital force and of pertinent *thought* as well, to give the after-meeting an unquestionable importance and interest in the view of the congregation. He may even gradually transfer the emphasis of his attention from the preaching

service, so-called, to the after-meeting. The after-meeting may thus in the end insensibly supersede the more formal service and become a meeting such as the question of our correspondent describes—“A vigorous social meeting for prayer and conference.”

As the thought has been well expressed, the final meeting of the day should be like the drawing and landing of a net that has been spread wide for fish in the sea.

The degeneracy to be dreaded for the after-meeting is its becoming a mere mechanical, monotonous round, wearisomely repeated from evening to evening, of aimless, vague, incoherent prayers. There must be a vital relation maintained between the preaching service and the after-meeting. The after-meeting should grow out of the preaching service, or rather the preaching service should grow *into* that.

2. What suggestion have you to make as to a minister's bearing of himself toward a church of which he is pastor-elect, during the interval before he enters upon his pastorate?

The foregoing is a wise question to ask. The asker of it is already well in the way of wisely advising himself, or he would not have thought the point important enough to raise a question about. Let us suppose the present inquirer to be a theological student on the eve of graduation. We can then venture to be a little paternal in answering him.

The interval between acceptance of the call, and actual assumption of pastoral duty, will naturally, to every right-minded minister, be very full of anticipative thought and emotion. But we emphasize the propriety, the imperative necessity, of your indulging the natural tendency to such inward preparation and adjustment of yourself to your future, and indeed of your reinforcing the tendency with conscious and intentional heed.

It will be no unfit figure of conception concerning the relation in which you stand to your church, if you habituate yourself to regard it as a kind of nuptial bond of holy betrothal. Let your affection idealize its object, until you

shall come to see, possible at least, if not actual, in your bride-elect, all the beauty that you desire. You need not be weakly sentimental about the matter either. You may recollect that you are idealizing, and that the reality will, many a time, in the future, shock the lovely ideal that you form, with a rude iconoclasm. But go on idealizing nevertheless. Idealizing is the province of affection and faith. Put upon your church the beautiful garments that she already wears in the foreseeing eyes of the Lord himself. You will not be able to idealize her more ravishingly fair than she will be made indeed to be, when she shall be presented at last a part of that one universal Church, that will appear without spot, or wrinkle, or any such thing, for the final welcome and espousal of the Bridegroom.

Never suffer yourself to cast unfaithful eyes of desire on any other church than the one whose call you have accepted. Accuse yourself of treachery to the vows of your betrothal, if you do so. Cleave to your church in the single devotion of your heart, as you would to the woman that was to be your wife. Neglect no office of attention that may tend to assure your church of your constant and growing attachment. Should the interval before beginning your ministry be considerable, and should any occasion seem to make it natural, write a letter proper to be read aloud to the church that shall briefly attest the fidelity of your sentiments toward them. At all events, do not let them fail to get any remembrance from you that they are entitled to expect. A line to some individual, expressly adapted in your thought to be informally communicated to the rest, may answer every purpose.

The present point of advice, then, is, Cultivate beforehand a sincerely and generously affectionate relation to your church.

3. A correspondent from Chicago writes:

"Your suggestions about 'Tracts in Pastoral Work,' in *THE HOMILETIC REVIEW* for May, must interest more readers than myself. Can

you tell me where a tasteful assortment of illustrated or picture tracts can be found?"

The question foregoing is exactly such a question as our note referred to was designed to draw out. We frankly answer the question, at the risk of making it seem to the suspicious that we are advertising a mere business scheme—a thing which, let every reader of the *Review* believe us, we shall never here be found doing. If there is in progress, anywhere in the world, any effort to do good, not tainted with the sordid motive of material gain, this, of which we speak, is assuredly such a one. We answer our correspondent by incorporating here, from a printed document secured by us for the purpose, what, besides satisfying him, may serve also to excite a useful curiosity on the same subject in other minds:

PICTURE TRACTS.

The Rev. Edward Judson, in his visits among the poor in lower New York, has observed what value they attach to a bright, pretty picture. Among the remnants of advertisements with which the streets are littered you will never see pictures, because these are eagerly caught up by children, carried home and preserved, often as household decorations. A poor woman, laden with purchases, will shift her bundles in order to obtain a picture card given away on the street corner, and the laboring man, hastening home from work, will stop to secure some cheap, pretty advertisement and take it home to his children. It has occurred to Mr. Judson that this taste for bright pictures might be used as a means of imparting Gospel truth. A pretty picture on the first page of a tract will conciliate the attention of the most prejudiced and bigoted, will serve, like the wings of a maple-seed, to carry the truth into the penetralia of humble homes, and will also insure its preservation. He has accordingly compiled a series of twelve *picture tracts*. The purposes he has in view are as follows:

I. To supply Christian workers with a complete armory of tracts. He believes that there are many Christians in our churches who appreciate the value of tracts, and really desire to use them in the impartation of truth; but the tract literature of the country is so oceanic and miscellaneous, and, in a large measure, so unreadable, that people are at a loss just how to go to work, and consequently become discouraged.

II. To counteract in a measure the bad influence of trashy and vicious literature and low sensational pictures.

III. To diffuse information relating to each individual church or mission, in order to catch the attention of non-church goers. For this pur-

pose, a space has been left blank, upon which the Christian worker may advertise the services of his *Church or Mission, or Sunday-School, or Bible Class, or Young People's Meeting, or Temperance Society, or Young Men's Christian Association, or Temperance and Revival Work, or Week of Prayer.*

We mention, in a classifying order, a few titles of such picture tracts as, from personal investigation, we know to exist and to be admirable:

(I)....tracts, for the Skeptical, "Why I believe my Bible." (II) .. tracts, for the Indifferent, "The Borrowed Baby." (III)....tracts, for the Inquirer, "Is that all?" (IV)....tracts, for the Young Convert, "A Word to Young Christians." (V)....tracts, for the Sunday-School Teacher, "The Little Wilson Boy." (VI) .. tracts, for the Sunday-School Scholar, "Mamma's Talk About Faith." (VII) ...tracts, on Giving, "Bible Rules for Giving." (VIII)....tracts on Church-going, "Look at What you Get." (IX.)tracts, on the Sabbath, "Day of Rest." (X.)tracts, for the Aged, Sick or Afflicted, "Always Near." (XI)....tracts on Temperance, "Little Bell." (XII)....tracts on Temperance, "Troubles of a Saloon-Keeper."

Besides the foregoing, there are the following tracts, which have already had a history, known to not a few, to commend them:

A tract for the Skeptical, entitled "What has your way of thinking done for you?" A tract for the Inquirer, "Settled the Night Before." A tract for the Young Christian, "Joining the Church." A tract for the Sunday School, "A Child Saved." A tract on Temperance, "Can

Whiskey Talk?" and a tract for the Aged, Sick or Afflicted, "Refiner of Silver."

It will be to many a welcome guaranty of the good faith and freedom from mercenary spirit with which these facilities for Christian work are offered to Christian workers, if we add that the Rev. Edward Judson named above is the like-minded son of the great missionary to Burmah, Adoniram Judson, of beloved memory.

The writer of this note has himself just had personal experience of his own in the use of picture tracts. He is now a few days only returned from a long journey by sea from New York to San Francisco, and from San Francisco back to New York, overland. He provided himself in going with a quantity of picture papers from the American Tract Society's depository. These he distributed where they seemed most likely to do good, on his way. He wishes thus, in brief, to bear his own personal testimony to the special value of *illustrated* literature to serve the purpose of religious tracts.

We now add, what we were near forgetting, an answer to our correspondent's question, "Where can such picture tracts be obtained?" Address, "Berean Tract Repository," 33 Bedford St., New York City.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

"THE INIQUITY OF THE FATHERS UPON THE CHILDREN."—We have received from a correspondent the following very suggestive inquiry regarding Heredity, a subject treated in the April HOMILETIC:

"I would like to inquire, however, whether the passage quoted (p. 350), which is used to illustrate the physical peculiarities, can be interpreted to cover the length of time implied, and to affect so many innocent victims. The whole passage reads thus: 'Visiting the iniquities of the fathers upon the children unto the third and fourth generations.' Here you leave unfinished the sentence, which is, 'of them that hate me.' Now is not this iniquity visited upon the third and fourth generations of those whose evil desires propensities, habits and character are akin to the evil bent of the fathers, and is not meted out to the children whose attitude is far from hostility to God? In other words, is there not a gracious line drawn, where iniquity no longer

visits the children of corrupt parents, when those children have undergone a radical change in moral character? Would not the reformed man be utterly discouraged if the clause, 'to them that hate God,' were not emphasized, to show that there was no reason why he should be forced to pander to appetite just because his father was a slave to vicious habit? Am I not correct in supposing the emphasis to be placed upon the last clause, 'to them that hate God?' Would you make a distinction in the iniquity visited upon the generations of those that hate, and upon those that reverence, God? Just where can the line be drawn? I trust this will not be considered a criticism, but an honest inquiry, for I wish to use the facts so abundantly cited.

INQUIRER."

We thank "Inquirer" for raising the question. Regarding the children of perverse parents, who do not, however, follow their parents' ways, but love, in-

stead of hate, the Lord, and endeavor to keep His commandments, we would suggest the following :

1. *Non-indulgence* of an evil appetite, however strong its natural prompting, will result in the diminution of the appetite itself. We should expect such a result, looking at the matter in its purely physical aspects. A portion of the body habitually disused dwindles in size, strength and influence upon the general structure. So well recognized is this, that it is asserted by some writers to be sufficient to account for the variations we observe in species. Much more credible is it that the non-indulgence in an appetite should lessen tendency or the desire for its indulgence, which, so far as it is physical, consists of some slight affection of the nerves, quality of tissue or blood. There are doubtless those of as "bad birth" as that of any society waif, who yet never know of the slumbering fire within them, because from childhood they have been removed from all outward suggestion of the inward temptation. The removal of street Arabs to the healthful associations of country life—as under the wise benevolence of our Children's Aid Societies—is proving this in a most encouraging manner.

2. The development of *will-power* attendant upon a persistent effort to conquer a natural temptation will more than compensate any ordinary tendency to evil. The moral courage acquired by a faithful fight in any department of life will strengthen the soul in all its movements. Thus it will be found that a natural tendency to evil has, under God's blessing, been the best training-ground for the virtues. A "thorn in the flesh," whether sent directly from the Devil, or transmitted by heredity from one's parents, may be a good thing. The Lord sometimes leaves some of the enemies in the land to keep alert the spiritual heroism of the soul.

3. *God's Spirit* is the portion of all those who love and try to keep His commandments. This power in us more than matches any evil taint or tendency. It is especially said that the

Holy Ghost dwells in our bodies. We have evidence from the frequent experience of Gospel-reformed men that strong appetites for sin are taken away just in proportion to the closeness of their communion with God, and the faithfulness of their purpose to abide in Christ as a branch in the vine. We can then expect as much help for those who owe their appetites not to their own willfulness, but only to this law of heredity, which carries with it no personal responsibility.

4. In this connection it is very encouraging to read the passage referred to in the light of its most scholarly interpretation : "Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto *thousands of generations* of those that love me," etc.

This rendering suggests a passage in *Dr. Elam's Essay on Natural Heritage* (p. 10) :

"Evil is not eternal, nor disease. It has its *natural history*, its rise and its decay and disappearance. As in all natural departures from original type, due to special causes, there is a constant tendency to return to the type, when the disturbing influences are removed ; so in disease, when the cause is removed, lapse of time, or the succession of generations, may purify the organization, and the curse will be removed."

Elam quotes, in this connection, from *Dr. Gull* :

"The strength of modern therapeutics lies in the clearer perception than formerly of the great truth, that diseases are but perverted life processes, and have, for their natural history, not only a beginning, but a period of culmination and decline. In common inflammatory affection, it is now admitted to be an almost universal law. By time and rest, that innate *vis medicatrix*,

• Which hath an operation more divine

Than breath or pen can give expression to.' reduces the perversions back again to the physiological limits, and health is restored. To this beneficent law we owe the maintenance of the form and beauty of the race, in the presence of so much that tends to spoil and degrade it. We cannot pass through the crowded streets and alleys of our cities without recognizing proofs of this in the children's faces, in spite of all their squalor and misery; and when we remember what this illustration, in all its details, reveals, we may well take heart, even where our work

seems most hopeless. *The effects of disease may be for a third or fourth generation, but the laws of health are for a thousand.*"

WITNESSES FROM THE DUST.

Under this title, *Dr. Fradenburgh* has brought together the results of recent discoveries in the East, and made an excellent compendium, or hand-book, of monumental history bearing upon the Bible records. It is remarkable that our age, which has made such attainment in new departments of inquiry, such as those offered by the various sciences, should display almost equal enthusiasm and skill in exhuming the long-forgotten past. Archæologists are kindling lights at the embers of the old fires of human thought, which blend well with those of the modern spirit, and which no educated man can dispense with. Yet the very abundance of material which is being gathered from Egypt, Assyria, Phœnicia and Palestine, makes it difficult for the ordinary clergyman to keep himself posted. Much information of exceeding value is as yet recorded for us only in the columns of our periodicals and journals of learned societies. That published in book form is largely in connection with the stories of the travels, the details of the labor, and the speculations of the eminent scholars who have made the discoveries. The subjects are treated so voluminously that the hard-working pastor is appalled at the labor necessary to master them, even if he is not restrained by the shortness of his purse from purchasing the books. *Dr. Fradenburgh* has evidently made himself familiar with this literature, and, in some four hundred pages, has given us the substance of these discoveries so far as they bear directly upon the interpretation of the Bible. He does not, however, merely summarize in his own language, but gives the most important transcriptions from ancient documents and tablets, and the choicest extracts from the writings of the acknowledged savants in this department. This little book gives us the cream of the grand works of *Layard*, *Sayce*, *George Smith* and *Rawlinson* in

Babylonian research, of *Tompkins* on Mesopotamia, of *Brugsch*, *Marietta* and *Ebers* on Egypt, of *Oppert*, *Conder*, *Lenormant*, and many others.

Most clergymen will, however, not be satisfied with so general a work, and desire, at least, an "introductory" study of each of the great sources of archæological information. The chief of the ancient civilizations and religions which throw historic light upon the Bible records are those of Chaldea. Until recently, we looked to Egypt as the oldest civilized country in the world, and accredited the Pyramids with being the most ancient monuments of human life. But the plains which lie between the Tigris and Euphrates have presented us with records antedating those found on the banks of the Nile. Indeed, a literature, in thousands of volumes, has been discovered, much of which belonged to the old Shumiro-Accadian days, in comparison with which Egypt can show us for the same period nothing but a few doubtful names and dates. As a brief but satisfactory aid to the study of this subject, we commend

THE STORY OF CHALDEA.

By *Zenaide A. Ragozin*. The book is written in simple and popular style, as if for beginners; yet shows the most thorough reading on the part of the author, and gives the results of the most recent discoveries. The work adopts the theory that the genealogical records of the tenth chapter of Genesis are really ethnological, the names being eponyms, each standing for a race, people or tribe, and not for any individual man—a theory called "advanced" by some, yet in reality as old as *St. Augustine*, who held to it. The author sides with those who regard *Noah*, not as the "second father of the human race," but as the ancestor of a limited number of peoples belonging to what is called the White Race, in distinction from the Black Race and the Yellow Race, or the Turanians, as they are conveniently classed. Indeed, not even all the white races are included in the triple division of Shemitic, Hamitic and Japhetic.

"Among the posterity of Japhet, the Greeks are indeed mentioned (under the name of Javan), but not a single one of the other ancient peoples of Europe—Germans, Italians, Celts, etc.—who also belonged to that race, as we, their descendants, do. But then, at the time Chap. x. was written, these countries, from their remoteness, were outside of the world in which the Hebrews moved, beyond their horizon, so to speak. They either did not know them at all, or, having nothing to do with them, did not take them into consideration. The same may be said of another large portion of the same race, which dwelt to the far East and South of the Hebrews—the Hindoos (the white conquerors of India) and the Persians."

The early Turanian settlers of Chaldea—or Shumir (Shinar) and Accad are regarded by the author as the descendants of Cain, who had long peopled those Eastern lands when the descendants of Noah, journeying eastward, came to Shinar. To these most ancient peoples are attributed not only sun and fire worship, but the noble conceptions embodied in the myths of the god Ea and his son Meridug, the mediator between God and men, and some of the so-called Penitential Psalms inscribed upon the tablets, which, as voicings of the human conscience under the sense of sin, are suggestive of those of David.

The author seems to incline to the opinion that the first to share these lands with the Turanians were the Cushites (descendants of Ham), but that the Shemitic invasion came soon, and with it the first definable historic events and personages. To the Shemite *Shurrukkin* of Accad (an early Sargon), is assigned the date 3,800 B. C., and to him, as King of the North, is attributed the founding of the great library whose tablets are now being read in our European museums. A thousand years later, a dynasty of Shemites established itself at Ur, long before we have any evidence of the founding of Babylon. The Story of Chaldea ends with what has heretofore been regarded as the beginning of history. Ragozin's work is valuable for the synopsis it gives of the religion, the legends and myths of that section of the ancient world, and for the clearness with which they are compared or contrasted with relevant mat-

ter in the Bible. As a specimen of the style, we quote the author's words in speaking of the distinction between religion and mythology:

"Religion is a thing of the feelings: mythology is a thing of the imagination. In other words, religion comes from within—from that consciousness of limited power, that inborn need of superior help and guidance, forbearance and forgiveness—from that longing for absolute goodness and perfection, which make up the distinctively human attribute of religiosity; that attribute which, together with the faculty of articulate speech, sets man apart from and above all the rest of animated creation. Mythology, on the other hand, comes wholly from without. It embodies impressions received by the senses from the outer world and transformed by the poetical faculty into images and stories. . . . When the Accadian poet invokes the Lord, 'who knows lies from truth,' 'who knows the truth that is in the soul of man,' 'who makes lies to vanish,' 'who turns wicked plots to a happy issue'—this is religion, not mythology, for this is not a story, it is the expression of feeling. That the Lord whose divine omniscience and goodness is thus glorified is really the Sun, makes no difference; that is an error of judgment, a want of knowledge; but the religious feeling is splendidly manifest in the invocation. But when, in the same hymn, the sun is described as stepping forth from the background of the skies, pushing back the bolts and opening the gate of the brilliant heaven, and raising his head above the sand,' etc.—this is not religion, it is mythology."

Of the Anthropomorphism which abounds in all early religions, including the Jewish, the writer says:

"Man's spiritual longings are infinite, his perceptive faculties are limited. His spirit has wings of flame that would lift him up and bear him even beyond the endlessness of space into pure abstraction; his senses have soles of lead that ever weigh him down, back to the earth, of which he is, and to which he must needs cling to exist at all. He can conceive, by a great effort, an abstract idea, eluding the grasp of senses, unclothed in matter; but he can realize, imagine only by using such appliances as the senses supply him with. Therefore, the more fervently he grasps an idea, the more closely he assimilates it, the more it becomes materialized in his grasp, and when he attempts to reproduce it out of himself—behold! it has assumed the likeness of himself or something he has seen, heard, touched—the spirituality of it has become weighted with flesh, even as it is in himself."

THE BOOK OF JOB AND THE MORAL DRAMA.

No uninspired mind has equalled that of *Shakespeare* for its insight of

the common movements of the human heart, as displayed in the scenes of common life, a household quarrel, a lover's dream, a villain's plot, a courtier's intrigue. But Shakespeare was too wise to attempt to lift his drama into the higher moral or spiritual realm. He did not venture to put upon the page or upon the stage the heroisms and the tragedies of the soul, as it wrestles in the presence of God, the All-good, and of Satan, the evil one. There are grand sentences which voice the distress of conscience and religious fear, but they are expressions of a few characters that appear in the motley multitude of the children of his genius; the drama does not turn upon the inner experience of any of them.

The German *Schiller* was bolder, and, in the play of *The Robbers*, he tried to portray the dark, subsensual flow of a soul abandoned to vice and its brood of terrors. But Schiller himself confessed that the character was an unreal one, a strange Don Quixote on the moral field.

Goethe's Faust has a weird spiritualism about it, even representing God and Satan among the dramatis personæ; but the play of grand passions is almost lost sight of in the story of an exceedingly mundane sort of love.

Bailey's Festus is an attempt in the same line; but, though remarkably able, is so prolix and involved that not one in a dozen of our readers would care to follow it to the end. There has been but one Samson; and there has been but one poet equal to the task of describing the spirit of humanity grinding in the prison-house of its suffering and uncertainty, with just a single ray of heavenly confidence gleaming through the darkness—that darkness the black shadow from the wing of the Prince of Darkness in time and eternity; and that slender ray giving a glimpse by faith of the face of the Father of all light and blessing.

This contrast between the Book of Job and other writers who have ventured upon a similar theme will be significant if we note that the best of

them go directly to the biblical drama for their chief thoughts. Goethe borrows the prologue of *Faust* from the opening of the Book of Job. The good angels are gathered—"the sons of God"—in the presence of the Lord. Mephistopheles—the Devil—comes also, and gets the Lord's permission to tempt Faust. The author of *Festus* appropriates the same introductory plot, only exchanging the immediate presence of God for that of a guardian angel.

Note, also, some of the details of these imitations. The language of Job in describing the conference in heaven, though extremely simple, is yet so exalted as not to suggest anything like incongruity. Chap. i: vs. 6, 11:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

"Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

Take, in contrast, the scenes from *Faust*. After the angels have indulged in some magniloquent talk, enter MEPHISTOPHELES:

"Since Thou, O Lord, deign'st to approach again,

And ask us how we do in manner kindest,
And heretofore to meet myself wert fain
Among Thy menials, now, my face thou findest.

Of suns and worlds I've nothing to be quoted;
How men torment themselves is all I've noted.
The little god o' the world sticks to the same
old way,

And is as whimsical as on Creation's day.
Life somewhat better might content him,
But for the gleam of heavenly light that Thou
hast lent him.

He calls it Reason—thence his powers increased,
To be far beastlier than any beast.

THE LORD.

Hast thou, then, nothing more to mention?
Com'st thou thus, with ill intention?
Find'st nothing right on earth eternally?

MEPHISTOPHELES.

No, Lord, I find things there still bad as they
can be.

Man's misery even to pity moves my nature:
I've scarce the heart to plague the wretched
creature.

THE LORD.

Knowest Faust?

MEPHISTOPHELES.

The Doctor Faust?

THE LORD.

My servant, he!

MEPHISTOPHELES.

What will you bet? There's still a chance to
gain him,

If unto me full leave you give
Gently upon my road to train him!

THE LORD.

As long as he on earth shall live,
So long I make no prohibition.

To trap him let thy snares be planted,
And him, with thee, be downward led;
Then stand abashed, when thou art forced to
say:

A good man, through obscurest aspiration,
Has still an instinct of the one true way.

MEPHISTOPHELES.

Agreed! But 'tis a short probation.
About my bet I feel no trepidation.
If I fulfill my expectation,
You'll let me triumph with a swelling breast;
Dust shall he eat, and with a zest,
As did a certain snake, my near relation."

—*Bayard Taylor's Translation.*

What a contrast between the two descriptions! In the Book of Job the language is reduced to the utmost simplicity. The writer leaves the reverent imagination of the reader to paint as much of the heavenly scene as his spirituality can accomplish. He knows too much to daub the celestial with earthly mud. On the other hand, the author of Faust fails in attempting the impossible. His heavenly characters are only like small men on stilts representing giants as they strut across the stage; and, alas! the wooden legs stick out at the bottom of the costumes, and now and then the whole scene tumbles down from the sublime to the ridiculous. Goethe gets along splendidly while he keeps to the earth where he belongs; but when he tries to soar in the heavens it is with the waxen wings of Icarus,

which melt off as they catch the glow of the celestial.

It is difficult to analyze style so as to tell in what the inspired element differs from the uninspired. But every reader may feel the difference. You stand beneath some mighty dome of human architecture. The utmost art of the painter has been expended to reproduce upon it the picture of the vault of the sky that bends above it. The azure, the steely haze, the golden tinges are painted there with a skill that defies criticism. But would any one mistake it for the real sky? No. The perspective, though vast, is not infinite; the haze does not float; the golden tinges do not fill the eye with light. Similar is the contrast between the Book of Job and the best of its imitations. They lack that which excites true awe. They do not awaken the spiritually responsive in us.

HISTORY OF CHRISTIAN DOCTRINE.

By *Prof. Henry C. Sheldon*, Boston University. We commend these two volumes. The plan of the book would make it a valuable addition to the student's library, independently of the scholarship the author has shown in dealing with the subject-matter. In the body of the book he follows the consecutive history of the Church, dealing with the various doctrines as they appeared in controversy at the time. At the close of the volume he gives an outline of the development of each doctrine, tracing it through the various ages, with careful reference to the preceding pages where it is discussed. The work has thus the double value of being a full treatise, and at the same time a convenient handbook.

CHRIST AND THE SCRIBES, Matt. vii: 29.
"He taught them—not as the Scribes."

1. Christ taught the brotherhood of mankind; the Scribes insisted upon the exclusiveness of Judaism. The Talmud said, "God made the world for the sake of Israel"; Christ said of a Roman, "I have not found so great faith, no, not in Israel"; and of a Samaritan, "Go thou and do likewise."

2. Jesus taught the dignity of the individual man; the Scribes asserted the

pre-eminent excellence of their own Order. The Talmud said, "One Scribe outweighs all the people"; Jesus said, "Be not called Rabbi," chose His apostles from craftsmen; wore the blouse rather than the stola.

3. Jesus taught the *freedom of faith*; the Scribes taught belief upon the authority of their school. The Talmud said, "To be against the words of a Scribe is more punishable than to be against words of the Bible"; Jesus said, "If I do not the works of my Father, believe me not."

4. Jesus *simplified the faith*; the Scribes complicated it. The Talmud, which the Scribes held to be a rule of faith and practice, was more bulky than the Bible, filled with emendations, cabalistic mysteries of letters and numbers, etc.; Jesus said, "Ye bind burdens grievous to be borne"; "Ye make void the law of God with your traditions."

5. Jesus reduced *duty to its essentials*, such as the conscience could grasp; the Scribes multiplied precepts according to an inexplicable casuistry. The Talmud "set a hedge about the law," i. e., if the Bible commanded or forbade anything, the Scribes went further, under pretence of keeping as far as possible from temptation, e. g., laws of the Sabbath, un-

clean meats, etc.; Jesus walked through these unscriptural requirements. The Scribes exalted ceremonies, hand-washing, plate-washing, etc.; Jesus insisted only upon the substance of right and purity, the cleansing of the heart, and the consequent cleanness of the life. The Scribes recognized a system of substituted duties, e. g., Corban, a gift to the altar relieving from filial obligation, and the Talmud saying, "The study of the law is before works"; Jesus said, "Honor thy father and thy mother"; and "That servant which knew his Lord's will, and did it not, shall be beaten with many stripes."

6. Christ not only taught men truth and duty, but *helped them to faith* in the one and *performance* of the other; the Scribes' system was repressive of the very sentiments it formally inculcated. The Scribes had only stones for the adulteress, and scorn for Zaccheus; Jesus inspired them to reformation through the revelation of grace. The Scribes would not lift a burden from another soul with so much as the finger; Jesus lifted the whole life of the sinner out of the sense of guilt and out of despair. The Scribe shadowed man with law; Jesus enlightened man with the gift of the Holy Spirit.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

PART I. MISCELLANEOUS.

THE GROWTH OF WOMEN'S BOARDS

Is among the most remarkable phenomena of modern Missions, and is entitled to a permanent record.

In or near January, 1868, was organized in Boston "The New England Women's F. M. Society," Mrs. Albert Bowker, President; Mrs. Homer Bartlett, Treasurer. It had its origin in the fact that heathen women were inaccessible to male missionaries, and in the desire to enlist Christian women in their evangelization. The Constitution stated the object to be "to engage the co-operation of the women of New England, with existing Foreign Missionary Boards, in

sending out and supporting unmarried female missionaries and teachers to heathen women." The American Board had, in 1867, sent ten single women into the field, and appropriated to this object \$25,000. In this enlarged effort women of Christian lands should not only be helpers, but prompters. 1. Because woman owes to Christianity what she is not only as a disciple, but as woman, domestically and socially. 2. Because she naturally sympathizes with her own sex, and can appreciate the degradation and the elevation of woman-kind. 3. Because the social system of most heathen peoples makes women accessible only to women. 4. Because in the

elevation of pagan women nothing is more needed than the practical illustration of what the Gospel has done for woman, as seen in the missionary herself. 5. Because in all education women are God's ordained pioneers. As wife, mother, sister, daughter, she holds in the home the sceptre. If man be the head, she is the heart, of the family. The plastic clay is in her hands; she sits at the potter's wheel; and if vessels are moulded into fitness for the Master's use, a sanctified hand must preside at the wheel, where character and destiny take shape. To organize women, distinctively, would quicken interest in the spiritual welfare of their own sex, and secure larger means for the support of women as missionaries and teachers. By connection with existing Boards, the Society would get the benefits of their experience and knowledge without needless trouble and expense. Christian women, thus organized, gave their energies to diffuse intelligence and increase interest as to Foreign Missions; and to gather offerings. In addition to existing channels, they hewed out a new one, establishing direct correspondence with female missionaries, and held monthly meetings to hear new intelligence and pray for the anointing of the "Spirit of Missions."

The collections of the first month enabled this society to assume support of a missionary about to leave for South Africa. In March the Society sent a circular to Christian women—a model of beauty, brevity, pathos and power. It refers to the degradation and wretchedness of women in heathen and Mohammedan countries; to the new doors open to labor among them; to the special fitness of woman for this work; and to the noble service of our women in the war for the Union, which suggests, in woman's work for woman, a more glorious field for her in the conflict of the ages; and urges the formation of auxiliary societies.

The first quarterly meeting was largely attended. Letters were read from three women, all about to be living links be-

tween the society and the pagan world, viz.: Miss Edwards, bound for the Zulu mission; and Miss Andrews and Miss Parmelee, bound for Turkey. These were first-fruits—blessing the work of the first quarter. Other letters were read from women already in the field, and one from the pen of Mrs. Champion, thirty-one years before herself a pioneer to South Africa. This model meeting left no doubt that upon this first Woman's Society God had set His seal. This society also undertook to maintain, as Bible-readers, ten native women.

June 1st brought another meeting at the Old South, and showed how fast and firm were the roots of the organization in the hearts of Christian women, and how full its flowering stalk was of the opening blooms that promised growing service. Mrs. Cyrus Stone, long since by illness driven from the Mah-ratta Mission, too weak to stand, sat and plead for the women whose low level she so well knew, declaring that if she had a thousand lives she would give them all to lift her sex to a higher plane. Mrs. Wheeler, of Harpoot, appealed to mothers to give their children, and to maidens to give themselves, to the work; contrasting the extravagant indulgence of Christian women with the self-denials of native converts, instancing a man and his wife who sold their only bed and slept on a mud floor, living for three days upon ten cents that they might give to the Lord!

What was at first a *local* organization, aspiring to no broader territory than New England, like the banyan tree, bending down its branches to take root on every side, became now the *parent* of auxiliary organizations. And so, October 8th, in connection with the meeting of the American Board at Norwich, Conn., the New England Women's Foreign Missionary Society, with tears of joy, was christened the *Women's Board of Missions*.

Here we reach a *new epoch*. On October 27, 1868, many ladies met in the Second Presbyterian Church, Chicago, to form a similar society for the West.

The States of the interior were largely represented, and more than fifty letters were read from those who could not attend. Thus, about ten months after the formation of that New England Society, there sprang into life the *Woman's Board of Missions for the Interior*.

The Woman's Board of the East held its first annual meeting in Boston, January, 1869, over six hundred ladies being present in spite of stormy weather. Rev. Drs. Clark, Washburn, Webb, and Kirk spoke of the vast amount of ability in women, needing and craving a fit field for work.

As early as February, 1869, the Women's Board of the Interior undertook the support of Miss Tyler, of Madura Mission, and of Miss Dean, of Oroomiah, Persia, and in March began to publish its quarterly: "*Life and Light for Heathen Women*." In May, a third missionary, Miss Porter, of Pekin, besides several Bible-readers, were taken under care, and in August two more, Miss Pollock and Miss Beach; and twenty-six auxiliaries were reported. During its first year, up to November 4, 1869, \$4,096.77 were gathered.

At the second annual meeting of the Board of the East, the total receipts reported were over \$14,000; it had thirty-two missionaries and Bible-readers, and had appropriated \$3,000 for a home for single women at work at Constantinople.

To complete this sketch, it ought to be added that Women's Missionary societies have now become so numerous, that Rev. R. G. Wilder gives a list of *twenty-two* Women's Boards, representing twelve denominations, and an aggregate of receipts for 1884 of nearly one million dollars. These twenty-two Boards represent hundreds of auxiliary societies and bands in almost every considerable Church of the land.

Henry E. O'Neill, English Consul at Mozambique, declares, at Glasgow, that ten years in Africa convinced him that "the mission work is one of the most powerful and useful instruments for the pacification of the country and the suppression of slave trade."

Church Missionary Society, has 26 fresh offers of volunteers, since Bishop Hannington's massacre.

Tadmor on the Desert, or Palmyra, City of Palms, is probably a type of the Church of God among the gentiles, a historic parable of Foreign Missions. A great stretch of wilderness lay between Jerusalem and Babylon, arid, barren, without rest or food. King Solomon, Prince of Peace had the pure water from the springs on the high hills conducted along the plains, and made "rivers in the desert," a very Elim for Palm trees and springs of water, and called it the "City of the Palms." It was a new Jerusalem transported into the wilderness and making it blossom as a rose, providing a rest and refreshment for the hungry, thirsty, weary pilgrim. What a figure of what the true Prince of Peace is doing to-day in the wilds of pagan lands! bringing the streams from celestial springs, to turn the deserts of sin into the Palmyra of Pilgrims.

PART II. MONTHLY BULLETIN.

CHINA.—Rev. H. Corbett, of Chefoo, states that a merchant entrusted a valuable package to a Christian convert who was an entire stranger, declaring as his reason that he had studied the Christian books and watched the missionaries and the converts, and had been led to confidence in both the religion and its disciples. Landlords welcome the missionary and contend for him as their guest, waiting willingly on his convenience for rent. Foochow converts offer to go to Corea as evangelists.—The Indemnity Bill of \$147,748, for losses suffered by the Chinese at Rock Springs, Wyoming Ter., in 1882, was unanimously adopted by the Committee on Foreign Affairs, and reported to the House.—An address from over 1,200 Chinese converts was presented to the General Assembly of the Presbyterian Church at Minneapolis, by Rev. Hunter Corbett.—The Canton Mission petitioned the General Assembly to protest against outrages upon the Chinese in this land; and it was done.

INDIA.—Medical Missions very useful.

Miss Seward, M. D., of the Presbyterian Church, says, in 1885 there were 2,149 patients, one-sixth more than in 1884. Medical skill inspires confidence; opens the door to spiritual counsel, in cases otherwise unreached.—Twenty-nine societies are at work in India, with nearly 700 male and 500 female missionaries, 8,500 native helpers, and 140,000 communicants; these last have increased *twenty-three per cent. in four years!*—Rev. Narayan Sheshadri writes that a Y. M. C. A. in Bombay numbers nearly 500, and has its own Evangelistic Hall.

AFRICA.—Some doubt has arisen as to the practicability of prosecuting the Congo Missions transferred to Baptist Missionary Union by Rev. Mr. Guinness. Dr. A. Sims, accompanied by Dr. A. J. Gordon, of Boston, has been holding public meetings and parlor conferences, setting forth the great opening on the Lower Congo, showing the vast extent of river roadways, extending from 4,000 to 7,000 miles in every direction, which provide a ready means of access to millions, demonstrating the great needs of the Congo Basin, and the fact that now is the time to pre-occupy the ground for Christ. He declares that there is no risk to health if care is used to accommodate one's self to the tropical climate, etc.—British Wesleyans are turning attention to the Dark Continent. All Christian denominations seem concentrating effort there. The late course of the Germans in Zanzibar alarms the tribes of the mainland, and the missions, especially about Lake Nyanza, are in peril. Matters still unsettled at Uganda, but the three missionaries were, at last reports, safe. The death of Dr. John Hogg, of the U. P. Mission, in Egypt, has awakened mourning from one end of the land to the other. The natives wept as for a father.

TURKEY.—Rev. J. F. Riggs says a crisis is reached — young men and women must have a chance there for an *education*, and an American one. The East must have trained workers and native ministry. There are 345 common schools with 11,000 pupils; in higher

schools, 1,000 young men and 800 girls; but the demand exceeds the supply. The chance to take possession of the intellect of Asia is now offered to us.—Work in Central Turkey expands wonderfully and demands reinforcements.

SYRIA.—The Turkish Government prohibits printing of book or pamphlet until the MS. is approved at Constantinople. This, if enforced, will greatly delay and hinder the issues of the missionary presses.

ARABIA.—At Mecca, chief of the three holy cities of the Moslems, a remarkable man, Fashatullah, a scholar and linguist, for twenty years professor at the Davul-Islam, has been converted to Christ. By seeming accident he read a chapter in a book which treats of the Bible. On taking the book to the head of the institution to have him refute its arguments, the book was angrily and rudely snatched from him. He afterwards went to India to inquire into these things, met Mr. Bambridge at Karachi, and has for months been searching the Scriptures. His insight into the truth is so unusual, and his zeal so remarkable, that it is hoped he will become an apostle to the Mohammedans.—Hon. Ion Keith Falconer, the famous Arabic scholar, has, with his wife, at his own cost, established a mission at Aden.

JAPAN possesses 2,000 newspapers, all the outgrowth of 25 years—more than Italy or Austria, or Spain and Russia combined, and twice as many as all Asia beside. Scholars of Europe and Japan are making a new alphabet of Roman letters to represent the 8,000 Japanese characters. A Japanese-Latin lexicon has been made, and Japanese-English books are now preparing. In Fukuzawa's school at Tokio, a missionary is teaching, and Bible doctrine is prominent. Fifteen students recently asked baptism. Rev. W. E. Griffis thinks that we do not appreciate the rapid elimination of the Asiatic features from the Government, and of the antiquated Oriental ideas from the popular mind.—Mr. Neesima writes of an old Japanese Christian, who gave his earn-

ings to build a church and school-house. He has since died. His custom was to deny himself indulgences and dissipations, and give what would have been so spent to the Lord.—Japanese Buddhists propose sending “missionaries” to America and Europe. In order to save their faith at home they must propagate it abroad!—Presbyterianism progresses in Japan. At a late meeting of the General Assembly at Tokio, a thousand delegates are reported present, an increase of membership for two years of 70 per cent.

ENGLAND.—Forty students of Cambridge, and many more from Oxford, plan to go on foreign missions. Ch. Missionary Society, within four weeks after Bishop Hannington's martyrdom, had *fifty-three* fresh offers of service! Its President, the Earl of Chichester, died March 15, after *over fifty years* of official service. He read the missionary magazines, and prayed by name for those mentioned in their pages.

GERMANY.—Throughout the empire a revival of religion. Evangelical professors are now leading the university influence. In Prussia alone an increase in four years of over 80 per cent. in theological students, from 1,394 to 2,553.

FRANCE.—Both French Chambers order gradual elimination within five years of all Catholic priests and nuns from Government schools. It is expected the bill will become law.

CHILE.—Rev. A. M. Merwin, so long in Service at Valparaiso, cannot return on account of the health of his family.

MISCELLANEOUS.—The first Sunday in November is named as an International Day of Prayer for Missions.—The Baptist Missionary Union has paid the \$50,000 debt of a year ago, and closed this year without a debt, with larger receipts than ever before.—The Presbyterian Board reports a debt of \$57,000, but, undismayed, undertakes to raise \$750,000 for the year to come. For three years past the contributions of churches and Sunday-schools have come up to \$279,000, but have been unable to pass that fatal line.

THE PRAISE SERVICE.

No. VIII.

By CHAS. S. ROBINSON, D.D., New York.

“How sad our state by nature is!”—WATTS.

Taken from Book II. of Dr. Isaac Watts, where it is No. 90, and has six stanzas; it is entitled, “Faith in Christ for Pardon and Sanctification.” It is interesting to notice how saints and sinners do at the last come to the same conclusion; how all theologies, deep or simple, agree at the foot of the cross. As the late Professor Charles Hodge, of Princeton, was lying on his dying-bed, he said quietly, “My work is done; the pins of the tabernacle are taken out.” Then he began to repeat the lines:

“A guilty, weak and helpless worm,
On Thy kind arms I fall,”

but his powers of utterance seemed to fail there. His sorrow-stricken wife, who was beside the couch, finished the stanza for him:

“Be thou my Strength and Righteousness,
My Savior and my All.”

The dying husband looked up and spoke, “Say *Jesus*,” and then breathed his last.

Now, on the other hand, far away from this, there once was found an instance of similar choice. Rev. Charles Wesley took deep interest in seeking the salvation of poor criminals. Within three months after his conversion, he was spending days and nights with condemned malefactors in Newgate, several of whom were soundly converted. In his Journal, 19th July, 1738, he records accompanying them to Tyburn for execution. After he prayed with them on the scaffold, they sang several hymns. They were all happy together. “I never saw such calm triumph, such incredible indifference to dying; so we concluded with a hymn on ‘Faith in Christ,’ and closed with—

‘A guilty, weak and helpless worm,
On Thy kind arms I fall;
Be Thou my Strength and Righteousness,
My Savior and my All.’”

“Lord of all being; throned afar”—HOLMES.

Dr. Oliver Wendell Holmes has enriched the hymnody of the churches with a few of its very finest hymns. He

calls this by a name singularly appropriate, and just as singularly characteristic—"A Sun-day Hymn."

The glory of the Almighty God is without beginning and without end. Whether it was meant or not, the fact is significant that the word "eternity" occurs but once in our English Bible. A solitary verse employs it to speak of the residence of Jehovah: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Hence, there are two heavens of glory where God deigns to show His splendor, revealed by this solemn, wonderful word—the purified paradise and the purified heart. The great, bright, mysterious heaven is everlasting; and of the obedient believer we are told his "heart shall live forever," for "he that doeth the will of God abideth forever."

"Far from my thoughts, vain world, begone."
—WATTS.

In Book II. of Dr. Isaac Watts' Hymns this will be found as No. 15. It consists of six stanzas, and is entitled, "The Enjoyment of Christ; or, Delight in Worship." In many parts of Switzerland a bell from the principal tower tolls daily a few minutes before noon; ere the hour strikes it ceases. It peals over the plain and over the green valleys, and echoes in the recesses of the surrounding mountains. Men leave their labor as they listen. The stillness that follows is most suggestive. As its call sweeps over the busy harvest-field, the reaper drops his sickle, though half full of golden grain, and lies down to rest beneath the shade; the hand that held the trowel leaves it where it lies. All seem glad of the cessation of toil, thankful for the rest and shade and refreshment offered them in the heat and hurry of the day. Such is the office, and such the same sweet invitation of the Sabbath-bell in this land of light and peace. With its clear, ringing voice, it speaks in the name of the Lord of the

Sabbath, "Come unto me, and I will give you rest."

"How pleasant, how divinely fair!"—WATTS.

In the original form of Dr. Watts, this appears with seven stanzas, and is entitled, "The Pleasure of Public Worship." It is the first part of Psalm 84, L. M. "The more entirely I can give my Sabbaths to God," once said the sainted Robert Murray McCheyne, "and half forget that I am not before the throne of the Lamb, with my harp of gold, the happier am I, and I feel it my duty to be as happy as God intended me to be."

"My God, how wonderful Thou art!"—FABER.

Rev. Frederick William Faber wrote a poem of nine stanzas, from which this hymn is taken. He entitled the piece, "Our Heavenly Father."

It is vitally necessary to the success of any system of belief that men shall understand the character of the God who demands worship and service under it. Man is a devotional being, and he will certainly clamor for some religion with all the wistful voices of his entire nature. What that religion will be depends upon one primary conception in his mind—namely, the idea he has of the supreme Jove or Jehovah at the centre and head of it. This it is which gives form to all his reasonings, as well as a reason for all his forms. Let a nation be instructed to think of God as a deity of war, and little by little their worship is sure to become martial, and the feelings of their hearts military. Battle-songs will be the anthems on the holy-days, cries for vengeful success will be the prayers, and heroic soldiers will figure as demi-gods. Not unlikely human victims will smoke upon the altars, and bloody trophies will be hung upon the walls of the temples. Men always become like that which they willingly worship. This one idea of God controls the entire race, giving shape to every form of development.

"Think of Buddha," say the Chinese priests, "and you will grow to resemble Buddha." So they picture heaven as consisting of a series of tremendous periods of time, divided according to the

portions of Buddha's person. So many years are to be passed in thinking of Buddha's feet; so many years in thinking of Buddha's knees; so many years in thinking of Buddha's waist, and of his shoulders, and of his chin, and so on. Their idea of God fashions the whole religion they cherish and the devotional life they live.

—Upward where the stars are burning."

—H. BONAR.

This will be recognized as one of Dr. Horatio Bonar's best and most popular hymns. It was published in 1866. It will find its exquisite illustration in a fragment of one of those simple, strong sermons with which the lamented Bishop Simpson used to counsel and comfort God's people in his later years. He says: "I was visiting a friend some years ago who had lately built a new house. It was just finished. It was beautiful, useful. He took me upstairs. It had wardrobes, toilet-glasses, books and paintings. It was furnished grandly. And the father turned to me and said, 'This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her, and as soon as the house is fully finished we are going to Europe to bring her back, and we are going to bring her upstairs and open the door and say, "Daughter, this is all yours."'" And I thought of the joy it would give her, and I thought, 'How kind these parents are!' Just then I turned away and thought: 'That is what Jesus is doing for me.' He says, 'I am going away. I will come again. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' Then I said, 'This father and mother are rich, but they have not all treasures; there are a great many things they don't know how to get. But Jesus, who is furnishing my mansion in glory, has everything. He has undertaken to furnish a place for me, and I shall be with him forever.'"

CHRISTIAN NURTURE THROUGH THE SOCIETY OF CHRISTIAN ENDEAVOR.

Some Questions Answered.

By REV. F. E. CLARK, BOSTON.

ONE of the most encouraging signs of the times is the increased attention given to the cause of Christian nurture. Scarcely is a Conference held, or a fellowship meeting of churches convened in any denomination, but that, in some form or other, this question is discussed: "What shall we do for our young people?" "How can the Church reach the boys and girls?" A sincere and earnest desire to solve this problem seems to pervade all sections of the Christian Church.

The growth of organizations for the nurture and training of young Christians has been phenomenal. Less than five years ago, the first "Young People's Society of Christian Endeavor" was formed, "as an experiment," in a church in Portland, Me. Now it is supposed, by those in a position to know, that there are at least one thousand such societies, all living up to substantially the same Constitution, and scattered throughout the country in all denominations of Evangelical Christians. The Secretary of the Society reports that he hears of at least one society a day being established; and the statistics of the Convention, held at Ocean Park last summer, show that the young people banded together in this way are already to be numbered by the ten thousand.

In foreign lands, and especially in missionary fields, are these societies taking root, and still the work is as yet in its infancy.

But, in connection with such a movement, dangers and difficulties, and many practical questions, suggest themselves to wise and earnest pastors, from whom the writer of this has received hundreds of letters of inquiry. It may not be out of place to quote some of these questions, with the replies, that naturally present themselves.

The two main features of the Society of Christian Endeavor relate to the Prayer-meeting and the committee-

work. All the young Christians who join this society voluntarily pledge themselves to attend all weekly prayer-meetings of the Society, "unless detained by some absolute necessity," and to take some part, however slight, in every meeting."

This pledge is insisted on; and, if the young Christian grows lax and indifferent to his duties, there is a provision in the Constitution whereby he very soon ceases to be an active member.

The other branches of the work are carried on largely by the various Committees which aim sooner or later to set every young Christian at work for the Master. For instance, there is "Look-out Committee," which endeavors to see to it that every active member lives up to his pledged obligations; the "Prayer-meeting Committee," which endeavors to bring the weekly prayer-meeting up to the highest standard of efficiency; the "Social Committee," which provides for the social wants of the young people; the "Sunday-school Committee," whose duty it is to bring new members into the Sunday-school, and otherwise aid the superintendent; the "Temperance Committee," that tries to awaken and stimulate the Temperance sentiment among the young people, and other Committees, which it is not necessary to name—all having this object in view, of giving some definite and important work to every young Christian.

But now the question arises in many minds: "Are not these rules too strict?" "Is it not straining the bow too taut, to demand so much more of our young Christians than most churches expect of their older members?" One pastor writes: "My young people would not stand any such iron-clad prayer-meeting rules. Are you not carrying it a little too far, to require so much?"

We think not. In every church we believe there is a Spartan band of young Christians who will respond nobly to any such demand. It may not be that every young Christian will assume these obligations at once, but that is not to be expected. If only a *few* are found who are willing to consecrate themselves

fully to the Lord's work, their numbers will grow, and more will be accomplished by a little band, thoroughly in earnest, than by ten times as many half-hearted ones. Gideon's three hundred were worth more than the thousands who first rallied around his standard.

It is said that Napoleon threw himself upon the Napoleonism in his soldiers. He was able to win every battle because the hero in *them* responded to the hero in *him*. In every church there are some young Christians in whom the Christ-like will respond and come to the front when it is appealed to, and just such a call for service as this, that at first sight seems hard—a call which requires a constant crucifixion of timidity and bashfulness, will find many willing to respond. In these days when so many are at ease in Zion, when Christianity is respectable and persecution has ceased, it is of the first importance that some service which appeals to the heroic element in every young Christian should be presented.

In these days "to stand up for Jesus" is about the only way a Christian has of showing the courage of his convictions, and the spiritual descendants of Stephen and Paul and Luther and Huss will not shrink when such a test is presented to them.

Another question frequently asked in some shape is: "Does not the society come to be a sort of church for the young people, especially for the active membership who are not in the church?" And one pastor adds: "I am not quite sure into what it will develop. We do not like to see so much outside organization. The tendency seems to be (to an outsider) away from the church, towards an organization too much severed from the church."

The practical working of any such plan is, of course, worth more than any theory of how it *might* work, and the universal testimony is, that where the pastor has done his part among the young people, the tendency of the society is to draw them nearer and nearer to the church. A few words from any wise pastor will speedily re-

move any false ideas from the minds of the young people. He will say to them, perhaps: "The society is nothing in itself, except so far as it helps you to be more earnest Christians, and makes you more useful in the Church of God. This is your training-school, and all that you do here is to make you more able by and by to bear the burdens and perform the duties in the church, which now rest upon your parents. This society is an organization in the church, supported and recognized by the church for the sake of strengthening the church, and this must never be forgotten."

We have never heard of any such society that really drew away the interest of the young people from the church, while we have heard of scores that have tended to make the young more efficient in every good word and work.

This organization is no more outside of the church than the Sunday-school, or the ladies' prayer-meeting, or any one of a dozen active agencies which every live church gathers around itself. Of course, if the pastor is jealous, or out of sympathy with the young, or tries constantly to override them in an arbitrary way, friction may arise; and so it may in connection with any organization. In order to guard against any such possible evil, the last National Convention of Young People's Societies of Christian Endeavor adopted this article in its "Model Constitution":

"This society being in closest relation to the church, the pastors, deacons, elders or stewards, and Sunday-school superintendents, shall be *ex-officio* honorary members. Any difficult questions may be laid before them for advice."

Another question often asked: "Do not these meetings keep the young people away from the regular church prayer-meeting?" Again, testimony from those actually engaged in the work, answers: "They do not. The young people are more constant in their attendance, and far more helpful in participation in the regular church

prayer-meeting, as a rule, than before they receive this training."

"What are the age limits for such a society?"

Why not let the matter of age take care of itself? Children who are so young that their parents do not like to have them out in the evening are manifestly too young to become members of such a society. On the other side, the question of age is a little more difficult to settle; but the sanctified common-sense of the older church members will usually tell them whether they ought to attend these meetings or not. If they are young-hearted and have not forgotten their own youthful days, and come to help and not to criticise, gray hairs ought to be no barrier. The responsibility for the meetings should never be taken from the shoulders of the young people; but those who have reached middle life, or even past it, may often be very helpful in such a society, if they make themselves one with the young people.

Said one pastor to the most prominent man in his church: "You may come to our young people's meeting if you will come regularly, and do your little part like the others, and if you will take no more time than a boy ten years old would take." The conditions were accepted, and that man became a great power in the meeting.

"Should a pastor always attend this meeting?"

Most decidedly, we think he should. If he is *always* there the young people will soon lose their fear of him, if any such fear exists; and, by taking his part with the rest, all embarrassment which comes from his presence will soon wear away. He should not often, we think, lead the meeting; he need not be an officer in the society, but he should know what is going on, how the young people are growing in grace, who are losing their interest, and how he can help and strengthen the weaklings among the lambs.

If he only comes into the meetings occasionally, his presence will be likely to prove an embarrassment and a restraint. If he is always there, he will find no other hour half so fruitful in

opportunities for leading the young Christians into the green pastures and beside the still waters. He will be surprised oftentimes to find how docile and teachable these young souls are under constant and loving care.

There is no society or organization which can take the responsibility from the pastor's shoulders. There is no easy, patent process for training young Christians. Nothing can take the place of the personal touch. But, though this effort to train young souls for eternity is laborious and requires constant vigilance, *it is a work that pays a thousand-fold.*

"THE FINAL SCIENCE."

A FEW WORDS FROM THE AUTHOR.

THE philosopher Beneke was amazed that there were scientists and physicians who so lost themselves in the contemplation of the material and the mechanical as to overlook their own spirits. Intent on considering what was foreign to them they were strangers to their own minds, by which alone a knowledge of what is outside of them can be obtained. The philosopher Lotze expressed the same surprise. As he himself had been a student of medicine, he was well aware that the study itself does not induce materialism, but that this is a false philosophy, which has its origin in a perversion of the intellect.

The surprise of these men is shared by every broad and profound thinker. The fact is not, however, so well known as it deserves to be, that the bugbear of materialism vanishes in proportion as men learn to know themselves and become conscious of their own spirit and personality. An eminent theologian once said that he did not so much regard it his mission to teach men something new as to make them conscious of what is in them—what they are. Every preacher who promotes the knowledge of self, in the best sense, helps to overthrow atheism and to confirm Scripture.

I have been pondering these thoughts in connection with the letters addressed to me through your firm on the subject of *The Final Science*. Not only Christians,

but all critical thinkers, feel the need of discerning between a true science, based on facts and developed by mathematics and logic, and the ghost that haunts much of our popular literature and occasionally stalks about on platforms. One of the letters mentioned proposes the establishment of a journal for the purpose of advocating the principles of the above-named volume; but I am too much occupied for such an undertaking. But it is the duty of the religious press and of earnest students to sift the chaff from the wheat, particularly in some of the works which profess to popularize science. Not a few empirics claim for their crude generalizations the authority of science; while others, who have become eminent in some particular department of investigation, make its laws the norms of all knowledge. In this way psychology is reduced to physiology, mind to matter, and mental action to mechanical processes. Analogical reasoning has become the bane of scientific thought. Instead of the plodding slowness and painful exactness which characterize the truly scientific spirit, impatient haste wants to see the universe at a glance and to comprehend all its phenomena in some monistic law. A mere theory is adopted and all things are tortured into conformity with it, and the links of fancy are used to forge the chain of logic.

Whoever thinks through the grossness of materialism, and thoroughly tests its ultimate conclusions, finds that what is hailed as the very substance of being and thought, is, in reality, a mental fiction. But the inexperienced, unable to discern between the real scientist and the charlatan, between the thinker and the imitator, are apt to be carried away by the pretensions of mere empirics. It is the young men who are most likely to be influenced by the claim that science has banished God from the universe, reduced conscience to physical law, made man an offspring of the ape, and interpreted as a dream or an animal endowment all that is esteemed most sacred. During my stay in Germany, I learned that the so-

cialistic masses base their atheism on the conclusions of science; that is, men and women, as innocent of scientific attainments as of spirituality, claiming to be the heirs of the blessings of science! And yet this burlesque on science, this irony of modern thought, is one of the signs of the times. The profoundest problems are disposed of with a trifling spirit and in the most frivolous manner; and those who refuse to accept the verdict of unthinking pretenders are denounced as enemies of science. These interlopers are, however, the worst enemies of science, and deserve contempt, on the same principle that we despise the Pharisee in proportion as we honor true devotion.

In view of the momentous problems and tendencies of the day, there is

urgent need of profound Christian thought and deep discrimination. The works of men like Herbert Spencer, Darwin, and Haeckel do not demand boundless praise or censure, unthinking rejection or acceptance, but the most thorough, truth-loving criticism. Mere hypotheses must be distinguished from what has been demonstrated, and we must learn (what should be self-evident) that a man may have weighty authority in some departments and none at all in others. And when, in the press and on the platform, retailers of other men's opinions declare that the scientific spirit is incompatible with religion, we can afford to hesitate before condemning as unscientific the spirit of Newton, Davy, Faraday, Liebig, Maxwell, Tait and Stewart.

PREACHERS EXCHANGING VIEWS.

*Like light connecting star to star,
Doth thought transmitted run.*—LORD LYTON.

Augustine in Britain.

Your correspondent, in April number, takes exception to my denial that English Christianity was due entirely to Augustine. He says (p. 360): "L. seems to convey the *very erroneus* idea that the people to whom the missionary Augustine preached were something besides *absolute pagans*," etc.

We do not deny that the king of Kent was a pagan, but we cannot make his conversion to date the rise of Christianity in the British Isles. It was just this error, into which your correspondent seems to have fallen, which our criticism was designed to meet. He asks, "Why should any one wish to belittle" Augustine? We reply, Why should any one wish to ignore the bands of Christian workers who, centuries before Augustine, planted churches in Britain? To our mind, the Christianity which illumined portions of that country during the two centuries preceding Augustine was better than that of the two centuries that followed him; and that, if the King of Kent had taken counsel of the *British clergy whom he summoned to confer with Augustine*, our early Anglo-Saxon Christianity would have had fewer blots upon it.

It must not be forgotten that, upon the death of King Aethelbert, the convert, the Romanized masses lapsed again into idolatry, but were restored to faith by King Oswald of Northumberland, who had been educated among the Culdees, the ancient Christians of Scotland, and that Aidan, the strong man of God who seconded Oswald with his preaching, was not from Rome, but from Iona, on the Scottish coast, where Columba had established a training-school for Christian workers a generation before Augustine landed in Kent.

The communication of your correspondent will do good, if it directs the attention of students to those early days of British Christianity, in which are to be found the true germs of the after-Protestantism of England—days lustrous with the names of Patricius, Columba, Fridolin, and Gildas—days when British and Irish Christianity sent its rays across the Channel, and illumined Germany. When one thinks of Canterbury, the see founded by Augustine, he should also think of the Abbey of St. Gall, in Switzerland, which Gallus, the missionary from Iona, founded at the same time.

Your correspondent asks: Why should one degrade him (Augustine) by calling him a *Romish monk* and an *emissary*? Perhaps the latter title is unwarranted; yet one who united political with spiritual business, and refused to have fraternal relations with other Christians, unless they would conform to certain instructions he had brought from Rome, might be called an *emissary* without doing injustice to the English dictionary. But the former title is his by virtue of the evident fact. Augustine was a *Benedictine monk*, and was sent by Pope Gregory to Britain to introduce the order there. Much of Augustine's labor was devoted to this special purpose.

Perhaps the objection, in the correspondent's mind, is to the word "*Romish*." But it seems warranted by the history; even the *Romish* (*sic*) writers, like Alban Butler, telling us how Augustine would not fellowship the British Christians unless, in addition to the Biblical confession of faith, they would assent to the observance of Easter at the time, and the administering of baptism in the manner which the Roman Pontiff proposed. L.

Write Much.

There are ministers so constituted that they can prepare their sermons without writing them. They take a few germinal, central thoughts, and then elaborate them, partly, or entirely, while delivering them. Endowed with a ready utterance and reliable memory, as well as strong self-reliance, they avoid what they call "the drudgery of writing." But it may be questioned whether such men really gain as much as they think they do by pursuing such a course, unless at the same time they make a practice of writing much upon topics which are in line with their calling. However well a pastor can extemporize in a general sort of way, he cannot do full justice to his mental powers unless he accustoms himself to the use of his pen. He needs, in the quiet of his study, to take up some gospel theme and meditate upon it, and while pondering over it

write out the results of his thinking. Let him write a short sermon once a week; or, if not a full sermon, then write the main parts with somewhat copious amplifications of the main points. This ought to be done during the early part of the week, so as to allow plenty of time for such study and thought as will enable him to expand the written matter and complete the sermon. Some pastors write their sermons in full, and then make a good-sized brief from the written sermon, using the brief in the pulpit. But whether the sermon be written or not, either partly or wholly, every preacher ought to write much, so as to get that kind of discipline which can be had in no other way. Especially should young ministers adopt this practice. Young men who are very voluble are apt to think that there is no need of their writing much, just because certain superficial hearers tell them that their sermons are good and smart.

Young preachers are badly advised when told that they do not need to write their sermons. Some of them may be able to get along without a manuscript in the pulpit; but it does not follow that they can make the best use of their powers and education without a good deal of careful writing. Although Mr. Spurgeon never writes his sermons, yet he does a great deal of writing upon religious and scriptural subjects. And it is fair to suppose that the value and influence of such a habit have a decided relation to his preaching. He who writes a good deal speaks to better advantage than one who does not write much, everything else being equal. Take two men of equal talents and education to start with as public speakers, and let one of them write a good deal on strong, deep subjects; while the other writes comparatively little, and at the end of five years it would be seen that the former outstripped the latter in relation to mental power, precision of thought, and beauty and transparency of expression.

We say, then, make a practice of writing much, as a means of self-devel-

opment, and the accumulation of mental power and influence.

C. H. WETHERBE.

A Word on the "New Theology."

I was very much interested in Dr. Dabney's contribution to the "Symposium on the New Theology," in the April number of *THE HOMILETIC REVIEW*. While reading his answer, so plain and forcible, to the position of the advocates of the "New Theology" on the atonement of Christ, an answer to them occurred to my mind which I have never seen elaborated. It is this: If Christ's death is not vicarious, but simply "a dramatic exhibit of God's holy opposition to the sins He pardons"; if "salvation is not by a penal ransom-price, but only by didactic and exemplary influences," then how were souls saved from Adam to Christ? A thing that had never as yet occurred, but was in the future, and, as is well-known, entirely misunderstood by all devout Jews, could not have exerted much influence, or have been much of an example of God's holy opposition to sin. The elect of the old dispensation could not have been saved by the sacrifices of bulls and goats, "sacrifices that could not make him that did the service perfect as pertaining to the conscience" (Heb. ix: 9). "For the law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins" (Heb. x: 1-2). "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Heb. x: 11).

If those sacrifices *could* save them, why not have some method of salvation now as well? What use is there in Christ's death if examples of bulls and goats served the same purpose?

But the writer of the Hebrews said that they were not saved by those sacrifices, but by sacrifice of Christ.

Now what method of salvation through

Christ except the *vicarious method* could avail for the salvation of the elect of the old dispensation?

Does the "New Theology" consign Abraham and Moses, Elijah and Daniel, and the great host of the true Israel before Christ's time, to hell?

Ferguson, Mo.

S. M. WARE.

Rejected Readings—Dr. Crosby's View.

In Westcott's and Hort's Greek Testament the clause, "Do this in remembrance of me" (Luke xxii: 19), with three or four associated clauses, is enclosed in double brackets; and on page 565 in the notes is found with a few others, under the heading, "Noteworthy Rejected Readings," and treated as an "early interpolation." On the same page they say that these rejected readings "owe their exceptional retention in association with the true text to considerations arising out of early textual history." These distinguished critics reject as of doubtful authority the only positive command in the New Testament to partake of the bread as commemorative of our Lord. What significance should we attach to these facts? A MINISTER.

DR. CROSBY'S REPLY.

MS. authority is all for the words, "Do this in remembrance of me," in Luke xii: 19. Westcott and Hort's objection to it is a piece of mere "higher criticism" reasoning. They think it interferes with the order of the narrative, and hence must go. Such argument would make the sacred text a nose of wax. Tischendorf accepts the passage, and even supports his acceptance (see his notes on Matt. xxvi: 26) by Justin.

Besides, in 1 Cor. xi: 24, we have it acknowledged by all critics. So the text, in Luke xxii: 19, is not the "only positive command in the New Testament to partake of the bread as commemorative of our Lord."

HOWARD CROSBY.

Subjects for Sermons.

I have found the line of subjects given below very fruitful in my experience. They were preached on successive Sundays by me to my people:

Christ Our Example.—2 Cor. iv: 11.

" " Friend.—John xv: 15.

" " Teacher.—Matt. v: 2.

" " King— { John xviii: 37.
 { Luke xiii: 23.

Christ Our Redeemer.—1 Cor. vi: 20.

“ “ Savior.—Titus i: 4.

“ “ Sanctifier.—Heb. xiii: 12.

“ “ Judge.—Ps. xcvi: 13.

“ “ Everlasting Reward.—Rev. iii: 21.

The *method* has been furnished by the meaning of the predicate. The philological and theological distinctions are educative, as, for example, the different history and associations of the word “Redeemer” as contrasted with “Savior.” Each of these predicates of Christ when developed add to his history, and furnishes a basis of exhortation distinct from each other. The series is pro-

gressive, from the human to the divine in Christ, beginning in simple moral conceptions and ending in the life above.

WM. C. STILES.

St. Louis, Mo.

Not Watts, but Wesley.

In the April REVIEW, “Nemo” credits Isaac Watts with having written the hymn, “A Charge to Keep I Have.” The author was Charles Wesley. Watts would never have put forward the “Ego” so prominently as a factor in that salvation which is all of grace.

A. MURDOCK.

St. Catharine's, Canada.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

TO OBEY IS BETTER THAN SACRIFICE.

And Saul said, I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?—1 Sam. xv: 13, 14.

Saul, under temptation, did not carry out God's plain and positive instructions; he spared “Agag, and the best of the sheep and the oxen.” This disobedience brought terrible punishment.

I. NO EXCUSE, HOWEVER PLAUSIBLE, CAN EVER JUSTIFY DISOBEDIENCE TO A DIVINE COMMAND. Saul's excuse, when charged with the heinous offence was, that “the people had spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God.” Whether this was the true motive is more than doubtful. But it did not avail to turn aside God's anger. God then and there rejected him from being longer King.

II. GOD HELD SAUL RESPONSIBLE FOR THIS DISOBEDIENCE, AND PERSONALLY PUNISHED HIM FOR IT, though he plead that it was the act of the people: “because I feared the people and obeyed their voice.” He at least *connived* at the iniquity, and that was enough. We cannot escape, because we “go with the multitude to do evil.”

III. SACRIFICE “INSTEAD OF OBEDIENCE” IS A LOATHING TO GOD. The end—if he really meant so—did not justify

the means. “And Samuel said, Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being King over Israel.”

IV. GOD USES STRANGE MEANS, SOMETIMES, TO BETRAY GUILT. Saul faced the prophet and boldly affirmed that he had executed the Divine commission entrusted to him. But the fruit of his iniquity at once betrayed him. The brute creatures in his camp gave the lie to Saul's assertion. “What meaneth, then,” inquired Samuel, “this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” All “refuges of lies” will fail—all deceit and treachery be brought to light—when God maketh inquisition.

HOW TO SECURE PERPETUAL LIFE IN RELIGION.

Keep yourselves in the love of God.—Jude, 21.

Two things may be meant here: first, the love of God to us. In this sense we are exhorted so to live as to retain God's favor, secure and enjoy His love as our daily portion.

Or, secondly, it may mean our love to Him, our choice of and daily delight in

Him as our Father, Saviour, portion. In this sense the exhortation is to preserve the life of God in the soul, to retain Christ in the heart as the supreme object of desire and pursuit. We may understand the text in either sense. Indeed, the two are related as cause and effect.

To do what is enjoined will require the constant avoidance of whatsoever will grieve God's love, on the one hand; and on the other, the prompt and conscientious performance of every known duty.

SETTLEMENT OF LABOR TROUBLES.

The poor man and the oppressor meet together: the Lord lighteneth the eyes of them both.—Prov. xxix: 13.

No hope of reconciliation aside from religion. Consecrated capital and consecrated labor cannot be antagonistic.

BAD LITERATURE: NEWS-REPORTS OF CRIME.

He that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high.—Isa. xxxiii: 15.

It is not essential that a man should know all things; some knowledge is hurtful. Thought moulds character: As a man thinketh, so is he. The press should enlarge upon helpful knowledge, and give the least space to reports of depravity. Hope, faith, visions of beauty and of virtue, are powerful educators.

WALKING WITH GOD.

Enoch walked with God.—Gen. v: 22.

Noah walked with God.—Gen. vi: 9.

To walk with one implies:

I. *Being in the same road.* God's way is that of Right, Truth, Love.

II. *Making progress in the road.*

III. *Keeping up with our comrade.* To keep pace with God we must meet His words with our implicit faith, His commands with our prompt obedience.

IV. *Companionship.*

V. *Intercommunication*—prayer.

DO NOT AS OTHERS DO.

Therefore let us not sleep as do others.—1 Thess. v: 6.

Sinners are dead, inactive Christians asleep.

Christians should not sleep as do others, because:

I. God has done more for them than for others.

II. They have made promises to Him which others have not made.

III. God has made to them exceeding great and precious promises which He has not made to others.

IV. So much is expected of them, and such a great work is laid upon them, if "they sleep as do others," it will not be done.

V. While Christians sleep the enemy is busy—sinners perish—the world rushes madly to ruin!

Revival Service.

HASTENED OUT OF EGYPT.

The Egyptians were urgent . . . that they might send them out of the land in haste; for they said, We be all dead men.—Ex. x: 11.

1. *Note the reason of this urgency.* Plague after plague had fallen upon Pharaoh and the Egyptians; still they would not let Israel go. But now an avenging God had come nearer still. "At midnight the Lord smote all the first-born in the land of Egypt, . . . and there was a great cry in Egypt, for there was not a house where there was not one dead." Fear seized on king and people, and they fairly "thrust" Israel out of the land, lest death overtake them all.

2. *Note the utter selfishness of the motive.* Not from a sense of justice—not because they repented of the wrong they had inflicted for generations upon God's enslaved people—not from any regard they had for Jehovah, the God of Israel. No such motive actuated Egypt; but, rather than be all "dead men," they let Israel go, and were "urgent" to get rid of them before a terrible thunderbolt made an utter end of them. *There was no true repentance in all this.* And just so it is with multitudes of sinners who are induced to reform outwardly through fear of hell, or in the day of God's severe judgments.

3. *Urgency is fitting when there is imminent danger.* There was danger in this case, and the Egyptians acted wisely, from whatever motive, in getting rid as

quickly as possible of the cause of all their troubles. Delay would be fatal. The land was already smitten almost to death, and every household contained its dead. And so Pharaoh and his people rose up as one man and urged instant flight.

There is the greatest need of urgency in every sinner's case. His feet are ready to slide. Doom and death are at hand. The next moment the thunderbolt may fall. The Gospel door is now open, and Mercy invites and pleads for him to enter—to-morrow it may be shut, and shut forever!

SELF-DENIAL: A THREE-FOLD MOTIVE.

If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. xvi: 24.

Our Saviour denied Himself for a triple purpose.

I. He denied Himself for the sake of *Himself*. "Who for the joy that was set before him endured the cross, despising the shame" (Heb. xii: 2). "He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him," etc. (Phil. ii: 9). In His humanity He conquered the lower self for the sake of the higher self, carnal for spiritual self, present self for immortal self.

II. He denied Himself for the sake of *others*. "For their sakes I sanctify myself, that they also might be sanctified through the truth." (John xvii: 19.) Also Heb. ii: 10, 11, etc.

III. He denied Himself for the sake of *His Father*. His life on earth began with, "Lo, I come to do Thy will, O God," and ended with, "Thy will, not mine, be done."

Our self-denial is in imitation ("follow me") of the Master, and must show the same three-fold quality.

MOURNING IN THE DAY OF VICTORY.

And the victory that day was turned into mourning unto all the people.—2 Sam. xix: 2.

Sacrifice is always associated with victory. *Apply it to revivals of religion.*

1. Mourning in Israel because so few of God's people took hold of the work, or shared in the Spirit's baptism.

2. Because so many were convicted of sin who did not yield their hearts to God.

3. Because so many sinners were left to grieve God's Spirit in the day of merciful visitation.

4. Because so many who seemed nearest to the kingdom stood aloof and hardened their hearts.

5. Because the work of conversion and ingathering of souls should so soon cease.

6. Because, in spite of special prayer and labor, and the extraordinary effusion of the Spirit, the great mass of sinners should be left in their careless and ungodly ways, more determined than ever on self-destruction.

All things are ready. Come.—Matt. xxii: 4.

I. *God is ready*: needs not to be reconciled to us.

II. *All that the soul needs is ready*. Need not bring our lunch baskets to the King's feast; nor wait to prepare our own righteousness and spirituality.

III. *We are ready*, if we only will. The hungry ready for food, the sick for healing, the guilty for pardon, the impure for sanctification, the impotent for God's strength.

LIVING ISSUES FOR PULPIT TREATMENT.

The Alarming Prevalence of Crime.

Make a chain: for the land is full of bloody crimes and the city is full of violence.—Ezek. vii: 23.

The chain here spoken of signified the coming captivity of Israel, the punishment of crime, the execution of justice. We may well say with Ezekiel, "make a chain"—execute justice—"for the land is full of bloody crimes." In

the State of New York, crime is declared to be increasing three times as rapidly as the population. Throughout the country a similar condition prevails: prisons are choked, the newspapers are teeming with accounts of crime. At least three-fifths of the space devoted to news in many of our leading metropolitan dailies are filled with the details of crime. The prisoners discharged

from the prisons of this State each year aggregate some twelve hundred. In England, in 1882, according to Sir John Lubbock, £6,000,000 were spent for the punishment of crime.

I. WHAT THESE STARTLING FACTS INDICATE.

1. That material prosperity is not a preventive. Poverty fosters most of the petty crimes; but those that spring from passion, not from need, find in wealth additional means for operation, and stronger hope of impunity. It is an age of unexampled material prosperity, but the race for wealth becomes hotter as the prizes become greater, and in that race there is but little time to devote to the great principles of religion, which alone can insure morality. Just here is where many philanthropists make their mistake. The millennium is not to be brought about merely by satisfying the bodily wants of the poor and distressed. That is but the first step in reform. "Out of the heart proceed evil thoughts." (Matt. xv: 19).

2. That culture and science are incompetent checks. Like wealth, they are but weapons in the hands of an unscrupulous man. Culture, of itself, can not develope conscience. There is no regenerating power in science. They may change the form of vice, but they cannot cast out the unclean spirit. The telegraph is as open to the rascal as to the honest man. Dynamite is as explosive in demolishing a railroad or a Czar as in blowing up Hell-gate. It is not always the grosser vice that is the more dangerous to society. Gigantic frauds characterize the present order of things.

3. That law, to be effective, must rest on the foundation of religion. It is of little use to "make a chain" when faith in God and a future life is becoming a mere chimera. Crime existed in the days of Ezekiel, for the same reason that it exists to-day—a departure from the ways of the Lord. What is law without justice? What is justice without God? Law depends for its reformatory power upon its clear recognition of the principles of eternal righteousness, and its impartial and prompt administration. But

who shall so form and so administer it when religion has become a byword and a hissing? History tells us that the periods renowned for infidelity were those of the greatest lawlessness. The age of Voltaire and the Encyclopædists was an age of abounding immorality and crime.

II. WHAT THIS STATE OF THINGS DEMANDS.

1. Increased stringency in the execution of law, and particularly in the case of wealthy rascals—criminals who have filled high positions of trust. And this execution consists not merely in the verdict of the jury and the sentence of the judge. The most important part is the righteous verdict of society. The frown of society is as surely a part of the execution of law—God's law, if not the statute law—as is confinement in prison. What is more, it secures the latter. A lax jury, a weak and truculent judge, is but an exponent of a lax community. Each one of us has a duty in this matter, and the responsibility for the long immunity of the Tweed ring and Aldermanic ring, and Pool rings and whiskey rings, does not rest altogether upon the shoulders of courts and prosecuting attorneys. The maudlin sentimentality that carries bouquets to the felon's cell simply because he is a felon, has to answer for a vast amount of injury to good morals.

2. Increased activity in Christian philanthropy. And this does not mean merely an increase in contributions to organized charities. It means personal work, individual effort. The love that reaches down to the perishing, that ministers to the sick, that visits those in prison to point the way to a better life, is consistent with the justice that maintains the prison, and calls for the rigid enforcement of righteous law. But it is, after all, this love, such as Christ had, that is to be the uplifter of humanity. The Christian's duty is not fulfilled by putting his hand down deep into his pocket. "Love is the fulfilling of the law"—love for the outcast, the despised, the poverty-stricken and ignorant. All this is included in the love for Christ. Nothing short of this

will fulfill the law; nothing, without this, will redeem mankind from the rampant vice and iniquity.

The Relations of Extravagance to Crime.
But a foolish man spendeth up.—Prov. xxi: 20.

As a people we are living too high. We spend too much money by far in ministering to pride, sensuality, and vain show. We are yet in our "teens," and yet there is not a nation on earth that spends so much on luxuries, on mere adornment and display, as we. It has become a *passion*, and it rages everywhere and among all classes with ever-increasing and destructive fury. And its corroding, corrupting and demoralizing effect is seen in every direction, and deplored by many. It is a "foolish," insane mania, that has seized upon the people, mainly caused by our sudden and wonderful material prosperity, and it threatens to eat up the wealth of the land, to exhaust and waste our prodigal resources, overwhelm us with the vices and corruptions of the Old World, and crowd our land with gigantic swindlers and a new race of criminals.

That there is a direct connection between our extravagant habits in living and the tide of monstrous corruption and criminality which is sweeping over the land, threatening the utter subversion of personal and public virtue, no one will question. It is palpable to all observers. It is made clear by the

records of our courts of justice. It is the confession of thousands of our defaulters and ruined men of business. The truth is blazoned in the columns of the daily press. They live beyond their means, and bankruptcy is only a question of time. They live as the "foolish man" in the text lived, and when they have spent all their own, they covet and are tempted to use their neighbor's, and the result is speculation, embezzlement, forgery, exposure, downfall, State-prison! This is unquestionably true of the vast majority of criminals. It holds true among the lower class as well as the higher. It is, indeed, the cause of the poverty of multitudes. Even the wage-class among us—better paid than in any other nation—live from hand-to-mouth. They spend a large part of their earnings for drink and tobacco, in wantonness and riot, and when a slack time comes they are on the verge of starvation, and become the willing tools of demagogues, committees of Knights of Labor, and are ready for "strikes," riots, arson, and even murder.

Until this passion for extravagant living is *checked*, and our means are sacredly husbanded for legitimate necessary expenditures for the support of life, for education and social improvement, it will be impossible to check the prevalence of crime. They are so intimately associated as cause and effect that they are sure to stand or fall together.

EDITORIAL NOTES.

Law Educative.

Why not advocate High License as a stepping-stone to Prohibition? If you cannot get the whole loaf of bread, why object to a part of a loaf? Is it not wisdom to take Prohibition in parts, if we cannot get it as a whole? E. T.

To the latter question, "Yes," provided the part of loaf is bread. But License, High or Low, is not Prohibition bread. Aroused as the moral sense of the public now is on the liquor evil, it would be disastrous in the extreme to compromise on license. Whatever may be the meaning of license to a legal mind, or the theory concerning

it held by a scholar or philosopher, to the average mind license is legal permission; and that is, recognition of the right of the thing permitted to exist. "Prohibition," it is urged, "is never more than partially successful." The Ten Commandments, for thousands of years, were only partially successful; yet God never substituted license for prohibition against idolatry, theft, or murder. The "Thou shalt not" has thundered in the ears of the people, and has been educative, throughout all these centuries. To have licensed

idolatry (no matter how high the license) in Moses' time, because the people were not prepared for prohibition, would have educated downward. We know the argument always ready in reply to this is, that to drink liquor is not, like idolatry, a wrong *per se*. That does not affect the point we make, that prohibition is educative. We believe that at the present time, in America, and at the present stage of this reform, every man should abstain from the use of liquor as a beverage. We believe that, in view of the frightful harm wrought through liquor to society, the use of liquor to-day is an evil. To educate the people to this position is a necessity. License, with the people, is a legal recognition of this evil. This must be avoided. Prohibition is a remedy that must be insisted upon.

Liberty of Expression.

It seems needful at times to restate the position and responsibility we assume as editors in relation to our contributors. We believe that the interests of truth will be subserved by allowing much liberty of expression. We do not assume to make our personal views the standard of judgment, in any case, as to the truth and propriety of the views expressed by our contributors in

these columns. These views oftentimes differ widely from our own, and as widely, we know, from the opinions and doctrines held by a large portion of the Christian Church, and yet we deem it best, on the whole, to let the individual writer express them on his personal responsibility, believing that the truth in the long run will be best promoted by so doing—has nothing to lose but much to gain by a free comparison of views and the presentation of both, and often all, sides of the subject.

These words are suggested by certain severe and sweeping characterizations of "Calvinism" and "Puritanism," which occur in one of the sermons we publish in the current number. We know the strong statement will be offensive to many of our readers, and to multitudes of Christian believers, who reverence and honor what is here condemned by a worthy representative of one of the leading denominations. But we did not feel at liberty to suppress the passage, nor have we any desire to do so. We shall just as readily admit, and often have admitted, sermons glorifying the very systems which our brother sees fit to strike with heavy blows. And this, we believe, is the best way to vindicate and ultimately establish in the earth "the faith once delivered to the saints."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

CATHOLICISM.

An editorial in *Der Katholik* for January gives a Catholic view of the European situation. The signs of the times are regarded as by no means favorable; but the complaints which have become so common are an evidence that the world both needs redemption and is redeemable. "The greater the complaints, the stronger the hope. The worst times are those in which complaints cease; in which blind selfishness and self-righteousness, sunk in error and vice, hypocritically pretend to be happy and deceive themselves and others with false security. Where complaint raises its voice, it is an evidence that men are becoming conscious of the sickness from which the world suffers; there the desire for conversion is aroused in the erring, and there the healing powers, which God has deposited in humanity, begin to move, in order to heal the wounds of the age by natural and supernatural, ordinary and extraordinary

means." The complaints are therefore a source of encouragement rather than of discouragement. A glance at Protestantism leads the editor to state, "that the reformation was in every respect a mistake—a revolution without a motive and an innovation without an aim." It is for him a foregone conclusion that there is no hope for Protestantism from either a religious, scientific, political or social point of view. He thinks there are many evidences, particularly in social life, that there is a return to the Church. "However strong the democratic agitation which seeks to estrange laborers from the Church, the conviction is becoming stronger, even within these circles, that the priest is not an enemy but the true friend of the laborer, and that not Christianity, but anti-Christianity, has produced the present sad state of things." But while the editor thinks that the Church is gaining power over the masses, he laments that Governments still fail to recognize its beneficial

influence. "There is no lack of complaints in higher political circles respecting socialistic dangers; but the remedy is not so evident to the high and the highest lords. Throughout Europe there is a continuation of anti-Christian politics. In Italy, the comedy of revolution continues, but it is a pitiable performance; in Spain, unfortunate political relations necessitate liberal compromises; although hard pressed both right and left, a liberalism hostile to the Church prevails in France; Germany cannot free itself from the traditions of the absoluteness of the State and from Protestant malevolence. Long ago condemned by the judgment of all honest and logical thinkers, the *Culturkampf* drags itself along like a gloomy, treacherous fever. The powerful statesman who, whether from political sagacity or from real esteem, again made the Pope international arbitrator in a disputed point of great significance, continues to deprive the Pope and the Catholic Church of those rights which are a condition for their existence. Austria hesitates between well-meant reforms and lamentable weaknesses. The old course of cunning and severity is continued in Russian politics." In spite of the unfavorable political state of the Church, the author looks hopefully forward, being confident that victory will be gained over all opposition.

This confident tone is the prevailing one among Catholic writers. They assume that God has committed his cause to their Church, and that, therefore, the gates of hell cannot prevail against it. The hope thus inspired has its effect on the masses; and priest and people speak and work as if the victory were already at hand. The most is made of the contention among Protestants as contrasted with Catholic unity and the weakness, the failure, and the dissolution of the Evangelical Church are favorite themes. Under the manipulation of Jesuitic ultramontaniam, all that pertains to the work of Luther and his co-laborers is represented as the offspring of a perverted and evil spirit. Even in Protestant countries the grossest assaults are made on Protestantism, and history is ignored or perverted to glorify Catholicism. The Catholic Church is lauded as having been in all ages the defender of freedom and the promoter of science. That Church is now everywhere proclaiming its love for the poor, and claims to be the only power that can check Socialism, and yet it is in Catholic countries that the masses are most degraded. In Belgium, special efforts have been made by the priesthood to gain control of the socialistic movements, and the recent outrages in that country have shown with what success. In Catholic Belgium the laborers are uneducated, poorly paid, and deprived of political rights; their degraded condition is a striking commentary on the priest's love for the poor.

It cannot be denied that the Catholic Church is developing unusual zeal, particularly in

Protestant lands. However unwilling we may be to admit it, there is no question that in many instances zeal, sympathy, confidence and charitable works have more power with the masses as religious arguments than Scripture, history and reason. While Catholic zeal is growing and determined, Protestants are too often indifferent. Now, as in the past, prevailing indifference and scepticism incline ardent religious natures to admire the zeal, the unity and the devotion of Catholicism. A Berlin correspondent writes to the *Riga Zeitung* of the concessions which Prussia is prepared to make to Rome, and says: "The victory of the Roman Curia is spreading its influence over the whole of Catholicism; and, thanks to the obedience of the Evangelical Church, its submission to the State, and also to its inner contention, Protestants will look on with indifference, if not with still more reprehensible emotion. Among considerable circles of the Evangelical people, especially the strict confessional ones, namely, those who claim alone to have the true faith, and, most of all, among the nobility, there is a strong inclination toward Catholicism." He adds that among the laboring classes, especially the social democrats, gross unbelief prevails, and that social democracy is increasing still more rapidly than Catholicism.

In Germany, the practical activity of Catholicism is supplemented by educational zeal and an extensive literature. Before me lie half-a-dozen Catholic journals, all of them edited with ability. The range of subjects is large, being by no means confined to the history, traditions, and peculiar views and institutions of the Catholic Church. Some idea of the extent of this range may be formed from the following themes: The Philosophical Doctrine of Time and Space; the Problem of Religious Instruction in the Higher Institutions; Confession among the Buddhists; On the Increase and Loss of Grace and Virtue; Works on the Harmony of the Gospels; The Latest Controversies on Inspiration; Max Muller as a Religious Philosopher; The Meteor and its Cosmic Origin; Municius Felix and Tertullian; The Cultus of Genius; besides articles on the Church and its work, and carefully prepared reviews of books. Protestantism and scepticism are attacked with equal severity, and that cunning sagacity is displayed throughout which turns everything to account in order to glorify the Catholic Church.

In the Court circle of Berlin there is a strong and influential Catholic nobility. Add to this the fact that Bismarck has of late shown a disposition to conciliate the Pope, then we can understand the apprehension lest the Government may be ready to make undue concessions to Rome. The Crown Prince, with whose accession to the throne Bismarck's supremacy will in all probability end, has the reputation of being liberal in religion and politics. The Crown Princess receives a careful training in politics, and her father's influence was calculated to

make her suspicious of papal aggressions on the powers of the State. In a letter to her (recently published in Germany, in a volume (*Aus der Berliner Gesellschaft*), the Prince Consort stated that the Catholic Church claims unlimited supremacy over the State, and refuses to admit any limitation of its power through the State, or any dependence from the same: a statement the more significant because the letter was written before the Vatican Council met. He affirmed that that Church wants to use the State to carry out the decrees it issues. "But how is it in a Protestant country? Here the Catholic Church not merely claims a supremacy which is disputed, but regards it as its divine mission to destroy the existing heretical Church and to convert the people to the true faith. The power which it borrows and receives for this purpose from the worldly authority, by means of a Concordat, is therefore not only an instrument to rule the people, but also the means for converting the Protestant population, and for destroying the Protestant Church, as a Church that is false and a usurpation. . . . What folly, therefore, for a Protestant Government to shackle itself and to deliver its own weapons to the Catholic Church! The only thing a Protestant State can do is to place itself on its own fundamental principle, namely, on the freedom of conscience." That Church should be free, but the State should not yield to it an iota of its own power.

PHILOSOPHY AND RELIGION.

In a new work on philosophy (*Einleitung in die Philosophie*) Prof. Strumpell, of Leipzig, makes the philosophy of religion the crown of all philosophical relation. He recognizes God as the most perfect being, as absolute Spirit, and as personal. Not only is He perfect in character and thought, but He is also love, and seeks the realization of absolute goodness in the plan of the universe. In the idea of God, the theoretical, ethical and æsthetical knowledge is completed, and the religious demands of our reason are satisfied.

The editor of *Philosophische Monatshefte*, Prof. Schaarschmidt, of Heidelberg, says of a certain skeptical author: "He moves wholly in the region of negations, which, it cannot be denied, are to a certain extent justified; yet, on the other hand, one cannot but ask whether men are so constituted as to get along without religion, or are prepared to get along with barren Deism. Whoever has learned to know man from the uncorrupted testimony of his own inner nature, as well as from the facts of the history of the mind, will surely give a negative answer, and will be obliged to admit that the religious impulse belongs to the fundamental peculiarity of our race, and cannot be neglected or violated with impunity. If this is true, we shall be grateful for critical radicalism in religion and in ecclesiastical matters, so far as it opposes excrescences of superstition and fanaticism; but we shall not be able to accept its final consequences, namely, the destruction of all religious faith for the sake

of positivistic skepticism, or of the materialistic worship of the flesh."

It is well known that certain scientists are fond of speculations, and are inclined to attribute to their philosophical theories the authority of science. By means of analogical reasoning what has been discovered respecting the visible and the material is also made the law of the invisible and of the spirit. There are popular scientific works in which but little residue would be left if their speculative elements had evaporated. H. Noldin, a Catholic writer, says: "This phenomenon is common to all naturalistic scientists; whatever is physical and chemical in things is made an object of investigation; and then, just as if the investigated part were the whole, they, in mockery of all logical thinking, declare objects of nature as purely mechanical, and natural phenomena as chemical processes. Because there is no activity in physical objects without mechanical motion, they explain all natural activity as purely mechanical; and because in organic nature no phenomenon of life is without chemical processes, they regard the whole of life as nothing but a chemical process.

Although Prof. Du Bois-Reymond has repeatedly emphasized the limits of science, and inscribed *Ignorabimus* on his banner, he cannot be regarded as free from the vices of this analogical reasoning. Thus he treats monism as an established fact. Weber, Professor of Philosophy at Breslau, in a volume entitled *Du Bois-Reymond: A Critique of his View of the Universe* (*Eine Kritik seiner Weltansicht*), examines the arguments of the Berlin professor, and pronounces him a materialist. Weber holds that nature is monistic, but that man is dualistic, being composed of spirit as well as of matter.

Besides this critique of Professor Weber, who is an Old Catholic, Du Bois-Reymond's views are also severely attacked by the Jesuit, T. Pesch. In two large volumes (1,400 pp.), *Die grossen Welträthsel, Philosophie der Natur*, he undertakes to show that the problems pronounced unsolvable by Du B. in his *Seven Riddles*, are solvable, but not according to the mechanical theory. Pesch defends the scholastic philosophy and places himself on the system of Thomas Aquinas in order to meet the attacks of modern skepticism. Although for several decades scientists have insisted on banishing philosophy from natural science (in theory at least), the author favors the union of the two. He rejects the exclusive and narrow modern empiricism as opposed to all the deeper tendencies of human nature to inquire into ultimate principles as well as into facts. Empiricism—positivistic, realistic, sensualistic—not merely begins but also ends with experience. This empiricism has no right to be regarded as either scientific or philosophical. Instead of monism, he advocates Christian dualism. God is not confined to the world, but is its First Cause. We conclude his existence from the world as we do

that of a wanderer from his footsteps. Against Kant, Strauss, Schopenhauer, Mill, Spencer and others, the author defends the cosmological proof of the divine existence. He also defends the teleological argument. He holds that religion has its seat in the will, and that submission to the divine will is its essence; but religion also permeates the whole being, affecting the intellect so as to produce faith, influencing the life so as to work morality, and also affecting the heart in all its relations.

To the testimony of philosophers in favor of religion we must add that of Professor Lasson, of Berlin. It is the more significant because he defends Christianity against the attacks of the naturalistic views of a professor of theology. In *Preussische Jahrbucher* for March, he published an article on *Zeitgenossische Religious philosophie*, in which he reviews Bender's book on *The Essence of Religion*. Professor Lasson says: "The problem of religion is one of those which are brought home with special emphasis to the present generation. It consequently cannot be ignored. In our public life particular prominence has for a long time been given to the question of the proper treatment of all that pertains to religion and the Church; and every person who is accustomed to determine intelligently his relations to burning questions finds himself obliged to determine his personal relations to the religious life of the present. To the practical is added the scientific consideration. Never have anthropological and ethnological studies been pursued with more zeal and greater success." In this way a large mass of material respecting the history of religion has been collected. All that pertains to the essence and to the philosophy of religion in general has a special interest in our day. But he regards Bender's explanation of religion—namely, as the product of the struggle for existence—as the result of loose and unphilosophical thinking; and proceeds to show that the professor of theology is neither a philosopher nor a theologian.

MISCELLANEOUS.

The report of the British and Foreign Bible Society, for 1885, gives some interesting views of the religious condition of the different countries where the society operates. M. Monod, the agent for France, writes: "That no religious aspirations are inspiring this nation, taken as a whole, is but too evident; but not less evident is it that professed unbelief and contempt for religion are the lamentable and distinctive features, *not of the masses*, but of some mostly political circles in large towns, and, in smaller places, of a few individuals who have no other means at their disposal to attract public notice. For a keen observer, the wind of atheism that has been blowing over France for years is slowly

yielding to better influences, and, if the field of our labor remains indeed rocky, there are numerous indications that the Lord Himself is breaking up the soil." It is stated that, on the whole, there was no great increase of hostility on the part of the Church to the work of the Society, but unbelief was becoming more bitter and more demonstrative. The circulation of the Bible shows a considerable decrease over the previous year. Yet the colporteurs "have taken more pains than ever, traveled more, suffered more."

In practical as well as in theoretical theology, the influence of Schleiermacher is still seen in Germany. Professor Dr. Bassermann, of Heidelberg, has published a work on *Pulpit Eloquence*, based chiefly on the views of that eminent theologian. The work is divided into three parts, discussing first Eloquence in General; then the Cultus; and thirdly, the Eloquence of the Pulpit. He holds that the preacher should regard his people as a congregation of believers, and that, therefore, the sermon should not be of a missionary character. The author is a liberal, and holds that the doctrine of the Church need not be the substance of the sermon. Not instruction, but edification, should be the chief aim of the discourse.

Another writer on the evangelical standpoint holds that at no time heretofore have ministers so fully met the demands made on them as during the last few decades; yet it cannot be denied that there are faults which should be removed. He regrets the view that orthodox ministers move too much within the dogmatic formulas. Having heard hundreds of ministers preach, he rarely found dogmatic formality characteristic of the sermons. "The principal fault in the sermons of preachers of all tendencies is that they so largely lack application to life. With a desire to be all things to all men, the minister will find meditation on God's Word and the study of what transpires in his own church and the kingdom of God the best means of preaching to the heart and life as well as to the ear. It must, of course, be remembered that there is scarcely another calling which finds it so difficult to meet the just demands made on it as that of the minister. This is owing to the fact that hardly any other calling is so many-sided; this is particularly the case in our day where the minister is expected to be informed respecting the progress of science, art and literature, and to understand politics and social reform, and yet not to be a partisan." While thus exorbitant demands are often made on him, he is frequently in a pecuniary condition, and in social relations which are unfavorable for culture, and seriously interfere with the highest intellectual and spiritual life.

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REVIEW SECTION.

I.—SYMPOSIUM ON THE “NEW THEOLOGY.”

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. VI.

BY GEORGE R. CROOKS, D.D., DREW THEOLOGICAL SEMINARY.

It is important that this discussion should begin with a precise definition of terms. The New Theology, as I understand it, is that which affirms the Christian consciousness to be the ultimate ground of certainty in doctrine. Whether this consciousness is that of the individual believer or that of the Christian community is not always stated. As far as appears, it is implied that the consciousness of the individual believer will not be found to be greatly variant from that of the Christian community. The forms of expression in which this principle of certainty is stated will clearly show the meaning of their authors. Professor Briggs in his “Biblical Study” affirms it thus: “Faith is the appropriating instrument, and it becomes a test of the Word of God itself, for faith, having appropriated the Gospel of the grace of God, is enabled to determine therefrom what is the Word of God and what is not the Word of God” (p. 408). Professor Ladd presents the principle thus: “The authority of the Bible cannot contravene the authority of the Christian consciousness; but the authority of the latter is the chief witness for the authority of the former in ethico-religious matters. The above truth gives to the witness of the Spirit within the consciousness of the Christian community an authority to act as arbiter and judge over certain portions of the canonical writings, even such as deal in the ethico-religious matters.” (Doctrine of Scripture, Vol. II., Chap. X.) The modes of statement adopted by Professor Stearns will appear further on.

It is a notable sign of theological progress that the demands of the heart have at last been admitted. We mean that the attesting value of Christian experience to theological dogma has been recognized in our time as it has never been recognized by scientific theologians be-

fore. The New Theology has caught hold of the fact that man's spiritual nature has something to do with the acceptance of divine truth, but unfortunately it has pressed the fact beyond proper limitations. This revolution has not, however, come to pass without due preparation. Nearly forty years ago, Horace Bushnell, in his discourse on "Dogma and Spirit, or the True Reviving of Religion," asks the question, "How far religion is a matter of feeling, addressing itself to an æsthetic power in the soul—perceived and perceivable only through a heart of regenerated sensibility." As usual, he is one-sided, and doubts if the facts of religion can be formulated in any dogmatic statement. For him the heart is the only sure source of dogma. This thought, which is originally from Schleiermacher, has been fruitful in the New England mind. Professor Stearns, of Bangor, expresses it with far more precision than Bushnell himself. Thus he says: "More and more we are coming to see that the infallible authority to which the believer must bow is not the Church, as the Romanist says; it is not human reason, as the rationalist says; *it is not the Scripture, as the reformation theology said; it is God speaking in Christ to the soul*, speaking to conscience and through conscience, speaking in tones which all that are willing to hear can recognize. *The Scriptures contain this divine authority; but they are not it.* The Scriptures are the setting, but they are not the jewel. If there is that within us which is capable of recognizing the divine Spirit, it finds traces of that Spirit all through those sacred books, as in no other books the world possesses, and it feels and knows that their authors were moved and led by that Spirit as men have never been led before or since."* The Christian consciousness is therefore the highest source of divine truth; whatever in Scripture accords therewith is divine, and whatever does not is human. This is Schleiermacher's view precisely, and it led to his reckless handling of the New Testament. In order to fortify this latter statement, I will quote from Van Oosterzee: "It was only in the present century, and chiefly through the influence of Schleiermacher, that the Christian consciousness began to be considered a source of Dogmatics. Dogma is for him the development of the utterances of the pious self-consciousness, as this is found in every Christian, and is still more determined by the opposition between sin and grace. In other words, it is the scientific expression of the pious feeling which the believer, upon close self-examination, perceives in his heart. Thus, this consciousness is here the gold-mine from which the dogmas must be dug out, in order to 'found' them afterwards as far as possible in Holy Scripture. Of this 'Gemeingeist,' Schleiermacher allows, it is true, that it must continually develop and strengthen itself by the words of Scripture, *but not that it must find in the latter its infallible correcting rule.* For him the highest prin-

* New Englander, Jan., 1882, pp. 91, 92.

ciple of Christian knowledge is thus something entirely subjective, and the autonomy of his self-consciousness is the basis of his entire system.”*

We come then to the fundamental question of this discussion: “What is the final and authoritative source of Christian doctrine?” Is it Scripture? or “Is it the Christian consciousness?” Now it must be said that the Scripture is the source of the Christian consciousness, and without Scripture the latter would never have existed. It is illogical to make the derivative primary as Professor Stearns does. Moreover, if the Christian consciousness is made an independent source of doctrine, we become mystics or latitudinarians, and cease to stand on the solid ground of God’s Word. It becomes necessary, therefore, to state what is the office of the Christian consciousness in the formation of theology. The determining of the question how far it is valid here is, I think, the key to the whole situation. If we make it the final appeal in doctrine, we make our theology wholly subjective; if we accept it in subordination to Scripture, our theology will make the subjective experience confirmatory of objective truth, but no more. The Christian consciousness will then appropriate divine truth, but will reverently submit itself to Scripture authority.

That the Christian consciousness is *a* source of knowledge no Methodist will question. Methodism even says, joyously:

“What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.”

On this point Van Oosterzee says clearly: “So long as I do not consciously accept a truth for myself, it remains a truth, external to and above me, but is not a truth for me and in me. And, therefore, the Gospel looks for a point of union in man, and finds it in the highest aspirations of his heart, intellect and conscience. Where it is faithfully accepted, a spiritual agreement springs up, and consequently an inner consciousness of truth. This consciousness of experience not only may but must be reckoned among the sources of our knowledge.”† But this author proceeds to say: “We cannot acknowledge pious feeling to be an infallible source of the highest truth. Indeed, its utterances are entirely different in different persons, while even in the same individual they are ceaselessly changing. Moreover, it would thus never give testimony to the truth, if the reason and the heart had not already accepted the Gospel as truth, upon what they consider valid grounds. Feeling is neither the gold-mine, nor the master of the assay, but only the guardian treasurer of belief. For the believer himself it is (as consciousness, experience) the crown of his belief, the proof of his sum, and thus a source of security and peace. But still

* Christian Dogmatics, Vol. I., pp. 22, 23.

† Christian Dogmatics, Vol. I., p. 23.

it is always the consequence, the seal, of that *which has already been learned in another way*, and it requires, besides, constant testing and purifying that it may not be lost in the maze of mysticism. Even, too, in this mode, we cannot grant the autonomy to self-consciousness; but this latter must always be considered as subject to the Heteronomy or Theonomy of God's Word in Holy Scripture. The test stands above that which must constantly be tested."* Here is a clear statement of the subordination of the Christian consciousness to Scripture. Professor Stearns says, as already quoted: "The infallible authority to which the believer must bow is not the Scripture, but God speaking in Christ to the soul. The Scriptures are the setting, but they are not the jewel."†

I now come to consider the effect of this one-sided subjectivity on the estimate of the various evidences of religion. Mr. Wesley exhibits his view of the relative value of the various Christian evidences in his letter to Dr. Conyers Middleton. Middleton had written a free "Inquiry into the miraculous powers which are supposed to have subsisted in the Christian Church from the earliest ages." In this he was thought to have denied the validity of miracles as evidences. Wesley says: "What Christianity (considered as a doctrine) promised, is accomplished in my soul. And Christianity, considered as an inward principle, is the completion of those promises. It is holiness and happiness, the image of God impressed on a created spirit; a fountain of peace and love springing up into everlasting life. And this I conceive to be the strongest evidence of the truth of Christianity. I do not undervalue traditional evidence. Let it have its place and its due honor. It is highly serviceable in its kind and in its degree. And yet I cannot set it on a level with this. . . . I have sometimes been almost inclined to believe that the wisdom of God has, in most later ages, permitted the external evidence of Christianity to be more or less clogged and encumbered for this very end, that men, (of reflection especially) might not altogether rest there, but be constrained to look into themselves also, and attend to the light shining in their hearts."‡ This is the position of Methodism, which thus holds in harmony the subjective and the objective, the external and the internal proofs of Christianity. And it is matter of congratulation for us that while Lardner and Campbell and Paley were trying to build up the faith in Christianity on the sole base of the external testimonies to its truth, Methodism had seized the thought which our century has slowly reached. Professor Stearns followed in the same line, but with his one-sided subjectivity makes the internal evidence necessary to the proof of the external. I quote: "Most of all

* Christian Dogmatics, Vol. I., p. 24.

† New Englander, Jan., 1882, p. 91.

‡ Wesley's Works, vol. ix., pp. 62, 3.

Christianity rests the weight of its argument upon the religious consciousness of the Church concerning Christ, and the personal convictions of the individual believer, that inner certainty of Christ, born of experience, which is not an opinion but a knowledge, carrying with it its own self-evidencing proof—the *testimonium spiritus sancti*—of which the Reformers speak so much and which gave such buoyancy and serenity to their faith.” * Admirably said and true, but he proceeds: “In the order of logic, Christianity must prove the external evidence, not the external evidence Christianity” (free rendering). In the nature of the case an internal consciousness is not the original proof of an internal fact. My love for my mother is not the proof of the fact that I have a mother; that fact is proved by her testimony, and the thousand manifestations of tenderness which confirm her testimony as genuine. Or, to pass to the sphere where sensible evidence is not to be had, my love for Christ is not the original evidence to me that He lived and died and miraculously rose again; if these facts were not historically proved, I could not even think of Christ, much less believe on Him. Without the historical facts I cannot exercise faith, and without faith appropriating Christ I cannot receive the testimony of the Spirit which is the attestation of the resurrection. Christianity is history and miraculous history; and the life and the history support each other. The life is, however, the product of the historical facts; verifies the facts, but cannot be their original proof. The original proof is the testimony of credible witnesses, and in the order of logic is first. Unless Christianity were first shown to be historically true, we should be in dreamland; at the same time the proof from the experience of its divine power is the more immediate and available for the mass of mankind.

Once more, the one-sided subjectivity, which makes the Christian consciousness both the chief source and final standard of theology, shows its character in the view adopted of inspiration. I admit that the fall of the old theory of inspiration, which made the writers of the Bible passive organs of the Spirit, mere copyists of what the Spirit indited, has been an inestimable relief to the Christian world. The recognition of the human element in the production of Scripture, is only the recognition of a fact visible on the surface. But how much shall we ascribe to the human element? And what is the touchstone to be applied to Scripture for discriminating the human from the divine? Professor Stearns answers these questions thus: “At the same time, the labors of scholars have brought most clearly to view in the Scriptures a human element, which is by no means confined to human idiosyncrasies in thought and expression, but must be admitted to include human imperfection and human error. They have led to a more accurate discrimination between the

* New Englander, Jan., 1882, p. 88.

different parts of the Bible in respect to their religious value.”* And, again, he says: “It is the desire for an infallible authority in matters of faith and practice which has given to the doctrine of inspiration its chief hold upon the Christian thought of the past. We need such an authority.”† This authority he makes to be the Christian consciousness, as already shown. It will follow, then, that each Christian will have his own and each Church its own standard for the determination of what is and what is not divine in the Bible. I have already admitted the office of Christian consciousness as a verification of revealed truth, and I admit that that is most emphatically truth to me which I appropriate by experience. But I cannot forget that Christian consciousness is derivative; Scripture, original; that Scripture is the formative power, the Christian consciousness its product. That in Scripture which *finds me*, and which fashions me, through the aid of the co-working Spirit, into the image of Christ is undoubtedly divine; but is all the rest of the Word only human? Just here, our New England theologians have, perhaps, fallen into a confusion of ideas. They have, apparently, not discriminated between inspiration and revelation. It seems to many of us that inspiration must be a complete, whole act on the part of God. I cannot conceive of one writer of the Bible being fully inspired, another half-inspired, another one-fourth, and another one-eighth, and on to the endless subdivisions of the fraction until we reach an infinitesimal share of the divine gift. On the other hand, we know that revelation is not always full. God inspired one man in the days of old to make known one part, and that part, perhaps, small, of the scheme of revelation. That man was adequately furnished with light for the purpose to be accomplished through him. Thus revelation becomes progressive till the fullness of time when the Son of God appears. The author of the book of Job does not know how to settle the question: “Why is the good man afflicted in this world?” But he demonstrates his inspiration by his magnificent exhibition of the independence, justice and sovereignty of God. The authors of the book of Psalms knew how, by a divine teaching, to describe the sorrows of penitence and the joys of a loving trust in God; but we do not go to them for a description of our fellowship in Christ. Men are inspired to write the theocratic history in order that the record of the covenant relations of God with us may be preserved; but that does not imply that they shall be infallible in detail upon matters of no consequence. What is wanted is that they shall be preserved from fundamental error, and shall faithfully present the theocratic idea.

This secured, the theocracy becomes the preparation for Christianity. In this sense, the Bible not only contains the word of God, but is the

* New Englander, Jan., 1882, p. 91.

† New Englander, Jan., 1882, p. 91.

Word of God. Accepting the canon as we have it, we may say it is God's message to the human race. Instead of making the Christian consciousness the test of what in the Bible is Scripture and what is not, we may take the full revelation in Jesus Christ and his Apostles as the absolute standard of doctrine, and all that proceeds as preparatory thereto. It is the same divine light that shines through Scripture, but in the Old Testament all over the foreground are deep masses of shadow, but in Christ we have the fullness of the day, and the shadows retire to the background, where they will remain till we know as we are known. By this process we secure an objective and permanent standard of doctrine; a subjective standard must always be a variable one. We Methodists do not forget the performance of George Bell and his party, who, following, in regard to perfection, what they considered as the teaching of the Christian consciousness, and neglecting the New Testament, went straight to the devil. The Christian consciousness, as the supreme source of doctrine, may in the well-regulated mind of a theologian work no evil; but this consciousness taken thus by an ignorant life-guard, such as George Bell, was the parent of delusion. Bell said: "Believe and be simple; believe all that is in the Word of God, and all that is not there—that is, if anything is revealed to you." This species of enthusiasm came near being the destruction of Methodism, and the cause was only saved by Wesley's determination to adhere closely to God's Word.

But little space is left to speak of the mode in which the New Theology apprehends the atonement. Dr. Bushwell denies an atonement in an objective sense, and claims that the death of Christ is no more than an exhibition of the Divine grief for sin, intended to touch our hearts and win us back to God. Thus he says: "Christ is not here to square up the account of our sin, or to satisfy the divine justice for us. Neither is it any principal thing that he is here to prepare a possibility of forgiveness for sin. That is, *if anything*, a secondary and subordinate matter."* And, again: "To atone, or make atonement, then, is to remove transgression itself, or reconcile the transgressor. It is such a working on the bad mind of sin as atones it, *reconciles it to God*, covers up and hides forever the wrong of transgression, assures and justifies the transgressor. The effect is wholly subjective, being a change wrought in all the principles of life and characters and dispositions of the soul."† Newman Smyth holds this view and at the same time wishes to hold the orthodox theory, and yet he does not reconcile the two. Being half poetical in the mode of his expression, it is difficult to find in him precise logical statements. His aim, however, is clear, and I quote: "The Father's sorrow expressed in Christ, the Christ's measureless grief for it—in one word, divine love vicariously suffering for sin, is its sufficient and

* *Vicarious Sacrifice*, pp. 131, 2.† *Ib.* p. 518.

God-like atonement.”* “The atonement is thus seen to be love’s perfect self-satisfaction in the forgiveness of sin, and reconciliation of the world to God.”† Thus the death of Christ is an exhibition of God’s vicarious grief for human sin; and this exhibition, it is hoped, will touch the man’s heart, and persuade him to be reconciled to God.

I wish to say (1) That this is the only theory of atonement compatible with Sabellianism, for if there be no personal distinction between the Father and the Son there cannot be in any real sense a satisfaction rendered to the divine justice for the sins of the world. That is, you cannot harmonize with Sabellianism Paul’s statement : “Whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.”‡ (2) That this theory puts out of sight the fact that God is revealed to us as a righteous Governor, and an administrator of law; a truth confirmed to us by the course of nature, as is so well shown by Bishop Butler. Newman Smyth feels the force of this objection, and meets it by saying : “The personal (ethical) relation of God to man is before the governmental; it is first in the order of time and of thought; and, above all dispensations of covenant and law, it remains the primary and supreme relation of man to the Father of spirits.”§ This is making the personal relation of God to man and the governmental relation mutually contradictory, which is not the teaching of Scripture. In the orthodox view of the atonement, the personal and the governmental relations are taken up into one. God is our Father, and at the same time our Ruler, and reconciles both relations by the gift and death of His Son. It is clear that, in order to establish the moral-influence theory of the atonement, the relation of God to man as a righteous Governor must be put out of sight.

We Methodists, as already said, have had abundant experience of the futility of the effort to establish dogmatic opinions primarily on the religious consciousness. Just here, they have learned something through suffering. In what has been said, it must not be supposed that the American scholars quoted are responsible for one another’s opinions. They have been grouped together because they agree in a fundamental position. With all respect for their learning and purity, it seems to me, that their application of the Christian Consciousness is a fatal mistake for theology.

* The Orthodox Theology of To-day, p. 77.

† The Orthodox Theology of To-day, p. 80.

‡ Romans iii : 25, 6.

§ The Orthodox Theology of To-day, p. 170.

II.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, OHIO.

NO. V.

BIBLICAL truth and theological science has nothing to fear of fair criticism. On the contrary, it is the policy of wisdom on the part of the Church and of Biblical scholarship, not only to tolerate, but even to invite and encourage such research. For, if the records of Holy Writ are, as the Christian faith and scholarship of nineteen centuries have with constantly growing certainty and assurance claimed them to be, the revelation and the history of the revelation from God to man, and by virtue of this supernatural and inspired origin and character are the Word of truth, then no candid examination of these claims, made from correct principles and according to correct and logical methods of argumentation, can do otherwise than still better to confirm and strengthen the validity of this claim.

For truth is one, and no further discovery of truth can contradict or overthrow any other truth. And that the word of Holy Writ is the word of truth we know independently of Biblical criticism; in fact, it is not at all the sphere or scope of this theological discipline to prove the inspired character, or the inherent truth, of the contents of the Scriptures. According to Scriptural evidence, and according to the good old dogmatics of the Evangelical Church, it is the *testimonium spiritus sancti* that awakens and strengthens this conviction in the heart of the believer. He who would, by logical induction or historical argumentation, attempt to prove the inspired and revealed character of the Bible, has more than a Herculean task to perform. He has undertaken the impossible.

The sphere of Biblical criticism is rather to examine into the claims to inspiration made by the Biblical books, in so far as these claims are influenced or affected by the factors and course of the history that surrounded the composition of the various books and are reflected in their contents. Biblical criticism is not the highest or most important of the theological disciplines, but is a necessary one for the completion of the circuit of Biblical truth. Properly conducted, it has rendered, and yet renders, invaluable service in the interests of this truth, although this service has probably been more of a negative and defensive than of a positive and constructive kind. Such being the aim and object of critical research, it is certainly a foolish policy on the part of some over-cautious and conservative Christians to view with suspicion any and everything that goes by the name of Biblical criticism, especially if it should lay claim yet of being “higher” criticism—one of the most thoroughly misunderstood theological

terms of our day. Such a fear is a *testimonium paupertatis*, a confession of weakness, where no weakness exists. While it is true that Biblical criticism has built upon a good foundation not only gold and silver, but also hay and stubble, it must be remembered that it is true here as elsewhere, "*Abusus non tollit usum.*"

The search, then, after the truth of divine revelation from a certain point of view, such as author, age, time, harmony of contents, relation to other Biblical books and the like, should, abstractly and theoretically considered, be the aim of Biblical criticism. That the students of this discipline have not always been true to this ideal aim, and that their researches have often proved an offensive attack upon truth rather than a defensive confirmation of this truth, is as true as it is sad; and that in our own day and date, criticism, falsely so called, as did philosophy, falsely so called in the days of the Apostle Paul, often finds itself arrayed against the integrity and truth of the Bible, is only too true. It is pre-eminently true of those two schools of criticism which, within the last four or five decades, have managed to stir up greater clouds of dust in the theological arena than any other. We refer here to the theories of Baur and the Tuebingen school of New Testament critics with reference to the origin of the New Testament books, and the character of early Christianity and its history; and, secondly, to the hypotheses of Wellhausen, Kuenen, and other Old Testament scholars, with reference to the character and growth of the religion of Israel, which do not merely modify, but entirely revolutionize, not only the traditional views of the Church, but also the uniform and clear teaching of the New Testament with reference to pre-Christian revelation through Moses and the prophets.

But the history of the first of these schools has repeated in emphatic terms a lesson that is clear to every student of the history of the Church and her dogmatical development from the days when the attack of Jew and Gentile lead the Christian fathers of the first centuries to write their apologies, to our own times, namely, that no matter how terrible the attack of neological criticism on the Church and her word of truth may be, the eventual outcome of the struggle will be a complete vindication of the claims of revelation. It may be that a truth had before been but imperfectly conceived or stated, and that the discussion will bring about a renewed and more accurate statement and readjustment of the old truth on the part of the Church, but the truth as such will remain. That truth will eventually conquer, is one of the clearest and most assuring lessons of the history of God's providential guidance of His Church. A man needs not yet be gray to remember the day when the destructive views of Baur seemed to have robbed the New Testament of its historical basis and background, and made the books of the New Testament and their contents the

outgrowth of myths and the results of factional struggles of Jewish sects, which views found their sharpest expression in the famous, or rather infamous, "Life of Christ" by Strauss. To-day this battle of giants is over; the claims of the Tuebingen school have been proved to the satisfaction of all candid thinkers to be without ground or reason; and the results of the struggle is the complete intrenchment of the New Testament behind the bulwarks of historical facts, a better historical conception of the religion of Christ and its history, a vast enrichment of Biblical Theology, and in particular the complete vindication of the Joannine origin of the fourth gospel. The few enfeebled disciples of the once tyrannical school of Baur, such as Volkmar, Holsten and several others, are afraid now even to whisper the strange gospel which but two or three decades ago they and their *confrères* were preaching from the housetops.

The signs are almost daily increasing that the views of the Old Testament critics that have attracted so much attention during the past five to ten years, have also seen their best days, and that the inevitable law of history, that truth will eventually crush falsehood, is undermining their foundation also, saving for the benefit of Christian scholarship that little or least residuum of truth which these views may contain. The new school's period of "blood and thunder" is evidently over; Christian scholarship is no longer afraid of it, and conservative critics are assuming the aggressive. While it is indeed true that a large majority of the middle-aged and younger Old Testament critics in Germany are adherents of this new wisdom, and in this are followed by a number in Holland and a few in Scotland, England and America, it is equally true, that not only such older and approved scholars as the elder Dilitzsch of Leipzig, and Dillmann of Berlin, are firm in their opposition to these views; but the number of voices that distinctly and with authority and weight are heard in opposition to the hypothesis are constantly on the increase. Nor could this be otherwise. The theories of Wellhauser and Kuenen can be called theories of Biblical criticism only on the principle of *lucus a non lucendo*. Kuenen, probably the most honest and bold of the devotees of this school, defines his standpoint in his book "*de Godsdiens*," I. v: 13. As propositions of this "standpoint," he mentions the following: "Of the different religions, that of Israel we regard only as one; nothing less, but, also, nothing more." "Judaism and Christianity belong to the chief of religions; but between these two and all other religions, there exists no specific difference." "According to the adherents of Judaism and Christianity, these religions must be specifically different from all others because they originate from a higher revelation; but such is also the faith of the adherents of Zarathustra, Sakja-Muni and Mohammed." In other words, the newer criticism places the books of the Bible on the same level with

the literary remains of India, Greece or Rome, and makes the religion of Israel differ not in kind, but only in degree, from the religions of the peoples that surrounded them. Old Testament facts and teachings are made to fit this Precrustian bed, and the new theory literally stands the Old Testament history and religion on its head by making Mosaism, not the fountain-head and beginning of this religious development, but the outcome and final result of this process. The whole hypothesis is really not criticism of the Biblical records at all, but only the false reconstruction of Biblical history to harmonize and suit the all-dominant idea of evolution, with its vulgar and godless naturalism.

That such a theory will not stand the test of time and truth is almost self-evident. It bears the Cain-mark of its falsity on its brow; and because it is not true, therefore, it will fall. A person need not be a prophet, nor the son of a prophet, but only a student of history and a believer in God's providential guidance of the Church, to know that the eventual result of the struggle in this case, also, will be, as it has always been, a better recognition of the truth and contents of the books of the Bible, a deeper insight into this or that feature of the plans of God for the salvation of men, of which plans these books are the revealed records, and that Biblical scholarship and Biblical truth will be the gainer by the contest. As the arm and muscles are not weakened but strengthened by exercise, so, too, is truth only strengthened by contest with error.

But this, of course, does not mean that the advocacy of such false views is not injurious. No man can touch fire without burning his fingers, and those who maintain and defend such erroneous views must abide by their logical consequences and lose for their personal faith the truths they antagonize. Even whole countries may and have suffered the dire consequences of a false criticism. The rule of the *rationalismus vulgaris* in Germany, in the first decades of this century, had not a little to do with such false research. And when Professor Beschlag, of Halle, at the second General Synod of Prussia, held in Berlin last October, declared that there was not a single professor in Germany who was entirely orthodox on the subjects of inspiration and the person of Christ—i.e., did not accept fully and heartily the statements of the Lutheran symbols, the official confession of the Church, in this regard he may have exaggerated somewhat; but it is undoubtedly true that many, even a majority, of the leading scholars of the land of scholars, have deserted, to a greater or less extent, the landmarks of faith established by the Church and by the fathers of old; and, also, that this condition of affairs is, to a great extent, the outcome of false critical views in regard to the Word of God. But, in the light of history, a candid observer must ever adhere to the belief, that, notwithstanding seeming temporary injuries, the

final result and outcome of all fair, honest, and candid Biblical research will only be the confirmation and establishment of the truth of centuries. Error cannot finally overcome truth; in the providence of God, and by virtue of its own inherent strength, the latter must and will be at last victorious, and will be all the powerful in its career of conquest. *Magna est veritas et prævalebit.*

III.—HOW A PASTOR MAY TURN HIS VACATION TO GOOD ACCOUNT.

BY S. V. LEECH, D.D., SARATOGA, N. Y.

THE theme assigned me by the editors of the HOMILETIC is of practical interest to the numerous pastors who are privileged to enjoy an annual season of respite from parish labor. Many, especially in large cities, prosecute the responsible duties of their holy calling under an intense taxation of the intellectual endowments, even if the enormous drafts on physical strength be ignored.

Few, if any, professional men perform more brain-work than a metropolitan Protestant pastor. Around his library-preparation crystallizes manifold duties, often burdening his thoughts with anxiety, out of which often result insomnia. The strain on a preacher of an extensive parish is extreme. Perhaps in no century have the demands on ministerial intellect been more relentless and exhaustive than at present. Only by unremitting diligence at the desk, and outside of the study, can a pastor succeed in the delicate and difficult task of infusing official energy into Boards of church officers, and witness from lofty standpoints the general prosperity of Zion. Like Cæsar across the Rubicon, like Hannibal on the northern slope of the Alps, and like Napoleon entering the lurid purgatory of the bridge of Lodi, a pastor must stimulate his spiritual soldiers with the transfiguring power of personal example. With the silent eloquence of heroic leadership, he must say forcefully to groups of trustees, stewards, elders, deacons and Sunday-school workers, what these great men said: "FOLLOW ME." Theological graduates, of commendable scholastic equipment, shining pulpit talents, and well-disciplined qualities of perseverance, are crowding from pastorates men who are indolent in the library, inefficient in the pulpit, or inactive in the superintendency of aggressive church-work. In struggling to meet all demands, many ministers of moderate bodily vigor find their strength on the down grade; while many others, who wrestle also with penurious support, can see an "Alabama" of rest only in retirement from the pulpit, or an early grave.

It is well that enlarging numbers of laymen realize the folly, if not criminality, of denying needed vacations to their spiritual teachers. Of course, such seasons of retirement do not involve such protracted

periods of absence from work as jeopardize the interests of churches. History holds up Pope Leo the Tenth as the pontiff who made fidelity to his work the exception, and recreation the rule, of his pontificate. A pastor's health does not require that he should spend a third of each year like the royal Hartabus, hunting moles—or like Bias, King of Lydia, in stabbing frogs—or like Eropus, of Macedonia, in playing games with children. The pastor needs, amidst health-building surroundings, such recreation as Bishop Hall recommended, and the influence of which, on health, he likened to the effect of the whetstone on the scythe. Cervantes penned no more truthful sentiment than his famous proverb: "The bow cannot stand always bent, nor can human nature or human frailty subsist without some lawful recreation."

We are preaching in a decade when many pastors secure annually a few weeks of vacation, along with the college professor, the academic teacher, and students of all grades. On the shores of restless seas and lovely lakes, in beautiful rural villages, and along mountain slopes, are numberless attractive resorts, each inscribed as is the vernal bower above the Pass of Glencoe, "Here the weary may rest." No pastor need, like the "Wandering Jew" of fable, during the hot months, seek rest and find none.

Permit me to suggest to your readers two methods by which they may improve their vacations. I may be allowed here to state that, during a ministry covering a quarter of a century, I have not been absent from my pulpit more than two consecutive Sundays.

1. CAUTIOUSLY AND INTELLIGENTLY CHOOSE THE LOCALITY WHERE YOU WILL SPEND YOUR VACATION.

Considerations of economy ought to be subordinate in the selection to considerations of health. Nor is it more costly to summer in a healthy than in a debilitating vicinity. Physical needs are to be consulted. Concerning the place and surroundings of such recreation, a minister may fitly employ the words of the deacon, who had chosen a red-haired bride: "What suits me may not suit all of the brethren." No preacher who has any symptoms of phthisis pulmonalis, bronchitis, Bright's disease or nervous disorders, can afford to choose a locality in a *moist* climate. Mountaineers are famous for mental buoyancy, and moist climates for melancholy men. The police of Paris affirm that nine out of ten suicides in that capital occur on rainy days. The world's most celebrated artists and brilliant authors have lived under sunny skies. Its most illustrious speculative philosophers have wrought out their life-work in lands of storm and cloud.

Wherever you may go, first ascertain the adaptation of the climate to your condition. If your parsonage is situated far inland, you will find few localities more invigorating than a good resort beside the surf of the sea. It is well that our land abounds with such retreats as Martha's Vineyard, Asbury Park and Ocean Grove.

Living among inland villages, hills or prairies, physical inspiration will come as you daily tread the sandy fringes of the Atlantic. Bathe prudently in the saline billows that break in foam on the beach. Breathe the salt atmosphere that hovers like a healing-angel over the briny waves. Enjoy daily the social pleasures peculiar to the sea-side. Listen to some of the massive addresses delivered before vast congregations by orators of renown—and personally converse with distinguished preachers, lecturers and authors, whose past creations have influenced your own characters, and left their impressions on your own labors.

The limitation of this essay forbid the presentation of strong physiological reasons why the clergyman, whose work is near to the ocean coast or the great lakes, should spend his vacation in other neighborhoods. The popular Adirondacks and Catskills only represent many mountain and hill ranges throughout our country where provision is made for summer entertainment. Increasing numbers of professional men, with their families, are learning, by pleasant experience, that they can enjoy the delights of camp and boarding-house life among the lakes and mountains, almost as economically as to spend their summers at home. A vacation to an over-worked city pastor can hardly be enjoyed more advantageously than among the Tabor and Hermons, from whose cloud-capped crests and wooded slopes almost apocalyptic visions may be had, not only of verdant landscapes, but of suns bannered with rising beauty in the East, and invested with pompous and declining glory in the West. And in many a valley are pleasant sanitariums—none, perhaps, excelling in umbrageous beauty, architectural attractions, celebrated bands of music, health-building medicinal springs, and numberless places of quiet entertainment, our own Saratoga, where hundreds of ministers annually seek and find needed invigoration for body and mind.

2. NEVER FORGET, AMONG STRANGERS, THAT YOU ARE AMBASSADORS OF THE KING OF KINGS.

The writer has had exceptional opportunities for studying ministers. Occasionally—thank God, only occasionally—a few appear at summer resorts who have left behind with their parish-work ministerial dignity. Such remind thoughtful observers of the little Philadelphia girl, who closed her evening prayer with the adieu, “And now, God, good-bye until we get back home, for we are all going to Long Branch to-morrow morning.”

At no place more than at a summer resort ought a clergyman to be the model of a polished gentleman. He has no moral right to do from home what he would dislike his congregation to witness. Wax takes the impression of the seal no more quickly than strangers gauge a minister's inner build and general worth by the trend of his deportment. Hooker said, “Young clergymen! the life of a holy minister

is *visible rhetoric*!" Far be it from me to intimate that all games are sinful, or all amusements demoralizing; but, if ever a pastor needs to "put away childish things," it is before the crowds that frequent resorts. Let him spend his time publicly rolling ten-pins, pushing checkers, or swinging the croquet mallet, and his influence will be crippled among both godly and worldly people. There is no truer proverb than the old Latin one: "When the abbot throws the dice the whole convent will play." Massillon echoed the sentiment of Christian civilization when he exclaimed, "I love a serious minister." Would God that in public places we would all ponder Paul's question, "What manner of persons ought we to be in all holy conversation and godliness?" If example is more potential than precept; if worthy examples won to the divine service such men as Justin Martyr, Richard Cecil and John Angell James—and if the influence of example is notoriously contagious—should we not gladly surrender supposed social rights if thereby we may avoid becoming stumbling-blocks to the weak?

There is a world of significance in the over-looked counsel of the apostle to the Gentiles, "Walk in wisdom towards them that are *without*,"—that is, in plain English, "be careful how you talk and act before *outsiders*." Seneca probably had no clergyman in mind when he said, "Levity is the bane of all that is good and virtuous." Like Barnabas and Saul, the Holy Ghost has "*separated*" us from worldliness of life, that we may do God's work. If a happy union of a good character with a good reputation constitutes the Samsonian lock of a pastor's strength, should we not, especially when in the burning focus of critical and unfriendly gaze, so act "that the ministry be not blamed?" We are not only to preach Christ with Pauline devotion, but we are to walk with God with Enoch-like constancy. I know saintly pastors whose advent at a summer resort is a recognized benediction; whose stay is as fragrant as the perfume of the broken alabaster-box of sacred story, and whose departure is deplored as a public calamity. The silent beauty of their demeanor is like the picture of the armless hand exalting a crucifix. Dignity of conduct and dignity of position are united in their holy bearing. Possibly to such men Shakespeare referred when he wrote, "It is a good divine who follows his own instructions."

While we endeavor to bestud our summer vacations with elements of rational enjoyment, let us remember Cecil's admonition: "The world looks at a minister *outside* of the pulpit to find out what he is *in* it." While we appropriately endeavor to engird our recreations with physical felicity, mental delight, and social enjoyment, let us keep ever in view Christ's first declaration concerning, and symbol of, worthy gospel preachers:

"Ye are the light of the world."

IV.—WHAT SHOULD BE THE ATTITUDE OF THE AMERICAN CLERGY TOWARDS THE "REVISED" VERSION.

BY A. W. PITZER D.D., WASHINGTON, D. C.

NO. III.

THE term "Revised Version" is a misnomer, and is utterly insufficient as a designation of the work of the Canterbury Revisers. Every English translation or version, from the first complete Bible of John Wyclif, 1380, down to 1885, is a "revision." Tyndal's Bible of 1526; Matthews on Rogers Bible of 1537; Cammers of 1539; the Genevan of 1560; Parker's on the Bishops of 1568; King James' of 1611, were all "Revisions"; and this term, "the Revised Version," is just as appropriate to any of these Bibles as to the last Revision.

Nor is the term, the "Anglo-American Version," more appropriate as a designation; the American Revisers had no note on any single point under consideration; they made suggestions, and were allowed to read the MS. of the English Revisers, but they never voted; and, as the Americans had no official responsibility whatsoever for a single change, it is misleading to style the work the "Anglo-American Version"; and to call it the Anglo Version is simply to call it the English Version; and this term applies just as well to twenty other translations as to this one.

As the work was begun, continued and completed by and under the authority of the Convocation of Canterbury, it ought to be termed the Canterbury Version. And so the translation made in 1611 should be called "King James' Version," and not the "Authorized Version."

The *authority* that ordered that translation to be made, as is well known, was that of James, King of England, and it was ordered to be read in the churches by *his* authority—and, apart from its general use: this is all the "*authority*" it ever had, and this is all the right it had or has to the name of the "Authorized Version."

Let us begin, then, by getting rid of misleading names and call the translation of 1611 King James' Version, and that of 1885 the Canterbury Version; each is equally entitled to the name "Revised," or the name "Anglo."

The Canterbury Version, then, is simply one of many English translations made between the years 1380 and 1885: on what grounds, then, may the C. V. claim kindly consideration from English-speaking Christians?

(a) The number of revisers, 100. (b) The time spent, 15 years. (c) Access to three of the oldest and best manuscripts—the Siniatic, Alexandrian, and Vatican, and many others. A new translation of any classic, if made by competent scholarship, is eagerly looked for and cordially received by all persons interested in the classics. A new translation of Plato or Homer or Virgil will command the respectful

and kindly attention of critics; and if it should be announced that three manuscripts of any one of these classics, dating back to the fourth century, had been discovered, and that four-score eminent scholars were diligently preparing a new translation, we venture to state that scholars in all lands, where English is spoken, and Greek and Latin are understood, would hail with profoundest joy the new translation. And yet, when this very thing is done as regards the Bible, the ecclesiastical Modocs, on both sides of the ocean, grasp their tomahawks and scalping-knives and leap forth to destroy without mercy this wicked new-comer into the arena of English Versions. Why should this version be scalped, hewed and hacked, rather than Coverdale's, the Genevan, or King James' ? They are all translations, all are revisions, not one of them is perfect, any one or all of them may be still further revised and improved.

Less than forty men, in seven years, without the aid of the three best MSS. known to scholars, made the King James' Version. Why, then, should this be so much better than the work of one hundred men, for fifteen years, with more and better manuscripts ? Why, in the nature of things, should King James' be full of beauties and the Canterbury of blemishes ?

It has been published from Dan to Beersheba that Spurgeon said: "The Canterbury Revision was strong on Greek, but very weak on English." It is not clearly settled that this great preacher ever made the remark; if he did, his saying it does not make it true. If you will empanel a jury of twelve competent English scholars and submit the question to them, we are quite confident that their verdict, after a careful examination, would be one in favor of the English of the Canterbury Version. With all the talk about the beauties and strength of the old "Anglo-Saxon," not one American in a hundred can read a verse in it; we venture the assertion that the English of to-day is better than the English of 1611.

It is a pity that some of the best things of the "C. V." are not in the text. I mean the unaccepted revisions of the American Committee, printed in the Appendix. Had these suggestions been adopted, the version, we think, would have been vastly improved. No student of the Bible should, on any account, neglect to read and master all these criticisms. If the Americans had been allowed, not merely to read and suggest but also to vote, we should have had a better translation.

For one, I use the "Canterbury Version" in my study, family, lecture-room, class-room and pulpit—not to the exclusion of King James'—and am greatly helped by it to a better understanding of the Word of God. And any fairly good translation will be helpful in this direction; and if we had fifty versions from different sources so much the better. Anything and everything that will help to a better understand-

ing of the Scriptures ought to be kindly received and properly used. This Revision is not sufficiently radical to meet my own views of what was needed, and I do most earnestly hope that an American Revision will be undertaken under proper evangelical auspices and denominational authority.

In common with many others, I have often wondered what Ps. xvi: 2, "my goodness extendeth not to thee," did or could mean. I turn to the Canterbury and read, "Thou art my Lord, I have no good beyond thee."

In Exodus xii: 35, 36 (K. J.), the statement is made that the Hebrews *borrowed* of the Egyptians, etc.; and laborious and unsatisfactory have been the efforts made by expositors to justify this "borrowing." I turn to the Canterbury, and there is no *borrowing* whatever. The Hebrews "asked" or demanded, and the Egyptians "gave" what was asked.

Who has not wearied himself to understand the "mark that God set on Cain" (Gen. iv: 15, K. J.)? The Canterbury translates properly—reads, the Lord "appointed a sign," or gave a token to Cain, lest any finding him should smite him; no mark was set on him, but a sign or token was given him. (Ps. lxxxiv: 5): "In whose heart are the ways of them," says King James', while the C. V. reads, "In whose heart are the highways to Zion."

In Isaiah (viii: 21) there is a striking instance of the superiority of the suggestions of the American Committee. The Canterbury revisers have retained the old form hardly "bestead" instead of "sore distressed" of the Am. Com.

Ps. xxi: 3. "For thou '*preventest*' with the blessings of thy goodness." The American Committee, here and elsewhere, use the word "*meet*," "*meetest*."

Ps. lxxix: 8. "Let thy tender mercies speedily '*meet*' us."

Many of the best changes proposed will be found in the Appendix. These changes proposed by the Am. Com. were declined by the Eng. Com., but they graciously allowed the Americans "leave to print" in the Appendix.

We note the following, viz.: (a) In the O. T., nearly all the suggestions under head VII. were modern, and proper English words were substituted for obsolete and improper terms. (b) In both texts, substituting "*who*" or "*that*" for "*which*," when used of persons. Why the Revisers should persist in retaining this intolerable form of expression passes comprehension. (c) In the N. T., to strike "spirit" from the titles and headings. (d) Holy Spirit instead of Holy Ghost (everywhere). (e) Use demon instead of devil. There is but one devil, Satan—there are many demons.

"This 'C. R.' marks an era in Biblical scholarship, and its publication meets and tends largely to satisfy the general and urgent de-

mand for the more accurate rendering of the original Scriptures into the English tongue. Its circulation and use will result in the wider diffusion and more correct understanding of God's Word."

The above quotation is from a report made the Washington City Bible Society by a special committee of eight prominent ministers representing six different denominations.

The attitude of all English-speaking people towards the "Canterbury Version" should be one not of captious, carping criticism, but of unprejudiced and kindly consideration.

V.—SHORT PASTORATES: SUGGESTIONS AS TO A REMEDY.

BY REV. A. McELROY WYLIE.

SOME may ask, "Well, after all, are short pastorates really an evil in the Church?"

The late distinguished Dr. Bethune is quoted as having said that more than five years as pastor over one flock is not desirable for the average American clergyman. And another eminent preacher of our land has said: "That short pastorates in the ministry are merciful interpositions of Providence in behalf of the congregations."

The order and the experience of the M. E. Church (the great pioneer) show that there are two sides to this question. This much, however, we may say, that, whereas an itinerant ministry is the better (certainly in some communities) for *bringing in*, a permanent pastorate is the best for *building up*.

On a certain occasion, when this question was amicably discussed between the writer and a number of brethren of the M. E. Church (some of them being presiding elders), the concession was generally made on their part, that for edification generally, and particularly in large cities, long pastorates are decidedly preferable. Then, as a country becomes more settled, and older in its institutions and orders of society, long-continued pastorates become more and more desirable. Yet, if we are to have short pastorates, we heartily endorse the wit of a M. E. brother: "It is far better to be moved" (in order) "on a wheel than to be ridden on a rail."

We think, however, that very much may be gathered from a due study of the methods adopted and carefully pursued by men who have continued in long pastorates. From the fact that a man has remained ten years or more in one field, with abiding or increased acceptance, shows that he is a man of power and parts, and that his plans and habits are well worth the study.

In a previous article * the writer suggested no less than ten causes which largely prevail in our land, each and all of them tending toward

* Vol. X., p. 364, HOMILETIC REVIEW.

the abbreviation of the pastorate. These causes readily suggest countervailing preventives; but many will ask of our largely experienced brethren, "How will you go to work practically to pursue the preventive course, and how will you act in this and that and the other emergency?"

Before we attempt to lay our answers over these important questions, we would like to indulge, for a space, in a citation of the general features involved. All will agree that a pastor's power in any community depends upon his influence, and influence is not gauged simply by his power in the pulpit.

Who of us do not know of men who are mighty in the pulpit, but are mites outside of it? Who of us but can appreciate the old saw as applicable to not a few? "You hear that man in the pulpit, and you think he ought never to go out of it; you see him out of the pulpit, and you say, what a pity he should ever enter it!" Whatever the talent, the learning, the oratory of such men, they never can become great factors for permanent good in the community. Permanently operative power for good must ever be co-ordinate with a man's influence. Then the question is, How can a man's influence be made accumulative in a community? Some men are more firmly fixed in a community at sixty than they were at thirty, and, *per contra*, other men have a weaker grip on church and people on the 365th day than they had on the first day of administration.

Certain principles lie at the very foundation of an ability to maintain a lengthened pastorate, any one of which it will not do to ignore or lightly esteem.

1. Simplicity of Character. Our Lord summed it up under this striking figure: "Be ye wise as serpents and harmless as doves." Simplicity is neither simpleness nor innocence. An equal mixture of the serpent and the dove avoids both extremes.

You note this feature in every eminently useful servant of God. You detect this atmosphere the instant you come into his presence. Both in and out of the pulpit you notice the absence of self-assertion and of obtrusive self-consciousness; you note a beautiful, child-like naturalness in social contact, a quickness to listen to others and to spread a close attention upon their interests, without ever obtruding his own personality. We venture the assertion that this beautiful trait is characteristic, in some degree, of every pastor whose position is ever being strengthened by an accumulating influence.

2. Another general principle, is that influence blossoms upon the *affectional* rather than upon the *mental* parts of our nature. One man there is whose field has been for many years in a certain community. It is confessed he has no superior there for talent, or education, or experience. It is confessed he is conscientious—almost morbidly conscientious. His ability is everywhere recognized. Yet his influence

is very little, and his place has been kept thus far only through most painstaking and almost painful efforts. He himself recognizes the fact, that it is hardly safe for him to undertake to influence one in a certain direction lest it may decide him to go North instead of South. How can this phenomenon be accounted for? He is an admirable man—he has many (almost all) the great elements of power, yet he wields but little influence. The answer can be given in a single phrase—he is an iceberg in the midst of a garden.

Bright he is, and transparent, and strong and weighty, majestic withal, but the flowers will not blossom near that cold mount of crystal, and the fruits will not ripen. Whether the man is more unfortunate than blameworthy we shall not undertake to decide. Certain it is, he was reared early in life beneath a system that was all conscience and law, and no love. Conscience and right, truth and law came as propositions of geometry. Conscience and systems of truth came as the skeletons and bones of the body, unclothed with flesh and destitute of the warmth and beauty of an all-embracing life.

Is it not just here that so many fail? Strength is persistently sought in the intellect in all its departments, and it is charred in the dry heat of logic and law; and so the columns, however massive-looking, crumble to pieces beneath the pressing tests of practical life. That man sees the Tom Thumbs go ahead of the giant, just because in Tom Thumb there is more sweetness and sympathy than in the entire trunk of your Brobdignag. It cannot be over-emphasized that the danger lies largely in this direction.

Men early look forward to the ministry. They are early taken from home and all the affectional factors of home-life, and they are educated as stags. While the horns of thought and logic and propositions grow into beautiful, branching antlers of strength, the affectional, the tender and sympathetic, is starved and uncultivated. The man stands apart as a stag to challenge and push, and not as an angel of the Church, with an angel's strength to draw and win.

Was it not significant that the ascended Lord addressed the bishops of the Asian churches as "angels"? When we think of an angel we see a man, but a man of heavenly sweetness, tenderness and sympathy, as well as of heavenly light.

3. Another principle that works towards permanency is (it is difficult to seize a word broad enough to cover the whole ground—we suggest) *deliberation of accumulation*. It is the same here as in the world of finance. A lucky hit in speculation may roll out a large fortune; but it will be soon squandered, or else it will mar the life of the possessor. Many men seem to be morbidly zealous to begin by striking twelve, and the same men too often end (and speedily, too) by striking one or more. Their career is an anti-climax. They poise their pyramid on the apex and compliment their own skill. A little

further on they need a great deal of propping, and yet topple over in spite of their dearly-purchased stays.

All this comes of the endeavor to overvault deliberation. A man may think that hurrying along the street and habitually passing yonder lad without attention is gaining time and not injuring influence. But a little time proves the contrary. That slighted lad returns home and sows disaffection, and the father reveals the effects in a sullen but determined opposition to the pastor, and he never relents. Three minutes at the right time would have driven a nail in a sure place.

Nowhere more than here does the Latin motto hold with greatest force of application—*Festina lente*. Let the new pastor deliberately go to work to strengthen himself with the office-bearers of the church, with the members, with the adherents and regular supporters, first; unify and coalesce these before he makes any movement toward the outsiders. Seek to make haste by reversing this order, and influence is weakened, and the pastor's stability imperilled.

It was Sir Astley Cooper, the great surgeon, who declared that if he were summoned to a man who would bleed to death in five minutes, he, as surgeon, would take two minutes to deliberate and then save the man's life; whereas, precipitating an operation at once, the man might be sacrificed. Thus, he emphasized deliberation, and we pastors have need to do the same.

Have deliberation in and out of the pulpit, or, as an eminent English statesman puts it, "No zeal, no zeal, my young friend, remember that!" Of course the statesman used "zeal" in condemning an offensive sense of the term. Let the look come *before* and not *after* the leap. Some take such a long run to jump into the boat that they alight over on the further side and a ducking or drowning follows.

If the careers of men be noted who have held long pastorates, it will, we think, generally be seen that they are men of deliberation.

Put these three principles together, and incorporate them upon a life consecrated to a faithful Gospel in a faithful pastorate, and their accumulating influence and assured stability in official position must, by God's blessing, be the result.

V.—CONCERNING THE MAKING OF WILLS. RECOLLECTIONS OF AN EX-ATTORNEY.

BY JOHN D. SHERWOOD, ENGLEWOOD, N. J.

[We give place to the following reminiscences of a member of the legal profession, who for many years practiced in the higher courts of New York City and won the respect and confidence of the community, and now, in a green old age, amuses himself and instructs the public by frequent use of his pen. While not strictly in the line of THE HOMILETIC REVIEW, we regard his communication as very suggestive, and may be turned to good account. Considering the importance of the matter, from whatever point of view surveyed, the disposition of property in testamentary legal form is one of the most delicate, difficult and responsible duties which a man is called upon to perform. And yet, it is notoriously true, that scarcely any duty in life is more irksome, that we are more prone to

defer to the last, or that is performed, if performed at all, with less sound discretion, painstaking care, and impartial, strict justice. What a world of litigation would be avoided ! what sad breaches in family circles would be prevented ! what bitterness of feeling, and reflections on the dead, and quarrels among the surviving heirs, would be saved, if this solemn duty were attended to in time, and wisely and conscientiously performed as in the sight of God !

As pastors are often called upon by their parishoners and friends to give advice as to how property shall be divided and disposed of in their last will and testament, this paper will commend itself to their special consideration. Family jars, feuds, prejudices, partialities and wrong notions of duty enter largely into the making of wills as factors to color and distort and perpetuate passion and wrong; and here is the special occasion of the minister of righteousness to exercise the prerogative of his sacred office.—*Eds.*]

Of all the phases of the professional life of the lawyer, that which is the least known to the public is the confidential relation which is manifested behind the closed door of the private office. What the general public most sees, and by which it judges both the intellectual and moral quality of the lawyer, is the belligerent and often ungracious exhibition in court, where, under the sharp and severe pressure of antagonism, the production of facts adverse to his case, and sometimes the exasperating and misleading conduct of the presiding Judge, and the tactics of opposing counsel, conspire to place the lawyer in a very unfavorable light to the public gaze. And hence the professional exhibitions of the advocate in public are usually criticised severely, to his personal, and sometimes professional, disadvantage.

But it is in the private office that the lawyer shows the true quality of his head and heart. Let us, in imagination, enter quietly this private office, and sitting down invisibly in a corner near a pile of large books, the overflow of the well-filled shelves, forming a wall on that side of the comfortably furnished room, witness an interview between the middle-aged counsellor and some gray-haired, well-dressed, prosperous client, who is pretty sure to call early in the morning hours, as well to save time—that precious mercantile commodity in New York—as to get off from his mind a new and troublesome subject.

We have not long to wait. A quick, impatient rap soon summons the lawyer to the door, which he at once opens and admits a rosy-faced, bustling old gentleman, whom we will call Mr. Cavendish.

“Good morning, Mr. Cavendish. You are out early. Did you see the early bird in Madison Square this morning? Nothing more serious I hope gives me this unexpected call.”

MR. CAVENDISH, with a brisk manner, still standing, although an offered chair invites him to sit down, replies, or rather breaks at once into his business: “I thought that I would make my Will this morning” (this in an apologetic tone of voice; then, with assumed vivacity, like whistling in a lonesome place,: “No harm in that, eh, Counsellor?”

MR. S. “Oh no. It is what every prudent man should do—legally dispose of the fruits of his life-work while in health and in possession of all his faculties.”

MR. C. (impatiently). “Yes, yes. I suppose that you can draw me up a short paper that will serve, in a few minutes? I don’t want any long-winded document.”

MR. S. “Oh yes. I can make it very short, if that is the principal point. But I suppose that you desire to make such a disposition of your property as will be right towards your good wife and children, and be just in all directions. Let me see; you have been in business and pretty hard at work in this city hard on to forty years. I have known you for thirty years, and I am sure that you have accumulated a handsome property.”

MR. C. (with ill-concealed pride and satisfaction): “Well, I suppose that I’ve got something to show for it.”

MR. S. (taking up from the table and looking at his Diary): “I see that I cannot draw the will this morning, as my time is fully engaged. Besides, Mr. Cavendish,

are you quite prepared to go into the details which the making of a Will necessarily involves?"

MR. C. (changing his position, and with impatience and severity): "Now, Counsellor, don't make a long job of this little matter, I want to get it off my mind as soon as I can."

MR. S. "That is right, and the way to get it off your mind is to do it *properly*, and so that it will stay done and off."

MR. C. (more thoughtfully and taking a seat): "Well, there is something in that." Then, looking at his watch, and in a reproachful tone, "I can't afford to stay here all the morning."

MR. S. "Have you spoken to your wife about this, consulted her about the proper disposition of your property?"

MR. C. (astonished and firm): "Of course not. I don't want her to know anything about it. I don't see what she has to do about the matter."

MR. S. (calmly): "Well, now, that shows how I have been mistaken all along. I thought that you had a good wife and was happily married."

MR. C. "She is a good wife, none better; but what has that to do with it? It's my property, I guess. I made it all."

MR. S. "That may be, Mr. Cavendish; but if your wife is like mine, it is not improbable that while you have been industriously *making* the money at the store, she has been industriously *saving* it at the house; saving it by a wise and thoughtful economy in making a little go a long way. That is what accumulates."

MR. C. (grimly laughing): "I see that you are a woman's-rights man."

MR. S. "Yes, sir; I think that we ought to be just and give them all their rights. They, the wives, are willing enough to do their full share of the work and perform faithfully, although quietly and uncomplainingly, their duties; and I think we men should see to it that they are not defrauded of their rights."

MR. C. "Well, there is something in that. You have given me a first-rate lecture."

MR. S. "I am glad that you like it. I throw that in without charge."

MR. C. "Well, that is a good joke—a lawyer giving advice without charge! Now, Counsellor, is there anything else you would like to have me do, besides talking to my wife, before drawing this little document?"

MR. S. "Yes, I would advise you, after consulting your wife, to make a little memorandum, stating the names and ages of your children, and setting out in a general way your real estate and about your estimate of the value of the rest of your property, and how you wish to leave it, and bring the paper to me next week, Saturday, at this time of day"—looking at his watch—"say nine o'clock." You may think of some charities you would like to favor. It is sometimes a good thing to give these good and wise people who have organized these big charities something to keep them agoing—a little grist in the hopper to save the machinery from getting rusting and stopping. But, of course, it is your Will, Mr. Cavendish, not mine."

MR. C. (rising and evidently relieved from a disagreeable interview): "Just so, Mr. S.; just so. I'll attend to it and be here at the time you mention." And he is gladly released, with some new suggestions about a testator's duties and obligations.

The above, as I believe the recollections of most lawyers who have been in practice a score or more of years will agree with mine, is an average experience in the opening interview with a gentleman who has suddenly bethought himself of the distasteful obligation to indicate on paper a disposition of property, in whose accumulation he has been so busy for many years, as to find no time, as he has no relish, for its proper distribution. Of course, this first approach to the matter is not in every case the same. Sometimes there are positive obstacles to be re-

moved, misconceptions of law to be corrected, or narrow prejudices to be widened out or obliterated. An experienced lawyer, with just views of obligation on the part of those who have been all their lives simply making money in one line of business, can and ought, from his multiform observations, to do most valuable service in guiding, by wise and just suggestions, the crude, hasty, and often very unreasonable notions of those who come to him with possibly only two ideas—first, that they ought to make a will; and, secondly, make it short, and get rid of the disagreeable thing as soon as possible.

Let us ensconce ourselves in the same quiet corner of that private office on the next week's Saturday, at nine o'clock in the morning.

Promptly at the time, Mr. Cavendish raps at the door in the same quick, nervous manner, and, as Mr. S. opens it, walks in with a rapid, bustling manner, declines the offered chair, looks at his watch, and standing at the table at which his lawyer has calmly seated himself, quickly produces a moderate-sized sheet of note-paper, pretty well crumpled up, and hurriedly and with a grim sort of gladness laying it on the table, as if it were a dangerous piece of dynamite which he had reluctantly agreed to deliver at that place, breaks out:

"There it is, sir; there it is!"

The lawyer quietly takes it up, reads down the first page containing the list of the children's names and ages, turns over to the second page, giving a hasty outline of the property to be disposed of, among which are the briefest mention of the Hopetown Oil Co. lands, Yellow Creek Run Coal-mine, and other reminders of sanguine speculations in the long ago, with large figures set opposite, indicating, doubtless, the amount contributed originally, manifestly blurred over by an impatient revising thumb, while an appreciative, half-pitying smile flits across the lawyer's face at this little ragged recognition of a share by this successful merchant in the average weaknesses or trustful confidences in promising side-ventures of his less fortunate fellows, while a trace of a cloud chases across the ruddy face of the merchant as his eye unconsciously follows the lawyer's down this semi-arbitrary record of the past, whose net results from pretty uniform success, punctuated by occasional losses from a generous confidence in friendly solicitations, are now to be swept within the gathering folds of a will.

"I have been tempted into some pecuniary follies," remarks Mr. C., apologetically, and with just a faltering tone of humiliation.

"Say rather," says Mr. S., soothingly, "that you have generously trusted in friends whose wisdom was not justified by results. Still, the final net aggregate must be satisfactory to you," and his eye traces down a list of valuable productive stores and uptown houses.

"Well," replies Mr. C., with a prideful, satisfied air, "it isn't so bad as it might have been—as, for instance," putting his hand half playfully on Mr. S.'s arm, "if I had had a wife, like my friend Fleur-de-Soliel, who gave Pinard parties and expensive Home Journal receptions, instead of saving, as you said, by a wise economy at the house, eh, Counsellor?"

The lawyer now turns to the third page of the paper and reads down the list of proposed dispositions of the property, ranging through the names of the children with a uniform sum set opposite the first three until reaching the fourth, one of the sons, there is a sudden diminution of \$10,000, and an indication beneath the line, "the principal to trustees, the income for his life only."

Mr. S., looking up with some surprise: "May I ask, Mr. Cavendish, what is the trouble with your son Fred? He always seemed to me to be a good, bright, generous-hearted boy. May I inquire why you make a difference between him and his brothers and sisters, giving him a smaller amount, and placing that smaller amount out of his reach, and limiting his control over it to the income, and that during his life? Of course you must have some good reason for this."

MR. C. "Well, Counsellor, you see that he is now thirty years old. When he was home on one of his college vacations—well, yes, that is now fourteen years ago—I directed him one evening, when his mother and I were going out to a party, not to leave the house. When we returned, I found that Fred had disobeyed my order; that a college friend had come in and persuaded him to go out for a walk; and he went, thus disobeying my orders, sir."

MR. S. "I never knew before, Mr. Cavendish, that you had any Indian blood in your veins."

"No more, sir, than you have," interjected Mr. C.

"And," continued Mr. S., without heeding the interruption, "so have been like a real Indian remembering this little fault against your own son for all these years and are now going to use your power to perpetuate your long-cherished resentment against one of your children who is legally entitled to be treated like his brothers and sisters. Of course, Mr. Cavendish, this property is yours, and you have the power to dispose of it as you choose, but don't you think that such a display of your displeasure is disproportioned to the offence? Would you like to state the reason for this discrimination in the will itself?"

MR. C. "Well, I don't suppose that is necessary. But, perhaps, Counsellor, you are right. Please make Fred like the others. After putting such a black mark on him, I am afraid that I couldn't bear to look on him with any pleasure as long as I lived." Then, resuming his better nature with strong insistence, he added: "It would be cowardly and mean to treat my son that way. Yes, strike that out and make his share like the others."

The lawyer obeyed, and then resumed reading, his eyes sliding down to the bottom of the page where it met this paragraph: "To my wife, Ethel, the use of the house and furniture in which we now reside, and the income from the sum of \$175,000," under which, in a hurried, cramped hand, was crowded in, "so long as she remains my widow; but, in case she remarries, all claims to be forfeited."

MR. S. read this paragraph aloud, and then quietly said: "Well, I always did think that Mrs. Cavendish was a generous, kind-hearted lady, but I never gave her credit for so much as that shows."

"Oh," said Mr. C., looking somewhat disconcerted, "she never consented to that part about having the house and income only as long as she was my widow. I put that in after we had had our talk together. I didn't suppose that she would wish to marry any one else."

"And you didn't mean to hold out any inducements for her to do so," said the lawyer, with a slight touch of scorn. "If she only knew of this slight change you have made, how tenderly she would nurse you and keep you alive, so that this will should never be exposed in the Surrogate's office, and this posthumous punishment for making your married life unhappy would never have been revealed."

"I told you, Counsellor," said Mr. C., "that she was a good wife."

"Yes," replied Mr. S., "and you have also admitted that she has, by her economy and wise management, helped to save and accumulate this money. If that is so, why should she not, in her old age, have the good of some of it, even if, after you are taken away, she might, by a rare chance, be selected, on account of her good reputation as your wife, to make some other gentleman happy while relieving herself of the loneliness of widowhood? You have the power, of course, Mr. Cavendish, to affix this significant condition to the enjoyment of this portion of the common property, but don't you think it would be a mistake?"

"I believe it would," said Mr. Cavendish, heartily, shrinking as most men will when confronted with such not uncommon but reprehensible selfishness—"I believe it would, and I don't want to make any more if I can help it."

So, after a little further talk about the condition of the real estate as to encum-

branches by mortgages, leases or other charges, the names, compensation and exemption from giving security, of the executors, and a time named for the execution of the instrument, Mr. Cavendish departed, happy in the consciousness that he was discharging a disagreeable duty, and made happier by the conviction that he had been saved from committing several woful blunders.

Without intending to write the records of my entire professional experiences as to the arrangements for and drawing last wills and testaments, I may point out, as a matter of public interest, what doubtless all lawyers of considerable experience in such matters will attest, that never, perhaps, do our fellow-men exhibit more painfully or pitiablely their prejudices, petty tyrannies of temper, lamentable resentments against their relatives, and even against their own wives and children, as when exercising their arbitrary right and power to use their property to chastise, spite, disappoint, or punish those who have been brought in the close intimacy of their homes near them, and sometimes into some collision with their wills, or plans, or intentions.

Yet I am glad to add, in candor and fairness, that most of such men when judiciously shown the injustice or unreasonableness of their cherished prejudices and resentments, are, like Mr. Cavendish, willing to give them up, to admit their wrongfulness, and even to thank their legal adviser for pointing them out.

In the experiences above glanced at, I desire to repeat that I have not intended to refer to any single individual case, but rather to use that of Mr. Cavendish to group together the usual or average experience in preparing for the formal execution of a will of business men who have spent long lives in busily and successfully accumulating large properties and have not ceased to forget, when they come to dispose of their possessions, some resentments and animosities on the way, resembling to a large degree those noble merchant-ships coming into port after a long voyage, loaded down by valuable cargoes to the water's edge, yet bringing in, also, some seaweed and unseemingly driftage accumulated during the voyage on their noble sides.

VII.—SOME MODERN FUNERAL USAGES.

BY GEORGE M. STONE, D. D., HARTFORD, CONN.

WHILE the evergreen has taken the place of the cypress as the symbol of Christian hope for the "Dead in Christ," there remains in the accessories of death much that is essentially unchristian. Usages linger which strangely belie the Christian idea of death. There is consequently yet required much teaching to bring our thoughts into perfect obedience to Christ's revelation of its import, and of the manner in which the survivors of those who have fallen asleep are to treat this event.

There are certain sacred ministries of friendship which we may perform for our friends as they come near to death. It is the hour of physical faintness and exhaustion. The presence of the great Friend, who conducts his beloved through the valley, is, of course, the fundamental consolation. But even He in His hour of apprehension of death, when He was "exceedingly sorrowful," asked the vigil and sympathy of Peter, James and John. The hour of death is also in some cases a time of special temptation. It is the occasion of the last onset of the tempter. "The last enemy to be destroyed is death." Hence, the service for the burial of the dead in the Church of England has this petition: "O, holy and merciful Saviour, Thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from Thee."

Our grief at the death-bed side should be moderated and transfigured with Christian hope. The dying should catch from our faces the fore-gleam of the

city, of which "the Lamb is the light." The offices of ardent affection are not unwelcome in this memorable hour:

"On some fond breast the parting soul relies,
Some pious drops the closing eye requires ;
E'en from the tomb the voice of Nature cries,
E'en in our ashes live their wonted fires."

When the vital spark has fled, let the face be quietly covered. The exposure of the body at funerals is frequently in bad taste and ministers only to morbid feelings. We hear occasionally requests from the living that their bodies may be spared from public gaze when death has begun to work its changes. Such requests deserve to be sacredly respected. Just before the death of that Christian soldier, Hedley Vicars, he said, "Cover my face !"

Jeremy Taylor, in his "Holy Dying," says: "It is good that the body be kept veiled and secret, and not exposed to curious eyes, or the dishonors wrought by the changes of death discerned and stared upon by impertinent persons. When Cyrus was dying, he called his sons and friends to take their leave, to touch his hand, to see him the last time, and gave in charge that, when he had put his veil over his face, no man should uncover it."

The publicity of the leave-taking, by those who sustain most intimate relations to the dead, is happily failing as a usage, but it needs more definite and emphatic discouragement. The best taste would suggest the fitness of the last look before the arrival of the friends who are to share in the obsequies. At any rate, the occasion is too sacred for the eyes and ears of strangers, or even of friends who are not closely bound to us.

The character of the religious services of the funeral has received much consideration recently in pastoral conferences. The opinion of the writer is, that the balance of judgment expressed, respecting the special services at an ordinary funeral, would favor simple prayer and appropriate Scripture lessons. This rule should not, however, be enforced with iron vigor. Alas ! to those who mourn, no funeral is an ordinary one ! Each case has peculiar features, and at times, certainly, a few well-chosen words may add much comfort, and raise the occasion to a fruitful means of grace. Let it be an object, however, to avoid all fulsome eulogy and immoderate praise. Many a preacher of Christ has undone at the grave his previous work in the pulpit. Common honesty requires moderation in these circumstances, while all the sources of comfort to the bereaved are to be properly used.

Sacred song may sometimes be the channel of Christian grief. Jeremy Taylor, already quoted, says, "The church in her funerals of the dead used to sing psalms, and to give thanks for the redemption and delivery of the soul from the evils and dangers of mortality. And therefore we have no reason to get angry when God hears our prayers, who call upon him to hasten His coming, and to fill up His numbers, and to do that which we pretend to give Him thanks for." He quaintly adds, "I desire to *die a dry death*, but am not very desirous to have a *dry funeral* ; some flowers sprinkled upon my grave would do well and comely ; and a soft shower to turn those flowers into a springing memory or a fair rehearsal, that I may not go forth of my doors as my servants carry the entrails of beasts."

Our Lord, who wept Himself at Lazarus' tomb, does not repress our tears. He would only have us weep as standing under the rainbow arch of resurrection hope.

The decorations of the body are never to be so elaborate as to mock the fact of death. The public notification occasionally seen respecting the sending of flowers indicates a reaction from excessive floral display in favor of simplicity, and appropriate recognition of "the moral significance of death." We may soften some of its more ghastly features. But it is still the silent, appalling witness of human sin.

The ceremonial impurity which followed the touching of a dead body under

the Mosaic *regime* was a standing declaration of this fact: "He that toucheth the dead body of any man, shall be unclean seven days." "And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days."

A corpse literally buried in flowers travesties the tremendous reality which it seeks to conceal, and is offensive to all right-feeling persons. Let there be simple mementoes of affection, as far removed as may be from suggestions of the professional florist.

The ostentatious display of equipages at funerals is not only vulgarity, but frequently imposes upon people in moderate circumstances a burdensome expenditure. The writer witnessed a few years since a very long line of funeral carriages in a procession, at Washington, D. C. Inquiry respecting it, elicited the fact that the funeral was that of a poor colored man; that his burial was in charge of a society of which he had been a member, and that it was understood that his previous payments to its funds should secure to him at last an elaborate funeral. The kind of ambition stimulated by this order of the "Rising Sons of the Nazarene" was in painful contrast with that of Him whose name they bore.

This kind of pride which would make a parade and show of the rites of death is not, however, confined to the class above mentioned. The vulgar rich are no less vainglorious, and others, of whom better things should be expected, are not strong enough to resist the temptation to similar display.

The fashionable signals of grief in dress are perhaps, of all modern usages, the most unreasonable and deserving of criticism. The *suttee* has been abolished in British India, but an imperious custom requires the Christian widow to enswathe herself in a suffocating vail, and to cover herself with habiliments of grief, which are not only prejudicial to health, but which are utterly incongruous with Christian hope. The difficulty and delicacy which invest these customs arise in large part from the impression that any criticism of them seems to be a challenge of affectionate sorrow for the dead. The sincerity of grief need not be challenged, however, when we raise the question as to what manifestation of it best accords with our faith as Christians, and with our duties to ourselves, and those who survive to claim our service. Had not the *modiste* frequently more sway over these usages than the crushed heart, whose grief is made morbid and unchristian by sombre and unhealthful vestments, the period of which is also prescribed according to definite canons of fashion?

The writer has among his friends two Christian ladies who have recently suffered peculiar bereavement. In neither case was there worn any external sign of grief. It required moral courage to become thus singular, by omitting what they regarded as a burdensome, unreasonable and unchristian custom. But we have reason to conclude that there was a silent approval of their course on the part of all their thoughtful friends.

At the present rate of increase in mourning vestments, may not believers at least make a stand toward simplicity and better taste? Above all, may we not all inquire what are the elements and usages of a genuinely Christian sorrow for our dead?

VIII.—SEED THOUGHTS FOR SERMONS.

NO. VI.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

XLVI. *The sin of selfishness.* I. It is the foe of the selfish soul. We become monsters by simply consulting our own interest and gratification. No heroic character ever developed without self-sacrifice. II. It is the foe of our fellow-man.

Society makes us mutually dependent. We are bound to think of others. Politeness is unselfishness in common and often little things. A thousand little obligations are created by our bond of social life. This law of unselfishness, for instance, makes *punctuality* a duty, that we may not disturb or delay others, etc. Any form of *monopoly* is a crime, for it assumes that the individual is independent. No love can be won without self-sacrifice. Philip Sidney showed himself the "gentleman of his age," when, himself wounded and burning with thirst on the battlefield, he passed on to a dying soldier the vessel of water offered him, saying, "His need is greater than mine." When Muelhause, in Prussia, plunged his arms into seething pitch to pull out the explosive hand-grenade accidentally dropped by a workman, the citizens came *en masse* to present him with a splendid sword and watch in admiration of such heroism. Clara Barton's labors among poor, sick and wounded in late European wars, brought to her the Black Cross of Germany, the Golden Cross of Remembrance, and the Red Cross of Geneva, signs and symbols of self-sacrifice. III. It is the foe of God. Selfish souls are like the Caspian Sea, which receives into its immense basin the floods of six great rivers and many others, and the pouring rains, and sends out not one rill to gladden the wastes. Selfishness is the root of all sins. Comp. 2 Tim. iii: 3-6. This awful catalogue of hideous sins starts with *love of self*, and culminates in *hypocrisy*. Selfishness leads to rebellion against God. The issue is: Self or God; and idolatry of self would dethrone God as a rival were there a chance of success. Yet this sin lies so deep, is so subtle and secret, has so many forms of manifestation, that, while we cut off a thousand of its branches, the deadly root remains.

XLVII. *The Power of the Bible.* In "Unbeaten Tracts in Japan," Isabella L. Bird relates a remarkable instance of the power of the Scriptures over criminals. A portion of the New Testament, the only parts then translated and printed in Japanese, was given to the keeper of the prison at Otsu, a place in the interior of Japan, beyond the reach of missionary instruction. The officer of the prison gave it to a scholarly convict, incarcerated for manslaughter. Time passed, and nothing was heard from this precious gift. It seemed to have been thrown away on these heathen. But not so. A fire finally broke out in the Otsu prison. "Now is your opportunity," would be the natural thought to each of the hundred prisoners. But when all were looking to see them attempt an escape, every one of the prisoners helped to put out the flames, and voluntarily remained to serve the rest of his sentence. Such honorable conduct mystified the heathen authorities, and led to a careful investigation. This investigation developed the fact that the manslaughterer had become so impressed with the truth of Christianity by studying the Scriptures which the officer had given him, that he had embraced the life-giving truth, and then had devoted himself to teaching his fellow-prisoners. Thus the power of the Word of God wrought in these men. The circumstance led to the release of the man-slaughterer, but he preferred to remain in Otsu, that he might teach more of the "new way" to the prisoners.

XLVIII. *Christ substituted things for terms.* In the Gospels we find all the truths found in the Epistles, but in the germ only. Christ taught all the mysterious, sublime doctrines, but *not by names, but by things!* He never talked of justification through imputed righteousness; but told the *parable of the Prodigal Son*, who forfeited all claim to a father's love and care, went from home, spent all his money, wasted his substance in the worst of sins, and came home without anything but rags and wretchedness; and yet, on that poor boy, a father's love and grace put a *robe, shoes, and even a ring*. Any child can understand *that*; and yet here is *imputed righteousness*, in the *robe*; the alacrity of holy obedience, in the *shoes*; and the adoption of a son and heir, in the *ring!* So Jesus never spoke of election or predestination. Yet He gives us the *parable of the Sheepfold*, of which He is the *Door*; and of the *Flock*, of which He is the *Shepherd*; and, because one of these does

not put the whole truth before us, He gives us the two half-truths joined in one. (John x.) The true doctrine of electing-grace winds about the mind and heart, all unconsciously, as we study this double parable. I learn that I get to Heaven, not through any door I make for myself; not by climbing into it over the wall by my good works; but *through Him, as the Door*. I simply go in *through an open way made for me*. That is election! To put it more fully and forcefully, Jesus gives us a supplementary or complementary parable: "I am the good shepherd." And then He expands the thought. As the good shepherd, He *gives His life* for the sheep, *goes before* them, *calls them by name*, *leads them* out and in; and so their safety is owing to His power and love, and all their movements are only in response to *His voice*, which they follow! Here is predestination, vicarious sacrifice, prevenient grace, effectual calling and holy obedience; and all, *traced back* to one source—the Redeemer's love for us, which first awakened, and constantly nourishes, our love for Him! Thus He teaches not by *names*, but by *things*, a method always most successful with children. Here lies the power of object-lessons, blackboard-lessons, visible forms of illustration which turn ears into eyes, and eyes into ears, making double impression—by sight and by sound. Instead of taxing intellectual faculties by abstruse mysteries, there is not even any heavy draught on the imagination; the form of presentation is so *vivid*, that it becomes almost *visible*; and so, teaching not by names but by things, our Lord "revealed these things unto babes."

XLIX. *The tares are, previous to maturity, not easily distinguished from the wheat.* The Devil's plan is to put into the world, and even into the Church, a form of life so like the Christian, in all outward respects, as to be easily mistaken for it. In the world it is morality; in the Church it is hypocrisy and formality; in the world, a form of morality without the spirit of godliness; in the Church, a form of godliness without the power thereof, and sometimes without real morality. This mixed condition cripples the power, weakens the testimony, and often prevents discipline of the Church, while it flatters the worldling with delusive hopes and damning self-righteousness.

L. *Justification means "making just."* It is a legal term, and refers to man's position before the Law of God. He is not only a sinner, and so under condemnation; but has a *sinful nature*, which prompts him continually to new acts of sin, so that the more *law* he has, the more *light* he has, and so the greater *sin*. As every man has sinned and come short of duty, the law has its grip upon him; and even, if he could henceforth perfectly obey, there is need of something to bridge over his past sin. On any ground, therefore, there must be an atonement. If he comes before the law at all, without bearing its curse, some one else must bear his guilt, and he himself must bear, before the law, a merit not his own. He is bankrupt, another must pay his debt. He is naked, another must clothe him. He is a felon, another must be his surety. *This is justification*: standing before God with my debt paid, my nakedness clothed, and my guilt borne, by another. Man's gospel is "*Do!*" God's gospel is "*Done!*" Boasting is excluded. To believe is my only *work*; the work of faith, my bond of union with the Justifier. To take Jesus as my Savior, to put on Christ, is to accept the white robe of His perfect righteousness, which is "unto all and upon all that believe."

LI. *The Genoa Crucifix illustrated remarkably the force of native genius.* This exquisite statue was the work of an untutored monk, Fra Carlo Antonio Pensenti, of the Convent of St. Nicholas, Genoa, who, acting under the influence of genius for art, heightened by religious enthusiasm, believed himself inspired, and bound, as a labor of penance and devotion, to carve from an immense block of ivory, which had long been an object of curiosity and wonder in Genoa, an image of his Savior on the Cross. The weight of this block of ivory was 125 lbs., its length 3 feet, its diameter upwards of 14 inches. This being a fragment of one of the tusks of an animal of the elephant species, some idea may be formed of the bulk

and mass of the whole of the head to which a pair of such tusks, and a trunk of corresponding magnitude were attached, and of the size and muscular power of the animal who could wield so enormous a mass. This waking dream, which he regarded as a heavenly visitation, he realized, after four years of labor in his solitary cell, secluded from the world, and almost so from the other inmates of the convent, frequently devoting twenty or thirty hours continuously to labor and prayer, without sleep or food. The result was a work of *the highest order of art, worthy of the great sculptors of Ancient Greece, or the old Italian masters*, possessing the same characteristics as their most celebrated productions; exquisite beauty combined with perfect accuracy, and a purity and simplicity of style which contrasts so strongly with the often popular efforts of the mediocrity, where contortion is substituted for expression, and exaggeration for originality. In this really wonderful work, produced by a man unacquainted with the technicalities of art, and aided by no other teacher than his own extraordinary genius, all is calm, beautiful and divine. There is no coarse struggle, although not merely the countenance, but the whole figure, every muscle, vein and fibre powerfully expresses the moment of dying; yet so finely is this expression combined with that of God-like resignation, that it can hardly be said that the agonies of death are represented, but rather the last pulsation of life. This figure was purchased from the monk, by the American Consul, at Genoa; was carried to Florence, and there visited, criticised, and admired by Mr. Powers and the most celebrated artists and amateurs of that city. It has been seen by thousands in this country; and while in London was visited by many of the first artists and anatomists, who unanimously pronounced it a masterpiece, combining the highest perfections of anatomical accuracy, manly beauty and divine expression. It now adorns the Roman Catholic Cathedral in Philadelphia.

LII. *Christianity and Philanthropy.* There have been Seven Golden Ages of History: the Age of the Ptolemies in Egypt, of Augustus in Rome, of Pericles in Greece, of Leo X. in Italy, of Ivan III. in Russia, Louis XIV. in France, of Elizabeth in England; but notwithstanding the glories of architecture and art, poetry and music, wisdom and law, warlike achievement and intellectual attainment, these golden ages were as iron and stone as to all sympathy for humanity in its woe and pain, except so far as *Christianity* touched some of them with its humanizing influence. At the height of Athenian culture and Roman virtue, asylums were unknown. To be helpless was to be hopeless. Society rudely flung her burdens from her shoulders, and so faithful slaves who had lived beyond their days of service were cruelly slain, and even aged parents turned out of doors to die of starvation. The first genuine *teacher of philanthropy* was the Christ, by whom men were first truly taught to love one another, and to account every destitute human being a neighbor and a brother. Among nations unblessed by the influence of Christianity, we look in vain for those hospitals, asylums and retreats which are the peculiar offspring of a *Christian civilization*.

LIII. *Obstructionists.* There are people that are great, like Dr. Guthrie's elder, only in *objecting*. They are good on a *pull*, but it is only a *pull back*. They used to say of Lord Eldon, that the amount of *good he prevented* was greater than the *sin* any other man had *done*. Wm. Wilberforce wrote and spoke and wrought for twenty years against an opposing Parliament to get the slave traffic stopped by England; but he had to wait twenty-six years more for the Emancipation Act, while he was giving from one-quarter to one-third of his whole income to charity. Wm. Carey was hindered for ten years, in carrying out his holy enthusiasm for missions, by the apathy and lethargy and downright opposition of brethren in the ministry!

SERMONIC SECTION.

THE WORLD-WIDE MISSION OF THE CHURCH.

[Anniversary Missionary Sermon.]

BY CHARLES ERNST LUTHARDT, D. D.

[LUTHERAN], PROFESSOR, AND UNIVERSITY PREACHER IN LEIPZIG, GERMANY.*

God hath put all things under his feet, and gave him to be the head over all things to the church.—Eph. i: 22, 23.

THIS text proclaims the *world-wide mission of the Church*. To-day, however, we are called upon to consider how this is most of all revealed in *missionary work*.

Two propositions are offered by the apostle for our consideration in the text: *That the world has been called to serve the Church, and that the Church has been called to serve the world*. The first may be consoling; the second ought to cheer us on.

It is a remarkable intertexture the apostle has woven throughout this whole epistle to the Ephesians, but particularly in this passage interweaving Christ and His Church: Christ is the head of the Church, and the Church the body of Christ. Because He is her head the world must serve her; because she is His body she must serve the world.

I. *The world's mission is to serve the Church*. For the head of the Church is He to whom all things are subject: "God hath put all things under his feet, and gave him to be the head over all things to the church." He is the head of the Church. In the head all the threads of physical life combine to form a unity, and hence every movement of the spirit and the will proceeds from here. This is the mysterious workshop where the thoughts are born which afterwards take shape in word or deed. Here lies concealed the authority which dispatches the messengers that execute the commands issued by the

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royal will. What the head is to the body, Christ is to the Church. In Him we are combined into unity. Scattered over the earth, often divided among ourselves and opposing each other, we are, nevertheless, one in Him. "I believe in a holy Christian Church." When, amid the disputes of our day, we are in danger of losing sight of our unity—He is our unity, and His high and holy thoughts the peace which hovers above the conflict of our words and thoughts. He is our head; He above, we here below, seemingly far apart. It often seems so. But wonderful threads unite us and Him and make the connection close between the Lord in heaven and His Church on earth. As, hitherto, He had been the visible unity of His disciples—He the vine, they the branches united to Him in faith and love—so He is no less now their unity, although removed from the circle of His disciples here below to the heights of heaven. When, like little children wandering lonely and forsaken in unknown paths, we lose heart, "in the world ye shall have tribulation; but be of good cheer, I have overcome the world." He is our head, to which we are united in faith and hope and love.

"God hath put all things under his feet, and gave him to be the head over all things to the church." He is our head who is Lord of all things. If ever a sublime and exultant utterance escaped from human lips, it was that of Jesus when, on taking leave of His disciples, He declared, "All power is given unto me in heaven and earth. Go ye, therefore, and teach all nations." Never man spake like that; no man ever dared to use such language. None but He. And what He here affirmed fulfilled itself with His ascension. He then entered upon His dominion. Then He seated himself on God's throne. And that was

brought to pass which had been spoken, "The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool." That made Him Lord over all things in very deed. And this dominion He has presented, to His Church, as the morning gift from her bridegroom. It was to make His power of service to His Church that He took His seat at the right hand of God, and now exercises power over all things. There are two attributes which express the secret of God: He is the power that moves heaven and earth, and He is eternal love. But His power is in the service of His love. For our sake the eternal love became man in Jesus Christ. But His love now sits upon the throne of heaven and has put on power, so that His dominion over all things may serve His eternal thoughts of love, which contemplate the salvation of our souls.

That is what the history of missions can teach. Even in our most intimate circle, in our own life. For what is our life? Is not that the history of a mission? Is not that the history of a conversion? What the history of missions is to the nations, that his own history is to each individual. And now, beloved, let us call to our minds the course of our life with all its shadows, all the paths in which we went astray, the kindness we experienced from God, the joys prepared by His hand, the sorrows He sent, the ways by which He led us—they often seemed such dark ways that we could not understand them, but often sighed, not comprehending what God could mean by ways so strange. But we know now; now we recognize that those were all voices with which the eternal love was speaking to our hearts, penetrating to our souls, voices with a mission; now we know that God wonderfully disposed everything to accomplish one object, with reference to one thought—the salvation of our souls. Now we comprehend the blessed mission-work God has been doing on our own souls, and how everything brought by the changes of the years and the course of our lives has been directed to subserve this one end. Looked at from

our point of view, our life appears a tangled maze, a picture obscured by shadows; beheld from God's standpoint, it is a masterpiece of wisdom and love, portraying how our courses of sin were changed to courses of rescue, and our shadows became means of illumination. Love is the great artist, and Power her assistant. When, at last, we arrive at the end and can contemplate the entire course of our lives, we shall then praise the Master who out of our life knew how to frame a song to praise His name.

A master in details is no less a master in complete work. To us history appears a great snarl of tangled threads, a babel of contradictory voices. But a golden thread runs through the whole of this tangle—one tone, one melody can be traced through all those voices—one soul pervades the body of this history. Which is this soul? An ancient Christian writing contains a statement as exultant as it is beautiful: "What the soul is to the body, Christians are to the world." Well, then, if Christians are the soul in the body of humanity, the history of Christianity, the history of missions, is the soul of history. And that is so. When Nero's name was filling the world, who then ever spoke of Peter whom he crucified, or of Paul whom he decapitated? But now their words have become the power that conquers the world, while of Nero's power nothing now remains but the memory of his infamous deeds. The mission work performed by Paul and Peter was never considered worthy of mention in the Roman Empire, but it became the soul of the history of yonder period, and the heir of the future. That repeats itself now. Our historic books and our daily newspapers are full of the speeches and the deeds of people on the great stage of the world. Any information concerning mission work seldom penetrates into the bustle of ordinary life, and its voice is drowned by the babel of other voices which fill the world. And yet mission work is the soul of history and the heir of the future. And all other history must minister to mission history. For

God gave Christ to be the head over all things to the Church.

When Alexander was making his great conquering march, which extended to the lands of the Indus, and the world rang with his great military exploits, who then had any presentiment that God was thus preparing a universal language for His Gospel and an intellectual ground to receive it? When the Romans were humbling all nations 'neath their iron yoke, who then was conscious that this gathering of the nations under one power was the preparation for gathering them into His Church? And while they were building those great military roads, over which their legions marched into the provinces, and upon which commerce was promoting intercourse between the nations, no one ever dreamt that these same highways were destined to serve the messengers of Jesus Christ in their mission-calling. So all the way down the pages of history. This day would be too short to recall it all to your mind: how the dispersion of Israel served to scatter the seed of hope among the nations; how the great swarming impulse of the Teutonic nations led them out from their heathen dominions into the West and South, and became the means of their finding among the ruins of the old classic world, which they overthrew, the treasure of the Gospel, and the way into the Church of Jesus Christ. And the entire history of our people, from the dominion of the Franks, under Charlemagne, and the wars between our ancient emperors and kings and the borderlands, North and South, until now all bear testimony that the history of missions is the soul of history, and that God so orders and manages the course of events that they minister to yonder history. How evident that became in our own mission! For, when those English merchants in India founded their commercial colonies, and while their difficulties with the natives were leading them from possession to possession, it was their interest in money-making that animated them. But God's thoughts were higher than their

thoughts, and He was contemplating the founding of the Church of Jesus Christ in yonder ancient wonderland. Denmark still continues, in her annual State report, to enumerate her insignificant possessions in Frankebar; but that is now an empty form, no longer of any importance to Denmark. But Danish dominion in India had a mission, and that was to prepare the way and the ground for the mission of our Church. The history of the world must serve the Church. It is the power of God that prepares the stone, but it is the eternal love which uses it for building the house of the Church of Jesus Christ. That is true even now.

What characterizes our times? Is it not a tendency of all things to assume great and world-wide relations? There are no more Alps; all chasms are bridged, steamers speed across the seas, the snorting steam-horse darts across the lands, and thought communicated to a slender wire is winged by lightning from end to end of the earth. The ends of the earth are approaching each other, and men are swarming hither and thither and being shuffled together in this great period of the migration of nations. Well, need we longer inquire what all this means? God wants to open up the remote places of the earth, and the gates of the nations for His Gospel. These are mission times. The signs of the times indicate that we recognize in the course of events the feet of Him who has been given to His Church to be head over all things, and whom, consequently, all things must serve.

Let this console us, beloved! No matter how dreary and confused it may look in the world, how faint-hearted we grow over our thinking, or how dark the future may appear to our eyes. In the hand of the Ancient of Days lies the sealed book of the future; but the Lamb will open the seal. The future is His, and the events of the world must serve Him and His Church. That, first:

II. In order that the Church may serve the world. This must follow, "Which is his body, the fullness of him that filleth all in all?" The body

is the abode of the soul, but it is also the soul's instrument. The Church is the body of Jesus Christ in which He lives; but it is also his instrument, his handmaid. He prepared his Church, that by means of it he might fulfill his work on earth. It is to be his foot to wander over the earth, his arm to build his tabernacles here below, his mouth to proclaim his word, his handmaid in his vocation, his mission to the world. For He is to be the Savior of the world. That must be brought about by his Church.

"Which is his body, the fullness of Him that filleth all in all." As the soul fills the body so He fills the Church, fills it with his fullness. The fullness of his gifts and possessions he places in her keeping; the fullness of that which made Him our Savior he has imparted to her. Accordingly, He made the Church his fullness that he might fill the world from this source. As hitherto Jehovah lived in the holy place and placed the presence of His mercy in the holy of holies, to make that the centre of his presence in Israel—so Christ fills the Church from which to fill the world. He wants the streams of life to flow thence, that are to carry the healing waters over the earth to save the heathen. From this source Christ wants to fill all in all. All in all. That is His aim. Not only individuals, not only small circles—all in all! That is a remarkable statement. The more remarkable, since it came from a disciple of Jesus in days when the Gospel was faced by the opposition of the entire Roman world. And to compete with this host, only this one messenger of the Gospel, a frail man with an infirm body, an insignificant presence, few supporting him, a multitude attacking him; armed, however, with the conviction that he had a mission to build up obedience in the faith that Christ will fill all in all! A remarkable statement, and a remarkable method to attain such an object! He preaches in the Jewish schools; he addresses every one in the market-place who will listen to the story of the crucified and risen One; He as-

sembles those he wins in little gatherings, and from these he expects to conquer the world and to fill all in all with Jesus Christ! An astonishing plan!

But this is the way, and this the mission of the Gospel; it is the pearl, and it is leaven. First the pearl, "Behold the Lamb of God." That word led the first disciples to Jesus and will always win souls to Him. That is the only way to find atonement for our sins, each for his own; or to realize in Him the Savior to whom the soul may fly for forgiveness of sin, peace of soul, and assurance of mercy; the One whom we need in heaven and upon earth; the one thing we have sought for and never found in all our seeking—the *one* pearl. But now we have it, and are so full of joy and consolation that we care nothing for heaven, and earth, and would gladly, if need be, give up everything for this one pearl. That is the way, the same for every soul; the same, too, for every nation, for people of high culture as well as barbarians; for India as well as Germany; we all need this same word, one as much as another, widely as we differ in other respects. To proclaim this word, to carry this pearl to the nations, is the mission of missions. The Gospel is the pearl. But it is also leaven, and it is to leaven everything. "All in all." It is the wonderful secret of the Gospel of the Cross that this most extraordinary of all sermons, which seems so foreign to all other living and thinking, that this word should contain a well of concealed life that has power to make all things new. Christ desires not only to bring the seeking, wrestling soul unto peace, and to fill the terrified conscience with consolation—this, of course, first and foremost; but this attained, He wants from out of this concealed fountain of new life to fill all in all with Himself, all the thinking and all the life, so that He will form the context of everything and make the whole new.

Was it not so? Is it not so? When the Greek, when the Roman, was converted and became assured of the mercy of God, probably it was this truth which

at first filled his entire soul. But out of this one truth all became new. The whole process of his thinking was changed. When he contemplated God and humanity, when he thought of the object of earthly life, of the destiny of man and of nations, everything became different: step by step everything changed. The Gospel reflected its rays in all directions, and the cross became to Him the centre of a new, illuminated world of thought. Christ had begun in his spirit to fill all in all with Himself. The change was not less marked in his life, in his daily customs and habits, in his household, in his communion with wife and child, and his relations with all mankind—everything had become new. We experience that, too, and our eyes daily behold how a new world has been developed out of this knowledge of the cross, a new world in which we live, and from which we live—a new world of thought and feeling and willing and aiming, extending upward to the heights of spiritual life, and outward to the forms of ethics. Everything has changed. Radiating from that centre, the message of the cross, Christ has begun to fill all in all with Himself. But it is His Church and her mission work which have been, and still are, the instruments of these changes. The returns of our mission-work may seem insignificant and poor to us, and weak and insignificant the development of Christian life in our foreign congregations. We know that well; know it only too well. Nevertheless, they are oases in the desert; and, after all, the world of thought is a different one to live in; they breathe a different atmosphere; no longer the old poisonous air of heathen idolatry seducing the senses with vapors from hell!

“That he might fill all things.” Is everything empty, then? Yes, everything. Sin has made life on earth empty, has deprived life of God and made it empty and vain; it no longer contains any truth. It must first be filled anew from God; we must first be filled anew from God, with true, substantial life. That was deposited in Christ. “For as

the Father hath life in himself, so hath he given to the Son to have life in himself.” From out of Him and through Him it must flow and communicate itself to the world. That is why He removed the dam of sin that obstructed its course, and discharged the enormous old debt, that now the stream of life from God might pour unrestrained into the souls of men and the life of the nations.

“That he might fill all things.” Everything in our hands full to decay, even the richest endowments of intellect and the greatest power—nothing is proof against it; all is subject to the inexorable laws of time; nothing but the memory of former greatness remains to future generations. “Vanity of vanities, all is vanity, saith the Preacher.” All but the life that has its source in God, all but the life fed from this source, and this life bears eternity within itself. But of that, the Church of Jesus Christ is the reservoir for the nations. That is why Christ established His Church among the nations; to make it the source whence life should flow unto them. And that is why missions carry the Church to the nations afar off, that from it life should flow even for them. “That he might fill all things.” That is the aim of foreign mission work; it is the mission-calling of the Church at home to fill all things with Christ.

Beloved brethren! you look at me as if in doubt. What, among us, too? Probably you are sadly reflecting on our nation, our times. Christ all in all among us also? Is He not rather decreasing in influence and importance in the collective life of our people? Does it not seem as if other times had begun to break, different altogether from anything hitherto? Formerly the Gospel, as it is preached by the Church, filled and controlled to a large extent the spirits, the morals, and the projects of the nations, and of ours as well. The noblest achievements of our nation were a development from this union of our national spirit with the Church of Jesus Christ. But melan-

choly mingles with our joy when we feast our eyes upon that rich and beautiful world of flowers and fruits. They seem to be approaching decay. Are, perhaps, these times to be mission times because the Lord of the Church desires to transplant what he is losing here to foreign zones? I do not know. But I do know, we all know, that all the glory of our nation, all the nobility of its spirit, all its power and all its pride of culture, will avail nothing, but will fall to decay like abortive blossoms which set no fruit, if it refuses to drink from the well which Christ the Lord opened to a world condemned to death. Everything, we know, shall be brought to judgment, certainly, irrevocably. And our people also. Will that be so? Shall that be the end of the day God has given us to live? Shall it be our fate to bear hearts so full of heavy presentiment that we can only think of the future with a spirit foreboding judgment—like Scipio, the Roman, who with his friend, Polybius, stood gazing at the flames of Carthage with the future of his own city and his own nation foreshadowed to his soul?

God forbid, beloved! The life-streams among our people have not yet run dry, nor the message of the Cross been forgotten; the presence of the Lord's mercy has not yet forsaken us; the future of our nation is not yet without hope; the mission of the Church to our people has not yet been resigned; and all these will bear Christ into the hearts and the lives of the nation "that he may fill all things." It is not yet night, we still have day. Therefore, we will keep up our courage and not rest our hands, nor let despair creep into our hearts. He still sits on the throne of God who is the head of the Church, and who fills her with Himself, so that she may fill the world with Him.

Times change, and customs change. But the world-wide mission of the Church remains the same. The world must serve the church so that the church may serve the world. We know for what final purpose, beloved, that

God may be all in all. In order that, finally, God may become all in all, Christ now must fill all in all. That is the goal, and this is the way. This way we are pursuing. But the means are the labor of the church, mission work abroad and at home.

Therefore, beloved brethren, let us cheer up, though our hearts grow heavy now and then, and our courage sometimes droops, we will lift up our heads to Him who sits on the highest throne of the world, and who, omnipotent, rules both the world and the church, so that they must serve each other. Full of the joy and the consolation of this faith, let us continue to labor in mission work abroad, and among our own nation at home, each at his post, certain of the future, and that it controls the present, so that not our words only, but our deeds, also, may acknowledge and manifest that He is our Lord under whose feet God hath put all things, and gave Him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Amen.

RUTH AND ORPAH.

BY GEORGE D. ARMSTRONG, D. D., [PRESBYTERIAN], NORFOLK, VA.

And they lifted up their voice and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.—Ruth i: 14.

THAT Ruth, though born and reared in heathen Moab, became a genuine convert to the true religion, the Scriptures leave us in no doubt. God put peculiar honor upon her, by adopting her into the line of descent of our Lord Jesus Christ after the flesh. We may, then, safely study the portion of her history contained in the text and context, as the history of a true conversion, written out under inspiration of God. Of Orpah—though for a season giving as fair promise of conversion as did Ruth—it is said: "She is gone back unto her people and unto her gods.—Vs. 15. Her case is that of one "not far from the kingdom of God," but never entering it; and the two stories are

here given us side by side that we may see just how it is that, of persons placed in similar circumstances, one is saved and another lost.

I. In the providence of God, Ruth and Orpah both married into the same pious family. Of their husbands, the Scriptures tell us nothing, but that they were born in Beth-lehem-judah, the place where thirteen centuries later our Lord himself was born—that when their father, Elimelech, left the land of Israel, for a season, on account of a famine prevailing there, and became a sojourner in Moab, they accompanied him—that they there married Ruth and Orpah, two daughters of Moab, and that, in the course of ten years, Elimelech and both his sons died. But of Naomi, their mother-in-law, the person with whom, according to the customs of that age and country, Ruth and Orpah would be far more intimately associated in their every-day life than with their husbands, the Scriptures tell us much; and in all they tell us, she appears a woman eminent in faith and piety—one of “the holy women of old who trusted in God.”

Moses gives instruction to parents in the words: “Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of heaven upon the earth.”—Deut. xi: 18–21. That a “holy woman” like Naomi would give heed to these instructions we have every reason to believe. And that the lesson of her lips was enforced by that of her life, is evident from the respectful love with which her daughter-in-law came to regard her. When, with the purpose of

returning to her own land, “she kissed them; they lifted up their voice and wept,” and they both said: “Surely, we will return with thee unto thy people.”—Vs. 10.

In this way, then, in the ordinary intercourse of every-day life, Ruth and Orpah would seem to have received their first impressions of God’s truth, to have been awakened to a sense of their need of a better hope than the religion of Chemosh, the god of Moab, could offer them. There is an irresistible eloquence in a godly life, which the Holy Spirit often makes use of for such a purpose as this.

The death, in quick succession, of Chilion and Mahlon, the husbands of Ruth and Orpah, doubtless deepened these impressions. Death—especially death in the family, where duty and affection alike call us to stand by the bedside of the dying, to moisten the parched lips, to support the drooping head, to wipe the death-damp from the forehead, to shut the closing eyes, and then, when all is over, to lay the lifeless body in the grave—irresistibly reminds us that we too must die, irresistibly carry our thoughts forward to the meeting with God, the righteous Judge, which awaits us all. In that hour the body and this present world appear of little worth; whilst the soul, and that world into which our dead have passed, alone seem worthy our serious thought and earnest labor.

In the same way now are sinners often awakened; especially the children of pious parents, or those who, in the providence of God, become members of Christian households, and so, intimately associated with pious people. If you ask them, When did you begin to think seriously on the subject of religion? their answer will be: I cannot tell. Some sermon I heard, or some special providence that occurred, deepened my religious impression; but their beginnings lie further back in my life than these.

II. The death of her husband and two sons, followed as it was, shortly after, by the news that “the Lord had

visited his people in giving them bread," determines Naomi to return to Beth-lehem; and this determination of hers creates a present necessity for a decision as to their future course on the part of Ruth and Orpah. They must now choose between God's land of promise and the land in which they were born—between the service of Jehovah, the God of Israel, and that of Chemosh, the god of Moab.

At first, both seem to make the same choice—seem alike determined to cast in their lot with God's people. "And they said unto her (Naomi), surely we will return with thee unto thy people."—Vs. 10.

To this profession, honestly made, no doubt, for it was made with tears, Naomi answers: "Turn again, my daughters; why will ye go with me? Nay, my daughters, it grieveth me much for your sakes that the hand of the Lord is gone out against me." This, she says—not that she wished them "to go back to their people and their gods,"—not that she would not gladly have had them accompany her in her return to Beth-lehem. Her conduct throughout is irreconcilable with any such idea. She speaks in the spirit of our Lord, who, when there were great multitudes with him, turned and said unto them: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke xiv: 28–33.

In this spirit it is that Naomi speaks to Ruth and Orpah. She would have them count the cost of the choice they seem ready to make. In so far as either she or they could see the life which lay before them in the land of Israel, though a life blessed as to spiritual things, was, as to things of this world, a life of labor and poverty; and, if they went with her, there was nothing better

than this she could promise them. In their own land, the land of Moab, and among their kindred, their worldly prospects would seem to be far brighter. True it is, that in after-life the God of Israel bestowed upon Ruth great worldly comfort and honor. But all this was unknown to Naomi and un-
hoped for at the time.

Not unlike this is the dealing of God with many an awakened sinner in our day. Though his awakening has been a gradual one, and proceeded very quietly for a time, yet, sooner or later, he reaches a point at which a decision is forced upon him. He must choose God and His service and give himself up to follow him whithersoever He leads, or he must turn again to the world and fall back into his old death-slumber again. And not unfrequently this choice must be made at a time which seems to him a most inconvenient one. Business engagements press upon him, family cares distract his attention, worldly pleasures and honors never seemed so completely within his grasp as just at this particular time. Thus, at the very outset of his Christian life, if he shall choose such a life, there is a cross to be taken up; and it seems to him a very heavy cross too. The fact that in his after-experience he finds that "Godliness is profitable unto all things, having promise of the life that now is," as well as "of that which is to come" (1 Tim. iv: 8), does not lighten the cross as it lies there before Him. To give himself up to God and His service is as sore a trial as that of Ruth and Orpah when called upon to turn the back upon the pleasant land of their birth, and accept instead thereof a life of labor and poverty in a strange land and among a strange people.

III. This honest dealing on the part of Naomi—this calling upon the sisters-in-law "to count the cost" of the choice they were about to make—in the case of Ruth but decided her more fully to cast in her lot with the people of God. And the words in which she expresses her determination are worthy our careful study.

"And Ruth said: Entreat me not to leave me, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if aught but death part thee and me." Calling to mind the circumstances in which these words were uttered, there, by the wayside, Orpah yet in sight on her way back to her people and her gods; Naomi, with her face toward Beth-lehem, ready to continue the journey thither, already begun, and closing, as they do, with a solemn appeal to God, "the LORD do so to me, and more also, if aught but death part thee and me," they will be seen to give expression to a determination from which there is to be no turning back. Ruth's "cleaving to Naomi" is like the act of Cortez and his soldiers, when entering upon the conquest of Mexico, they burned their ships behind them, thus cutting off all possibility of retreat, to which their thoughts might have turned in moments of trial and discouragement.

That this choice was not made without carefully "counting the cost," is evident from the particularity with which she gives it expression. It is true that no long time could have elapsed after Naomi's words: "Turn again, my daughters; why will ye go with me?" before both Orpah and Ruth had decided, each for herself; and had begun to carry into effect that decision. But the particulars upon which their decision turned must often have been a subject of thought with them; and when, in such circumstances, a necessity for a decision arises, men think rapidly, and can go over much ground, examining it thoroughly, too, in a very little time.

Ruth's choice was, primarily, a choice of Naomi's religion, and only, secondarily, a choice of the land of Israel, Naomi's country, as her earthly home. Calling to mind the habits and customs of that age and country, her

words, "thy people shall be my people," especially, when followed by the declaration, "where thou diest I will die, and there will I be buried," will be seen to be a choice of a religion as distinctly as her words, "thy god shall be my God." In the first, she gives expression to her choice of a religion for this life, and for all this life; in the second, to a choice for all this life and all the life to come. And as a choice of a religion, she confirms it by a solemn appeal to God; reverently binds her soul by an oath.

That this act of Ruth met with the divine approval is evident from her subsequent history. In order to get at the exact truth taught us here, we must note just what her decision is. She does not say, I will make myself a new heart and a new spirit; it is God's work to give the sinner a new heart, and put a new spirit within him (see Ezek. xxxvi: 26). She does not say, I will sing the new song, the glad song, which springs out of a conscious reconciliation to God; it is God alone who can put that new song into the sinner's mouth (see Ps. xl: 3). She does not say, I will force my way into heaven, as heaven is the "Everlasting kingdom of our Lord and Savior Jesus Christ." It is He and He alone who can minister to the redeemed an entrance into that kingdom, and that through grace (see Ephes. ii: 8). What she does say is, in substance, "I will now quit forever the land of Moab, and turn my back forever upon the temples of Chemosh; I will now cast in my lot with God's people, and commence my journey to the land of Israel: I do here, and now, take Jehovah, the God of Israel, to be my God, and give myself up body and soul, for time and eternity, into his hands, and I do this, trusting in God for grace to fulfill my solemn engagement." Hence, she is afterwards described as one who had "come to trust under the wings of the Lord God of Israel."—Ruth ii: 12.

Had the Prodigal, whose story our Lord gives us in one of His parables, said: "I will arise and force my way

back into my father's house, and casting aside my rags, will clothe myself with the best robe I can find there, and eat and drink my fill of the provisions of that house," he had spoken in the spirit of a thief and a robber. But when he says: "I will arise and go unto my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son." Remembering that the parable is intended to set forth the forgiving love of God, we are not surprised to read that "when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him . . . and said to his servants: "Bring forth the best robe, and put it on him; and put a ring on his hands, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this, my son, was dead, and is alive again; he was lost, and is found."—Luke 15: 18-24.

To a determination, in substance the same with that of Ruth, must every sinner come who would be saved. It concerns matters which fall properly within the range of human action. The fact that the sinner is dependent upon God for grace and strength to fulfill that determination, furnishes no good reason why he should hesitate to form it; and, if need be, like Ruth, to bind his soul by a vow thereto. The Christian life is a life of trust, trust in God, from its faintest beginnings in the heart of the awakened sinner to the song of triumph which breaks from the lips of the aged saint, as ready to depart, he sings: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. i: 12.

IV. Naomi's plain-dealing, which, in the case of Ruth, led her to cast herself upon the LORD God of Israel, and give herself up to him; in the case of Orpah led to a very different result. Hitherto the sisters-in-law have walked side by side. They have enjoyed the same opportunities of learning God's truth.

They have received their religious impressions—have been awakened in the same way. And as Naomi starts on her journey back to Beth-lehem, they seem alike determined to cast in their lot with her, and so, with God's people. It is not until Naomi calls upon them "to count the cost" that a difference appears. Orpah is not willing to give up all for God. She would gladly "die the death of the righteous" when the time for dying comes; but she is not ready to live the life of the righteous, if she must begin by turning her back forever upon the pleasant land of her birth. When shut up to a present choice, between Israel and Moab, she weeps, but "she goes back to her people and her gods."

Poor, lost Orpah! "Almost persuaded to be a Christian," but not fully persuaded—standing upon the very threshold of the kingdom of heaven, but not entering therein. Couldst thou have known then, as thou knowest now, all that thy choice meant, surely, it had been a different one.

Poor, lost Orpah! There is no sadder story in all the Scriptures than thine. And the saddest thing about it is, that it is a story repeating itself, from day to day, in every age and every country into which the Gospel comes.

WEARY, BUT WAITING.

By W. ORMISTON, D.D., LL.D. [REFORMED], NEW YORK.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God.—Ps. lxxiii: 5.

"Why bowest thou down, my soul!

And why moanest thou within me?

Wait thou for God, for I shall yet praise Him,

Whose presence is salvation—O my God!"

JOHN DE WITT, D.D.

A RECENT writer, who was as keen an analyzer of human emotion as he was an able expositor of divine truth, in speaking of the beauty and value of the Psalms, says, with great delicacy of literary discernment and deep spiritual insight: "They express for us, indi-

rectly, feelings which we could not otherwise utter—feelings of the soul too sacred and delicate to be directly told to each other. This, we have doubtless often found to be true, in different phases of our spiritual life, when our spirits were greatly stirred with trouble or with joy. The language of these inspired odes, profoundly tender and truthful, in bold figure or vivid metaphor, gives voice to our deepest experience, and thereby affords relief to the over-burdened heart and soothes the weary, tried and troubled spirit. When in deep contrition, in heavy sorrow, in great distress, in rayless darkness, or in humble gratitude and spiritual gladness, we bow before God, we find these Psalms invaluable alike in discovering to us, and in expressing for us, our spiritual needs. The Great Sufferer himself, in time of His sorest need, found in them the fitting expression of His awful desolation and wondrous desertion.

They are genuinely human in the experiences they record, and in the emotions they express, of grief and joy, of fear and hope, of painful regret or eager expectation, of penitence for sin, or praise for forgiveness. The heart of man is the same in all generations, in its spiritual needs, its conscious guilt, its felt sorrow, and its restless, eager outlook. However otherwise diversified in relation to God, and to the great purpose and end of their life, and to that future which awaits all, men in all time and conditions are much alike. Heart-hunger and soul-thirst are felt by all. Weariness, unrest, and disquietude are the common lot. All have sinned and all suffer. All lie under a common condemnation, and all need a common deliverance.

This psalm and the one preceding it, to which it seems a fit appendix, may be supposed to have been written by David during one of the saddest and darkest seasons of his checkered life, when driven from his home and throne by a triumphant, insurrectionary rabble, he keenly felt "how much sharper than a serpent's tooth it is to have a thankless child."

The entire psalm is the articulate throbbing of a wounded heart, the affecting wail of a sorely-tried and sadly-grieved spirit. It reveals a state of mind, a spiritual condition, of which men rarely speak, a sorrow too deep and sacred for common sympathy, a feeling of spiritual darkness and disquietude, a sense of desolation and desertion, a loss of trust in God and His succor, an overwhelming doubt of personal salvation, and a sinking sense of utter depression and dark despondency.

When the soul is cast down, is in darkness and doubt, rayless and restless, helpless and hopeless, and filled with fearful forebodings, the anguish is very keen—indeed, it is the gloom of Gethsemane. Such a trial is harder to bear than any temporal calamity or earthly loss; more bitter than any bereavement. The spirit of a man will sustain his infirmity, but a wounded spirit, who can bear?

The Psalm is a record of a conflict between sense and faith, in which faith is at last triumphant, and hope displaces fear and doubt.

The text implies a state of painful distress, and suggests the means of obtaining deliverance. It is a colloquy of a true but tried believer with his anxious and despondent heart, a searching inquiry into the causes of his anxiety, and an earnest remonstrance against his despondency; a suffering soul, in self-communion, seeking for the source of its sorrows, and for healing for its wounds.

The text, thrice repeated in these two psalms as a refrain, furnishes a theme of profitable meditation and inspiring consolation for the tried people of God in every age, and for us; for many of the children of the King so mourning walk in darkness and have no light, and long for the help of His countenance.

We have here presented spiritual DISTRESS, spiritual DESIRE, and spiritual DELIVERANCE.

I. SPIRITUAL DISTRESS: The experience described is one of dark depression and anxious disquietude. A good

man may fall into such a state of discouragement and disconsolation, and mourn on account of it with exceeding bitter lamentation. *Elijah*, the dauntless defender of the cause of God in a time of general religious decline and utter apostacy, on one occasion fled through fear, and in solitary desolation of soul preferred death to life. *David*, chosen and anointed of God to be king over Israel in a time of manifold and long-continued persecution, said in his heart: "I shall now perish one day by the hand of Saul;" and in the anguish caused by filial ingratitude and exile, he pours forth his anxious plaint in the words of our text. The patriarch of *Uz*, overwhelmed by a rapid succession of direful woes, when "the arrows of the Almighty" pierced his heart, longing for death, says: "Oh that I might have my request; and that God would grant me the thing that I long for!" *Jeremiah*, true prophet of the Lord, when destruction came upon his nation and people, says: "I am the man that hath seen affliction . . . my strength and my hope is perished from the Lord, remembering mine affliction and my misery, the wormwood and the gall." *Jesus*, the Man of Sorrows, our great example, repeatedly made mention of His distress of soul, "Now is my soul troubled;" "My soul is exceeding sorrowful unto death;" "If it be possible let this cup pass from me;" "My God, my God, why hast thou forsaken me?"

Many of the saints in every age, and many now, have to clothe themselves with sackcloth and wear garments of heaviness, because the light of God's countenance is obscured and darkness broods over the spirit. This state of mind may arise from various causes, but the fault is always to be found in the believer himself, and not in any change in the lovingkindness of God. It is the result of physical or spiritual derangement, and not of Divine appointment. Health, both of body and soul, is the normal state of man, as appointed by God. Disease of body and distress of soul are the effects of transgression, or neglect of duty.

The subject of spiritual decline and depression is important and practical. Earnest scrutiny should be made into the causes of decay in personal piety, and the loss of spiritual comfort and hope, joy and power. The prayer of the penitent Psalmist should be our own: "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me by thy free spirit."

1. *Bodily infirmity* is frequently a source of spiritual distress. The connection between our physical and spiritual natures is so close that they powerfully and reciprocally act upon each other. Violent emotions of any kind, even long-sustained spiritual excitement, affects the health of the body; and ill-health generally, and some forms of disease specially, produce a morbid state of mind, which incapacitates for enjoyment of any kind. As objects viewed through imperfect or colored glass appear distorted or discolored, so the mind, through the medium of a disordered body, receives obscure and inaccurate views of whatever is presented to it, and all the ordinary sources of pleasure, whether in nature or art, in social or literary pursuits, fail to yield their wonted gratification. So also in relation to spiritual matters, the effect is similar: a cloud seems to settle down upon the soul and everything becomes obscure, faith loses its grasp upon the unseen, thick clouds and great darkness gather round the throne of God, the verities of religion vanish, communion with God is interrupted, fear takes the place of trust, and doubt and uncertainty displace hope and assurance. When this is the cause of the difficulty, due diligence should at once be given to restore health, and in the meantime allowance should be made for the temporary influence of physical causes on spiritual life. When the organs of nutrition are deranged, or the nervous system is disordered, spiritual light and gladness can scarcely be expected. We might as well expect personal comfort in a smoky and leaky cabin.

2. *Erroneous views* of divine truth is another source of spiritual distress; inadequate conceptions of the great love of God towards us in Christ Jesus, narrow and unscriptural views of the present exalted privileges of the believer, a failure clearly to apprehend what we may here and now attain, often bring the soul into anxiety and trouble. If we regard the joys of assurance and the bliss of constant communion with God as the prerogative of only a few saints of greater growth, and not to be expected by us, then we exclude ourselves from spiritual gladness. Much distress is often occasioned by misinterpreting the dealings of Divine Providence. Instead of viewing our afflictions in the light of fatherly chastening or loving discipline, we construe them as tokens of the Divine displeasure, and mournfully ask if the Lord has forgotten to be gracious. Many of God's noblest and most consecrated and accepted servants have been trained in the school of sorrow. In them patience had her perfect work, and their chastening yielded the peaceable fruits of righteousness. When trials are numerous, successive and severe, the question arises whether, if we were really the children of God, such things would befall us, and disconsolately we write bitter things against ourselves. The neglect of any known duty, personal or relative, restrained prayer, neglect of the Word or ordinances, restricted liberality, or overlooking the claims of the needy and the afflicted, withholding due sympathy and support from religious and charitable institutions or missionary operations at home or abroad, will bring dearth and darkness upon the soul, and any indulged known sin will drive peace from the conscience and hope and joy from the heart. Secret sins bring a blight upon the soul, and render the life alike fruitless and hopeless. Thus: from mistaken views of discipline or privilege, of doctrine or practice, or from failure or indifference in the performance of known duty or from the indulgence of some secret, cherished, unconfessed sin, or some self-

indulgence not surrendered. Very many mourn that it is not with them as in other days, when the candle of the Lord shone brightly upon them, and all was bright and joyous, hope reigned and joy abounded. Then the sea was smooth, the sky clear, and the wind favorable, and all seemed safe. Now the heavens are overcast, the storm rages, the billows rise and peril is feared. But though neither sun nor moon nor stars are seen, they still shine, and, when the storm is past, will reappear. So, though mourning may endure for a night, joy cometh in the morning. States of mind and frames of feeling vary, but the mercy of the Lord endureth for ever, and His love changes not.

Again, many are greatly disheartened because they discover no evidence of growth in their own lives or of success in their department of Christian work, or they are discouraged by a consideration of the condition of the Church or the state of the world—the love of many seems to wax cold, the preaching of the Word and observance of ordinances are formal and ineffectual. Conversions are few, attendance at the sanctuary irregular and decreasing. Zion languishes, her waste places are unimproved, and the agencies for Christian work are inadequately sustained, many of the godly are removed, and few arise to take their places in the work of the Lord; and, sadder still, some high in their profession, and in the esteem of their brethren, make shipwreck of faith and of Christian integrity and true manliness, fall into disgrace and wound the Master in the house of His friends. The corruption of the times riots wantonly, wickedness in high places abounds, iniquities of various kinds are legalized, vice is prevalent, great crimes are frequent, and wrong often triumphant. The opposition of the ungodly is insidious, persistent and crafty, ancient heresies are revived and new errors are propounded, Scripture authority is denied or explained away, and many professed friends of religion give forth an uncertain sound. These and similar reflections induce

or greatly increase spiritual depression, and bring disquietude and trouble into the soul.

II. SPIRITUAL DESIRE: An intense longing for light in darkness and deliverance from distress, a yearning for rest and peace, a reaching after what is felt to be indispensable to happiness, a seeking after God. There is a sense in which all men thirst for God. He is the deepest want, the radical necessity of our being. Man is not independent or self-reliant, his nature instinctively looks out and up for help and supply. He is conscious of wants which no mere earthly good can satisfy. All created things are incommensurate with his desires. Were all possible acquisition within his grasp, he would find all prove vanity and vexation of spirit. Capable of knowing and enjoying God, consciously or unconsciously, the soul feels after Him, if haply it may find Him. Neither wealth nor fame, position nor influence, intellectual attainments, æsthetic culture nor social delights, nor all combined, can satisfy its earnest cravings, or slake its burning thirst. As the appetite craves food, as the eye turns to the light, as the child cries for its mother, so the awakened soul cries out for God, for the living God. Hence, the fevered restlessness, the felt dissatisfaction, the intense eagerness, which attend all temporal pursuits and pleasures. The highest capacity of our being is not gratified. The outgoing of the heart after reconciliation and fellowship with God is like hunger in the soul, which craves supply, and for the gratification of this desire of the soul ample provision has been made. Our deepest necessities and passionate longings look up and expectantly wait for relief. Our souls seek for peace and purity and truth, and these are found in *Him*, who is the way, the truth and the life, who of God is made unto us wisdom and righteousness and sanctification and redemption.

Our spiritual thirst may not be fully slaked, or all our desires perfectly satisfied, until we reach the heavenly king-

dom and see Him as He is; but the children of God often rejoice in the fullness of a present joy, in fellowship with God, and in the consciousness of His approval and favor, and hence they long constantly for the light of His countenance and the aid of His Spirit. This is the deepest longing of which we are capable, and, when not gratified, faintness, weariness and disquietude of spirit arise. One may, however, be unsatisfied and yet not dissatisfied, and so seek for closer communion with God, clearer and more vivid views of eternal verities, and a more constant sense of the Divine presence and dependence on the Holy Spirit, to have a more distinct realization of God as a loving Father, a present help, and a sure refuge; as one who is wise and good, faithful and compassionate, who not only clothes the lilies and feeds the ravens, but who also hears our prayers, counts the hairs of our heads, and thinks upon us.

Genuine mourning after God, and sincere longings for His presence are evidence of His gracious dealings and tender mercies towards us. We may more surely honor and serve God, while anxiously and lovingly waiting for Him, and unwilling to go without His presence, than when resting in the remembrance of a past experience we formally and coldly work for Him. Blessed are they that thirst, long, seek, wait, and eagerly expect, for *HE* will satisfy the desire of their hearts. Let us wait for God, whose presence is salvation.

III. SPIRITUAL DELIVERANCE: Hope in God, the help of His countenance. Wait on God, His presence is salvation. The only anchor of the soul in trouble is a calm, restful trust in God, who doeth all things well, and who can make all things work together for good. When clouds veil the sun we feel the shadow, but have an assured confidence in the return of his beams. So we must distinguish between the feeling we may have of the presence of God and our faith that He is always near.

Spiritual exaltation and depression in our experience often alternate with

each other in rapid succession, neither state resting on sufficient cause. Nor can we always, however candid our investigation may be, rightly determine the course of these variations. Mere introspection will only reveal our need and tend to deepen our distress, and we lose both time and energy in vain regrets and unavailing tears. Self-inspection seldom, if ever, yields comfort, hope, or joy. For light and help we must look out of ourselves, not to our past experience or present privileges or services, but to God Himself, from whom cometh down every good and perfect gift.

He is the God of hope, who inspires, sustains, and fulfills all our hopes. The eye of the Lord is upon them that fear Him, upon them that hope in His mercy. Trust in God is a tower of courage and a fountain of joy.

Under a sense of unworthiness, let us trust in His mercy. He is the Father of mercies. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Implicit trust in the mercy of God is the first step to peace, rest, light, life and joy. *Under the burden of affliction*, let us trust in His love. He is not only full of pity, but, as a God of love, looks upon His children with paternal benignity and complacent delight. He is watching over them and waiting to do the very best possible for them. Wisdom guides His love in all its manifestations, and in the greatness of His love He withholds not the needed discipline or the required nurture. Hope, as the mercy of God, gives the joy of a soothed conscience, a healed spirit, and an assured deliverance. Hope in the love of God gives the joy of a heart filled from a fountain of pure bliss—the delightful consciousness of being loved by the highest and best, with a changeless, everlasting love.

Under discouragement: Let us hope in the faithfulness of God. He changes not; all His promises are sure, and His purposes stand forever. Nothing can separate us from the love of God in Christ Jesus our Lord. In His own time, and that is the right time, He will

come to our aid, and lift upon us the light of His countenance.

Brethren, we have, doubtless, all keenly felt the anguish of spiritual distress; have we also felt an intense, longing desire for Divine help, and have we experienced the joy of a glad deliverance? Have we quenched our thirst at the fountain of living water? In Christ there is a full divine supply for every human want—absolute truth, unchangeable love, authoritative guidance, peaceful rest, joyous hope, and eternal life. All things are found in Christ requisite for comfort and strength, for growth and gladness, for service and suffering, for life and death, for time and eternity. Christ to us is all in all, and out of His fullness have we all received grace for grace.

In the future state, at God's right hand, there is fullness of joy and pleasures for evermore. In heaven, endless longing will be endless fruition, blessedness and life. All weariness and weakness, all darkness and depression, will have passed away, to return no more. There is no night, no sorrow, there.

THE GLORY OF CHRIST.

By R. S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

(A Communion Sermon.)

The Word was made flesh.—John i: 14.

No other verse in the Scriptures conveys a more sublime sentiment or fact than this. No other carries a more tender and majestic appeal to the human heart, when it is rightly understood. You recall the connection, "In the beginning was the Word"; before the earth and stars were made, before time was, in the depths of eternity unfathomed, was Christ. All things were made by Him, yet "he became flesh," taking not only our outward humanity, but the inner constituents, elements of our nature. He tabernacled in the flesh as the shekinah in the wilderness. "We beheld his glory." This was not a transient glimpse, like a meteoric shower, like some brilliant, fading rose-tint, or like the exquisite lines of a

lovely landscape, soon concealed by the floating clond or deepening darkness, but day by day, a continuous, admiring contemplation and adoring love of the Son of God.

You also recall the fact that John wrote this narrative late in life. There is a vividness in the scenery of our early years and a charm which invest the objects and fellowships of long ago which are not possessed by recent events. To the aged apostle at Ephesus the glory of his Redeemer, as beheld scores of years before, was not a fading memory, but a radiant and perpetual light, abiding in his soul in ineffaceable distinctness. What was this glory?

1. It was not the mere revelation of the power of Christ, such as John and others had witnessed in the miracles wrought. That magisterial and supernatural sway over nature was, indeed, awe-inspiring. So is the power seen in storm, earthquake or lightning. There was power in the imperial jealousy of Saul amounting almost to insanity; in the infamous cruelty of Nero, who burned Christians like fagots in his garden; and in Tiberius, who polluted fair Capri with his debauchery; and in Philip II., who sent out armies to destroy the people of God. Mere power, without principle to guide or mercy to moderate, is terrific to contemplate. Conceive of one having unlimited sway over the forces of nature and of mind, who has no purity or goodness to guide but only the vehemency of evil to impel, and you have the idea of hell on earth! No, it was not the mere power which Christ wielded that made Him glorious.

2. Nor was it the prodigious reach of His intellect and thought. John knew that regal mastery of truth which Christ showed before the wondering eyes of men as He opened the spiritual realm to them and spoke as one who had authority there as well as on earth, who was cognizant of it, and who carried the facts in His own consciousness. But mere mental power or genius may pander to pride, passion,

injustice; making itself more infamous by its breadth and brilliancy. Mind alone cannot win love. Other elements must exist to secure immortality in the memory of man. I remember seeing two busts in a gallery at Naples. One was that of Alcibiades, finished in all the brilliant beauty and grace of Greek art, while near by was the homely bust of Socrates. The witty, polished, perfidious scoundrel here faced the martyr-teacher of truth, "The John the Baptist of the heathen world." The philosopher is remembered with grateful admiration, for his was a moral consecration. He taught the truth as he understood it. The other was brilliant and bad.

3. Nor was the glory on which John dwelt the occasional splendor of Christ's person. At His baptism, transfiguration and ascension, the Son of God was clothed with supernal glory. But, aside from His moral excellence, this would not hold our enduring and adoring contemplation. It might even enhance our dread of Him had we any doubt as to His real moral character, just as the regalia and pomp of royalty would be terrible if associated with cruelty of heart; or the ermine of a judge if soiled by impurity and injustice. Should an angel from heaven now enter this house and stand before us as an accredited messenger from heaven, we should be appalled if we were uncertain whether His was a merciful mission or not. The glory of Christ was more than this. It was

4. The fullness of grace and truth, the complete interfusion and indwelling of fidelity, veracity, justice and righteousness, white as light with gentleness, tenderness and compassion. It was nobleness of moral character with divine sympathy and unsearchable self-sacrifice.

Even skepticism admits that Christ's character is unique and unparalleled in history. Martyrs there were before His day who were faithful to the truth even to death; but Christ possessed all power, yet had no pride. He did not use power in His own self-defence when

He might. He who swung the stars into poise loved the lilies of the field, and the birds of the air, and took children to His arms. His knowledge was vast, but it was made illustrious by the spirit with which He used it. Fiction has had no such ideal. The Greek idea of magnanimity is cold and sterile, but the controlling temper of Jesus illustrates the religion He taught. His life is the greatest miracle of history, a miracle that makes all His other miracles credible. And this radiance of His life in the flesh is the light which is to fill the whole earth.

A few lessons may be profitably drawn from this theme.

1. Here is the most powerful appeal that can be made to minds morally responsible to grace and truth. Notice the qualification. Not all can feel the alluring influence of a noble life. Meanness and cowardice do not understand a knightly, chivalric soul, any more than a blind man can comprehend color, or one from whom the sense of smell has passed away can enjoy the perfumed breath of spring. John had an initial sensibility that responded to grace and truth. He had, moreover, trained it by fellowship with his Lord. So the rugged character of Peter, the logical and analytic mind of Paul, the affection of the Marys, all felt the moulding power of that life. The rulers had no sympathy with Christ, nor the populace, nor Herod and Pilate. They, like the soldiers at the cross, may have been terrified by supernatural appearances, but they had no heart to appreciate the sweetness and beauty of the Redeemer's character. But when one does, then his service is a delight, toil a pastime, and even death is welcomed exultingly, from love to Christ. The world is seen with new vision, and life becomes sacred. This is the appeal of the Gospel, "Behold the Lamb of God." Men admire a speaking statue, a pulsating picture, the charm and majesty of a great voice, but God's Word presents the sublimest and most enticing motive in "the only begotten of the Father full of grace and

truth." Did He choose to do so, God might make the grand aerial currents that sweep the heavens articulate His call to worship His well-beloved Son; but it is not His method. He shows the glory of the cross to man and to those who believe Christ is precious.

2. This glory of the Savior is specially seen at the cross and in this Supper which commemorates His passion. We are wont to regard the Sacrament as a sad scene, and sit at the table with bended brow and silent lip. I do not say that this is not wise, yet nowhere else is Christ more glorious. He was not killed, as multitudes have been, in defence of the truth, for He might have repulsed death. He voluntarily went through Gethsemane. He, to whom miracle was natural and death unnatural, laid down His life freely. He loved the race that repelled Him, even the enemies who slew Him. He called no cohorts of angels to His side, but gave His back to the smiters. The Greeks said, "We would see Jesus," and he replied, "If I be lifted up, I will draw all men unto me." He was lifted up. Jew and Greek saw the glory of His sacrifice crowning Him with inconceivable lustre. And so the cross is now the signal and standard of the Church, everywhere most eminent and immortal. We do not wonder that some have entertained the idea that the wafer was really Christ and the wine His blood—fiction though it be—when the enrapturing revelation of His grace had been so vividly made. It seemed as if they held Him in their hands as well as in their hearts. The wonder rather is that any heart can be so tough and stubborn as to turn coldly away from the feast He spreads.

Finally, it is thus that we may approach Christ in His inimitable perfections. We cannot parallel His power, match His wisdom, reproduce the vastness of His thought or the splendor of His person, but we can, in the progress of character, "grow in grace," and so into His likeness. He was born into this world a little child. No sound

was heard on earth, but there was melody in the heavens. So in our birth into the kingdom of God. As He grew in favor with God and man, we may come into the complete manhood of a Christian life. It is not vehemency of orthodoxy, a disputatious zeal, or a fierce championship of truth, any ethical or polemic attitude against error, that is to win His praise, but the reproduction of His character in its unity and completeness. That character, like the sunlight which beautifies the earth and turns every drop of water to a pearl, gave a lustre to the minutest details of common life. So Christ may be enthroned and regnant in every act of our hands, in every thought of our lives. In German churches you may have seen a picture of Luther the leonine, with the legend beneath, "The Word of God is not bound," and at the other end of the building, perhaps, the face of Melancthon with the words, "God is love." The sweetness and grace of Christ is ever needed to consecrate intellect, leadership, power of all sorts. Science, commerce, literature and art are all to be tributary to the glory of Christ. As spring follows winter, and its balmy breath changes the bank of ice to bloom and fragrance, so will grace conquer and transform character. When the personal, positive and eternal power and glory of Christ are revealed, Christian experience becomes as normal and spontaneous as is the response of the earth to the vernal sunshine. Prayer and praise become our natural speech, and fruit-bearing our natural condition, just as June brings the bird-song to the air and the flowers to the field. If we yield to the grace and truth of Christ, life becomes beautiful; death, too, beautiful, for it brings us immortality. It will introduce us to the open vision of our Lord. Then we shall see Jesus face to face and grasp the hand of Him who said to John, wondering and afraid as he beheld His glory, "Fear not! I am he that liveth and was dead, and behold I am alive for evermore, Amen!"

THE EVOLUTION OF SIN.

BY REV. THOMAS KELLY [METHODIST],
PHILADELPHIA.

When I saw among the spoil, a goodly Babylonish garment, etc.—Josh. vii: 21.

TEMPTATION implies some good in the man. How or why tempt him else? Adam's goodness was the fulcrum on which the Devil placed his lever, and threw us out of Eden. And it is the good in society, in the shape of virtuous principle, lofty aspiration, and a desire for what is right, that makes this world the theatre of temptation and the birth-place of crime. A prevailing temptation implies a loss, a sinking, and a hell in prospect. I shall use this sad event in the life of Achan to illustrate the fatal inception and growth of sin.

I. The Look. "I saw."

There is a little black beetle that swims on the summer brook, well known to those who live in the country. This little creature loves to hold insect conventions in quiet nooks or eddies, and for hours glide and whirl about in all manner of fantastic gyrations. One curious thing about this insect is, that it has two pairs of eyes, and as it floats along one pair of eyes is below the water, and the other is above it. The one pair to review things below, and the other above the surface. The one looks out for food, the other for enemies and enjoyment, and these two, together, fit the insect for its life on the dividing line between air and water. So man is designed to live on the border line between the material and the spiritual. He cannot be altogether in either, just now, without damage to some part of his nature. He, too, is endowed with two sets of eyes, bodily and mental; and though amongst the most noble of God's gifts, yet in these two sets of eyes much of human sin has its origin. Not that they were malevolently designed by the Creator, but foolishly and wickedly used by the creature. Eve's sin was all in *her eye* at the first: "I saw the tree." She "saw the tree," and her own fancy, aided by the Devil's suggestions, clothed it with undue and irresistible charms.

(1) Invigorating, "Good for food."
 (2) Attractive, "Pleasant to the eyes."
 (3) Instructive, "To make one wise."
 In its first approaches sin never shows itself in its true character, but always under the guise of some fascinating pleasure, gratification or advantage. Achan's sin came to him clothed in the halo of many plausible assurances and suggestions. The thing proposed was:

(1) Desirable, "Goodly." (2) Pleasing, "Babylonish garment." (3) Precious, "Wedge of gold." Satan does not approach his victims at first, as some huge towering colossus, whose shadow darkens the sun, but dwarfs himself almost into invisibility, and sometimes puts on the dissembling gloss of an angel of light. He comes often attenuated and gay, entering the eye through the rays of light when we look upon forbidden objects to lust after them. "I saw," "I coveted."

II. The Lust. "I coveted."

A wanton, roving eye soon gives sin a foothold in the feelings. Achan was now a thief in feeling. "I coveted." Christ's exposition of the Decalogue makes many sinners of this class. Murder, adultery, theft, carried on in the feelings. This is the secret of the sudden falls and failures in our churches—sin entertained in the feelings. As in a forest, the smouldering fibres of sin work in secret, charring and wasting away the roots and fibres of uprightness, virtue and honesty, until, to everybody's surprise, the trees of character and the growths and saplings of purity are lopped over in tangled embarrassment in each other's arms.

Woe to the man who cannot confront a bad impulse by the solid masonry of a good character. Unless we fence ourselves off from evil by that sort of masonry, our downfall will only be a question of time. Woe to the man, the top-root of whose character is charred and blighted by the hidden fires of sin; a sudden gale of provocation in a given direction means his downfall. Let us guard against sin in the feelings, and pray to be kept from Achan's humiliating experience, "I coveted."

III. The Larceny. "I took."

Here is the first step in the fatal gradation. The process is as natural as that by which "oaks from acorns grow." "I saw," "I coveted," "I took." No man has the right to hang polluting or unlawful pictures in his chambers of imagery, nor have we the right to indulge, even in thought, a forbidden pleasure. Every such indulgence tends to debase the mind and prepare us to actualize in experience what we feast on in fancy and emotion. Is not the acme of guilt reached when the unlawful is coveted? No. Nor is it reached even when the resolve is made to commit the sinful deed. When is virtue complete? Not in the resolve, surely. Many would be quite virtuous and devout if resolves and promises would make them so; but virtue is more than a resolve. The fullness of virtue contains the resolve, and the execution of it.

The same law governs both virtue and vice. Until that acme is reached where the sinner has to admit, "I took," there is at least a chance for repentance. Conscience may rally afresh to the rescue, reason may yet discover some new, appalling revelation of consequences, blessed angel-words of sainted mother may be heard from the frontier of memory, and from the very pinnacle of temptation the sinner may be rescued and saved. But if he heeds nothing, and is firm, the act, whatever it may be, is committed, and sin has evolved and culminated in crime.

Learn. (1) The rapid evolution of sin, "I saw," "I coveted," "I took." It goes in and out. From the eyes to the feeling, and from the feelings to the fingers. (2) To resist the beginnings of evil, "I saw." Keep sin out of your eyes. (3) That sin under any circumstances is a murderer. Spare it not; kill it, or it will kill you. (4) That the wages of sin are always disappointing and worthless. When Achan "took" his "garment" and "gold," he soon found their glitter and glory were gone. They soon burned like fire in his conscience and in his home. "They lose their own who grasp at more than their

own." They are like the eagle in the fable, that stole flesh from the altar, but brought a coal of fire with it that burned up her nest and her young. (5) That if overcome by sin, repentance and restitution are the first and only things in order. The most possible good and the least possible evil can be secured by promptly undoing the wrong. (6) That repentance and restitution may come too late. Achan was too late with his. If he had privately and penitently returned the "gold and garment" before the siege of Ai, God would have smiled in forgiveness, and all would have been well. Do not let the seed-time of repentance pass.

GOD'S ETERNITY THE MEASURE OF OUR FAITH.

BY REV. JOHN MATTHEWS, LONDON, ENG.

Thus saith the high and mighty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a humble and contrite spirit.—Isa. lvii: 15.

THERE is a considerable variety of opinion as to the sense and reference of this chapter. Some maintain that its standpoint is the period of the Exile, and that it is addressed to the captives, detailing the causes of their banishment and reproving their continued apostacy. Others assert that the chapter dates from the reign of Manasseh, and the events of the great persecution under that king, in which numbers of the faithful perished, and in which Isaiah himself, for uttering these prophecies, was condemned to death and sawn asunder. There is, however, another explanation—that the chapter is addressed to the exiles, but that, while the picture applies to and grew out of that period, the ideas and illustrations are drawn from the events of the reign of Manasseh. There is much to be said for this view. It is highly probable that the latter half of the prophecies of Isaiah date from the Exile, and look out to the return. The strong reference to the return in the 14th verse of chapter lvii. is unaccountable if the circumstances of the Exile had not transpired. The text

I have taken was used as an argument for the return: "Cast up the highway, take up the stumbling-block; for thus says the High and Holy One," etc. That period of exile was a most fruitful time for the deeper life of the people. It was a time of severe and terrible suffering. At no period, not even in Egypt, did they drink so deeply the cup of sorrow and degradation. They learned many precious lessons then, and finally renounced errors and sins which no other discipline could destroy. They learned then what idolatry really was, and turned from it in disgust to the nobler faith their prophets taught them. They became a missionary Church, diffusing their light among other people. Their love of spirituality rose higher. Their hopes of the Messiah and their vision of His person and worth greatly augmented. But, perhaps, the greatest gain of all, the root out of which all other benefits arose, was the brightened conception of God that shone upon them in these trying years. What the sun is to the earth, what the blood is to the body, that is our conception of God to our inner life. If it be good and high, nothing can prevent it raising our nature to similar qualities. If it be narrow and stern, it will stamp on us the same image. The Hebrew mind, from the beginning of its development, had the loftiest views of God possessed by mankind; but I see during the captivity a distinct advance upon the earlier thought, nearer to Christ's teaching. God is greater, and yet He can be known directly, certainly, as we know any fact, or truth, or person. He is a person, and yet He is infinite and universal. He transcends all things, all changes, all revelations, in His government; and yet He is immanent in all things, sharing the life of all, identified with even the passing experiences and sorrows of His children. He is the highest, and yet He stoops to the lowest. He makes His nature and character the basis of our trust, the law for our conduct, the object of our converse.

The Bible always makes its revelations of God refer to human need and hope. It discovers God in relation to the sins

and sorrows of men. Why does God reveal Himself as the High and lofty One that inhabiteth eternity? That He may have the luxury of the wonder, and awe, and terror of His creatures? No! that He may show us the glory of our portion and the strength of Him who serves our good. He is high, to lift us out of our frailties and sins; enthroned above all laws and fears, to secure our rights. He inhabiteth eternity, not to exclude us from that circle, but to endow us with His own immortality. He is holy, not to make it a barrier separating us from Him, but to conquer our sins and make us mirrors reflecting His glory. He is the greatest of all, that He may save the good of all.

Here were these exiles, sad, despairing, heartbroken, hearing the voices of the prophets calling them to return, and too heartless to move forward, asking, "How can we go back, how cross the desert, how rebuild the city and temple of God?" Out of the dark background of eternity dawned on them in their sorrows this vision of God: "Cast up the stumbling-block, for thus saith the high and mighty One: You will get back, you will fulfill your hopes, you will be sufficient for all you have to do. He who fills the universe, fills your hearts and cannot forsake you. See Jeremiah, xxxv. and xxxvi., written in the climax of the nation's sin and ruin. It is an inconceivable thing that God should forsake His children. He cannot separate Himself from the material universe. He cannot separate Himself from the spirit-universe of which you are a member. Is He not sufficient for us? Is not His promise guaranteed by His Being?"

The sufficiency of God is the basis and measure of our faith. This sufficiency stands in utter contrast to the heathen deities and their degrading effects on personal and national character. Against these embodiments of sin, and folly, and deceit, and murder, and adultery, stands this revelation of God. It secured the knowledge, liberty, unity and progress of mankind. Before the captivity the Hebrews were familiar with the doctrine of the divine indwelling. God's

relation to the race and to the prophets taught them that. In captivity, in a country in which astronomy was cultivated and large ideas of the vastness of the universe held, the idea of God's sufficiency took up its right position in their beliefs. This is the divine use of science to expand and enrich faith. The astronomer sends Christianity with its revelation of the indwelling God to complete the view of the transcendent God the universe discovers. The Christian, realizing God subjectively, needs the objective teaching of science to give solidity and completeness to the inward revelation. Faith must rest on the teachings of nature and revelation. Mr. Wm. Morris, the poet, is also an art dealer, a painter, a manufacturer of porcelain, and an advanced Socialist, and appeared last week in a police-court to show sympathy with Socialists persecuted for free speech. He dwells in the high and holy places of song and beauty, and with the despised, police-hunted East End Socialists. All these relations are congruous, though some might abstractedly argue against their unity in one man. The largeness of the universe only discloses the sufficiency of Christian faith. The light in the eye can say: I dwell in the eye and in the vast fields of space. The air in the lungs can say the same. We must connect in thought the immanent and transcendent God; Christ in you the hope of glory; Christ as thine and filling all things. If God is thus so great and rich in His revelation to us, then we have explained to us the secret of the power and blessedness of Christian experience. It is communion with the High and Mighty One that inhabiteth eternity, whose name is Holy.

MOUTH AND HEART.

By REV. C. H. SPURGEON, LONDON.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. x: 9.

"PAUL's great work was saving souls. Whatever else he might be doing, he never forgot 'by all means to save some.' Whatever else he aimed at in his epis-

ties, he always took care so to write that men might, by his teaching, be led to the Lord Jesus. He sought so to speak that the troubled consciences might come to peace through Jesus Christ his Lord, whom he loved so well. This is one of the reasons why he so often gives us weighty condensations of the Gospel, packing the truth together very closely. He knew that these are very useful, and so he prepared them for his brethren, as one provides for travelers portable meats or condensed milk. When the reader finds a compact sentence of this sort, he has met with a little Bible, a miniature Body of Divinity. Behold the whole story of redeeming love told out in a line or two, easy to be understood, likely to be remembered, calculated to impress. He who composes short and striking summaries of Gospel truth may be working as effectively for the salvation of men as another who delivers earnest, pleading discourses. In this chapter Paul has several times put the Gospel in a remarkably plain, simple and brief manner. He is the master of condensation, and our text is a specimen of his power. Here he gives the plan of salvation in a line or so: 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.'

I. Notice first, that the Gospel as Paul here sets it forth is a Gospel faith; and THIS GOSPEL OF FAITH IS EVIDENTLY INTENDED FOR LOST MEN. "If thou . . . believe in thine heart . . . thou shalt be saved."

II. SAVING FAITH CONCERNS ITSELF ONLY ABOUT JESUS HIMSELF.

III. SAVING FAITH HAS A CONFESSION TO MAKE. "If thou shalt confess with thy mouth, and shalt believe in thine heart," etc. Observe the *confession is put first*. Notice also *what it is that is to be confessed*. Note likewise how *very definite is the confession*.

IV. FAITH HAS A GREAT COMFORT TO ENJOY. "With thy heart believe that God hath raised him up from the dead." Why is our faith to be fixed upon the resurrection of Christ rather than upon

His life? (1) Because in the resurrection of Christ all the rest of His history is implied and included. (2) It is also confirmatory of the whole. (3) Because it is the heart's best comfort.

V. FAITH HAS A SURE PROMISE TO REST UPON. "There never was, and there never will be, a man that with his mouth confessed the Lord Jesus, and with his heart believed that God raised him from the dead, that was not saved. Among all the multitudes that sink to hell, there is no confessing believer, and no believing confessor. I dare not part the confession and the faith, for God hath joined them together. The mouth and the heart are equally needful to a living body and a living soul. Open confession and secret belief—these together make up the casting of yourself upon the Lord Jesus—the full surrender to the Savior—and that is the great saving act. Dost thou cast thyself, sink or swim, on what Jesus has done? Then thou shalt be saved, else am I a liar unto you; and what is far worse, this holy Book is a liar too, and the Spirit of God hath born false-witness. This can never be. I have no hope this morning but what is compassed in this verse. With my mouth I do again confess the Lord Jesus, for I believe Him to be very God of very God, my Master, my all. Moreover, in my heart, I do verily and assuredly believe that God raised Him from the dead, and I am glad of it; it comforts and joys me.

'He lives, the great Redeemer lives;

What joy the blest assurance gives!'

I shall be saved, I know I shall; I dare not doubt it, because God's Word plainly says so. I have the same confidence concerning the poorest old woman in this house as I have about myself: if she confesses and believes, she is saved as I am. The wickedest ruffians, and most wanton harlots, if they will do as the text directs, shall also be saved. This Gospel is not denied to the vilest of the vile. O my friend, it is not denied to you. This is the ship which has carried thousands to heaven. We who go on board shall get to heaven by it. If it could go down, we should all sink to-

gether; but as it floats safely, we will all sail together to the Fair Havens. There is no second vessel on this line; and there is no other line. This one chartered bark of Salvation by a confessing faith now lies at the quay. Come on board! Come on board at once! God help you to come on board at this very moment, for Jesus Christ's sake! Amen."

STRIVING AND SEEKING.

BY HENRY J. VAN DYKE, SR., D. D.

[PRESBYTERIAN], BROOKLYN, N. Y.

Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able.—Luke xiii : 23.

IN the exposition of these words, some commentators, and many preachers who follow their lead, lay the emphasis upon the supposed difference between seeking and striving. Thus, good Matthew Henry says: "Many take *some pains* for salvation and yet perish because they do not take *enough*; they *seek* but do not *strive*." And a little further on he modifies this unqualified statement by saying, "The reason why many come short of grace and glory is because they rest in a *lazy seeking* of that which will not be attained without a *laborious striving*."

The conclusive objection to this interpretation is found in the fact that so many precious promises are made to *all who seek*. Where there are two or more interpretations of any scripture, equally admissible by the grammatical structure, our choice should be made in the light of other scriptures. We are to "prophecy according to the proportion of faith." We have no right by the exposition of our text to nullify a hundred others. Christ himself bids us to "*seek first the kingdom of God and his righteousness*," and gives us the promise that "all these things shall be added unto you." He declares, "Every one that *seeketh* findeth, and to him that knocketh it shall be opened." And so all through the Scriptures, *seeking* is enjoined and blest with precious promises as the synonym of Christian life. God is "the rewarder of all who diligently *seek* him." It is true, indeed, that there is a right

and a wrong way of seeking, and so, also, there is a right and a wrong way of striving. "If a man strive for masteries, yet is he not crowned except he strive lawfully." We might reverse Matthew Henry's statement and say with equal truth, "The reason why many come short of grace and glory is because they rest in a *lazy striving* for that which will not be attained without a laborious seeking." But we have no right to intrude qualifying and contradictory epithets unto Christ's words in order to create an antithesis which does not otherwise exist. Striving and seeking, as He uses them, are synonymous and explanatory of each other. The *emphasis, as He lays it, is in the difference between the present and the future tense*. We are to strive *now*, to seek *now*, because all our time is needed to accomplish the work, and especially because we are in imminent danger of postponing it till the opportunity is past forever. Now the door is open, then it will be shut. Our probation is for a limited time. Now God will hear and help us; but the time is coming when no importunity in seeking or striving will be of any avail.

This is the obvious meaning of the Savior's words as he Himself explains them. The seeking and striving, which we are urged to begin at once, consists in the acceptance and open confession of Christ as our personal Savior, and the consecration of our whole life to the keeping of His commandments and the imitation of His example. "This is *the* work of God, that ye believe on him whom he hath sent." This is the first step, without which no real progress can be made. But this is only the beginning. Henceforth we are to fight the good fight of truth, to strive against sin, to run with patience the race set before us, to press towards the mark, to wrestle against principalities and powers. And these figurative descriptions of the Christian life are the accurate exposition of the word *strive* (*Αγωνιζεσθε*) in the original of the text. It signifies, not mental agony, but the conflict and contest of a soldier

in the battle, a racer on the course, a wrestler in the ring.

At the same time, viewed in another and more inward aspect, the Christian life is a continual *seeking* for God's favor, which is life, for the goodly pearls and hid treasures of the Gospel, for a continuing city and a better country, for an abundant entrance into the narrow door and the holy gate which "forever bars corruption, sin and shame." The arguments which urge to an immediate beginning of such a life are manifold; but the one on which the Savior insists in the passage before us is, *the rising up of the Master and the shutting-to of the door.*

Neither this, nor any other Scripture, gives the least intimation that there will be a future probation. The hope of an opportunity to hear and believe the Gospel in the world to come is a mere human speculation. No interpreter pretends to find it in Scripture. And even if it could be proved that some, who have had little or no opportunity in this life, will have a probation in the next, there is no imaginary reason why it should be offered to us before whom "Jesus Christ has been set forth evidently crucified." The plea, "We have eaten and drunk in thy presence and thou hast taught in our streets," will only provoke the reasonable and conclusive answer: "I tell you I know you not whence ye are; depart from me all ye workers of iniquity" (Luke xiii: 26, 27). Therefore, let ministers urge men to strive *now* to enter in at the strait gate, and let them enforce the exhortation by the solemn prophecy that "many *will* seek to enter in and shall not be able," not because their seeking will be lazy, but because it will be *forever too late.*

THE FIGHT OF FAITH.

BY REV. WILLIAM GREEN [METHODIST],
PRATTSVILLE, N. Y.

Fight the good fight of faith.—1 Tim. vi: 12.

I. CONSIDER THE FIGHT ITSELF. 1. Universal—all are engaged in it in one way or another. 2. Real—not mock or imaginative. 3. Imperative—cannot be evaded. 4. Personal—every individual

sinner on earth is compelled to take part in this conflict, and on its issue hangs his eternal weal or woe.

II. THE CONTESTANTS IN THE FIGHT.

1. Self—Satan—The World, 2. They are artful—malignant—invisible—persistent—ever on the watch. They have the advantage, on account of our sinful and corrupt nature—because of our own treacherous hearts—and because they have a thousand subtle, active, powerful allies.

III. THE INCENTIVE. The Great Prize—Happiness, here and hereafter—eternal life—good, permanent, infinite—which we cannot lose.

IV. THE VICTORY. 1. It is contingent on (a) Self-help, (b) on Divine help. 2. How won, (a) by ceaseless activity; (b) by unfailing courage; (c) by a steady and unfaltering purpose; (d) by perseverance even unto death.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Every Work a Divine Vocation. "Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman," etc.—Ex. xxxv: 30-35. A. T. Pierson, D.D., Philadelphia, Pa.
2. How to End Life Well. "Thus saith the Lord, Set thine house in order, for thou shalt die and not live."—2 Kings xx: 1. Rev. J. P. Otis, Elkton, Md.
3. Criticism. "If your soul were in my soul's stead, I could heap up words against you and shake my head at you."—Job xvi: 3. Rev. James A. Chamberlin, Berlin, Wis.
4. Alone with God. "Stand in awe and sin not: commune with your own heart upon your bed and be still."—Ps. iv: 4. Rev. George Macdonald, LL.D., in Westminster Chapel, London.
5. The Largeness of Modern Life. "Thou hast set my feet in a large room."—Ps. xxxi: 8. Rev. R. Heber Newton, New York.
6. Salvation Nigh. "Surely salvation is nigh them that fear Him, that glory may dwell in our land."—Ps. lxxxv: 9. Howard Crosby, D.D., New York.
7. Monopoly and Communism Struggling for the Possession of this Country. "And thy land shall be married."—Isa. lxii: 4. T. DeWitt Talmage, D.D., Brooklyn.
8. The Elements of True Life. "A man's life consisteth not in the things which he possesseth."—Luke xii: 15. Rev. D. W. Smith, State Centre, Iowa.
9. Mysterious Meat. "In the meanwhile the disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of."—John iv: 31-38. Rev. C. H. Spurgeon, London.
10. Christ's Example of Heroism, as seen in Gethsemane. "Over the brook Cedron."—John xviii: 1. Charles S. Robinson, D.D., New York.
11. Divine Ownership, and the Service it Involves. "Whose I am and whom I serve."—Acts xxvii: 23. Rev. John C. Long, Castle, N. Y.

12. Zealous, but Wrong. "For I bear them record that they have a zeal of God, but not according to knowledge."—Rom. x: 2. Rev. C. H. Spurgeon, London.
13. Dependence of Influence upon Character. "For none of us liveth to himself, and no man dieth to himself."—Rom. xiv: 7. J. R. Kenwick, D.D., at Vassar College, Poughkeepsie, N. Y.
14. The True Theory of the Christian College. "In whom are hid all the treasures of wisdom and knowledge."—Col. ii: 3. President Noah Porter, New Haven, Conn.
15. Men who are Out of Place. "And that he may be delivered from unreasonable and wicked men."—2 Thess. iii: 2. Rev. James Oakley, West Point, Neb.
16. Heaven's Perfume. "Golden Vials full of Odors, which are the Prayers of Saints."—Rev. v: 8. Rev. Louis Albert Banks, Boston, Mass.
17. The Interpreting Power of the Blood. "And they sung a new song, saying, Thou art worthy to take the book to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood," etc.—Rev. v: 9, 10. A. T. Pierson, D.D., Philadelphia, Pa.
5. The Potency of Heredity. ("Who can bring a clean thing out of an unclean? Not one."—Job xiv: 4.)
6. Longing for a Nobler Life. ("Lead me to the rock that is higher than I."—Ps. lxi: 2.)
7. The Last Extremity. ("The men rowed hard to bring it to the land; but they could not; wherefore they cried unto the Lord."—Jonah i: 13, 14.)
8. Chance Opportunity. ("And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea. . . And he saith unto them, Follow me."—Matt. iv: 18, 19.)
9. Sin a Steep Declivity. ("And, behold, the whole herd of swine ran violently down a steep place into the sea and perished in the waters."—Matt. viii: 32.)
10. Great Surprises in God's Providences. ("The multitude marveled, saying, It was never so seen in Israel."—Matt. ix: 33.)
11. Exclusive Sectarianism Forbidden. ("And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us," etc.—Luke ix: 49, 50.)
12. A False Sense of Justice Corrected. ("And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" etc.—Luke ix: 54, 55.)
13. Soul Culture. ("I exercise myself."—Acts xxiv: 16.)
14. An Apparent Minority may be the Real Majority. ("Fear not, for they that be with us are more than they," etc.—2 Kings vi: 16.) ("What shall we say to these things? If God be for us," etc.—Rom. viii: 3.)
15. All-Sidedness in the Christian Life. ("Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day."—Eph. vi: 13.)
16. A Scholar of Rare Attainment. ("I have learned in whatsoever state I am, therein to be content."—Phil. iv: 11.)
17. Responsibility for Thought. ("Think on these things."—Phil. iv: 8.)

SUGGESTIVE THEMES.

1. The Moral Balance-Sheet. ("What is this that thou hast done?"—Gen. iii: 13.)
2. Doing over the Work of Former Generations. ("And Isaac digged again the wells of waters which they had digged in the days of Abraham, his father; for the Philistines had stopped them after the death of Abraham," etc.—Gen. xxvi: 18.)
3. God Rules Through Minorities. ("Five of you shall chase a hundred, and a hundred of you shall put ten thousand of you to flight."—Lev. xxvi: 8.)
4. God Fills the Empty Vessels. ("Go borrow the vessels of thy neighbors, empty vessels. . . and pour out into all those vessels. . . And it came to pass when the vessels were full," etc.—2 Kings iv: 3-7.)

THE PRAYER-MEETING SERVICE.

By J. M. SHEERWOOD, D.D.

AUG. 4.—THE SINNER HIS OWN DESTROYER.—Hosea xiii: 9.

Self-destruction is a crime of awful and unparalleled turpitude. And yet every gospel sinner who perishes in his iniquity is guilty of it. "O Israel, thou hast *destroyed thyself!*" And the charge is repeated on almost every page of the Bible, both in the Old Testament and the New. "Light is come into the world and ye will not receive it." "Ye will not come unto me that ye may have life." The man who willfully puts himself in the way of death, and refuses the means of escape when put within his reach, is just as truly a self-destroyer as though he used a pistol. The sinner who knowingly and persistently neglects the *salvation* wrought out for him by Jesus Christ, and

offered to him in the gospel and pressed upon his acceptance by God's ambassadors, is actually guilty of *soul murder*, and will be so adjudged in the final day.

A few facts will make this clear beyond a peradventure.

I. NO MAN IS DESTROYED IN HELL FOREVER SIMPLY BECAUSE HE IS A SINNER.

All have sinned, and all would inevitably perish, had not Omnipotent Love intervened to prevent it. The sinner that dies at last, dies *not* because he is a sinner, but because *being a sinner* he refused the pardon and grace offered.

II. A FREE AND FULL SALVATION HAS BEEN BROUGHT OUT AND IS PROFFERED TO EVERY SINNER.

"I am come," says Christ, "that ye may have life." "Turn ye, turn ye," is Heaven's affecting call and appeal, "for

why will ye die?" "Believe on the Lord Jesus Christ and thou shalt be saved." No sinner who hears the gospel message need die. Christ's death in his behalf has done away with the necessity for it. The Physician is at hand. There is "balm in Gilead" to heal sin's dreadful malady.

III. GOD WAITS LONG AND GRACIOUSLY TO WELCOME THE SINNER BACK TO LIFE.

He restrains His anger. He affords every opportunity. He sends forth His messenger. He gives His Holy Spirit, He calls, entreats, beseeches, warns, rising up early, and waiting often till the night of death sets in.

IV. GOD PUTS NO HINDRANCES IN THE SINNER'S WAY, IMPOSES NO RESTRAINT ON THE FREE EXERCISE OF HIS WILL.

The sinner acts from choice in accepting or rejecting Christ. Life and death are set before him, and the responsibility for the choice made is wholly his. He can't shirk it. He can't plead any excuse save his own inclination. If he refuses God's salvation, purchased at an infinite cost, he does it voluntarily: he puts life from him, and dies the death of the suicide. *He will not be saved!*

V. Not only is the sinner redeemed from the necessity of dying—not only has a free and full salvation been worked out for him—not only does God give him every opportunity, and wait long and patiently for his return—not only are no hindrances interposed, or restraints imposed—but, on the contrary, EVERY POSSIBLE INDUCEMENT IS HELD OUT, AN AMAZING SYSTEM OF MEANS AND AGENCIES IS PUT IN FORCE, to morally constrain him to obey and live; so that, if he destroys his soul at last, it can only be by personally resisting and overcoming the combined efforts of God and man to prevent it!

Truly, and with infinite emphasis, may Heaven therefore declare respecting such, "O Israel, thou hast destroyed thyself!"

Aug. 11.—ANXIETY ABOUT WORLDLY AFFAIRS.—Matt. vi: 25-34.

Not that we are to be improvident,

slothful, neglectful, reckless. We are warned *against* such a spirit. "Be not slothful in business," etc. "He that provideth not for his own denieth the faith and is worse than an infidel." It is *undue* anxiety, burdensome care, corroding desire, absorbing pursuits, distrust of Providence, inordinate concern about the things of the flesh, the present life, which "perish with the using," and, compared with the things that are "eternal," are worthy of no consideration—no, not for a moment—it is this spirit, this disposition, this kind of living—which is so common, and so conspicuous—that our Savior so properly and sharply rebukes in the text.

I. Note the "Therefore" which introduces His words, so ringing and yet so beautiful, so faithful and yet so thoughtful and touching. "*No man can serve two masters; . . . Ye cannot serve God and Mammon.*" This is the *doctrine*. Then comes the consummate *illustration*, which cannot be matched for divine beauty and finish in all the uninspired literature of the world. Then follows the *application*, or *conclusion*, "Seek ye first the kingdom of God, and his righteousness," etc.

II. Verses 25-34 inclusive, form Christ's own *illustration* of the great and essential truth which He had just taught, and now sought to enforce and impress upon the minds of His disciples to the end of the world. A more apt and striking illustration cannot be conceived. The exceeding beauty of the words and the similes He employs, do not conceal, but, on the contrary, help to bring out and give power and application to the great underlying truths of His discourse. While the illustration brings out vividly the utter folly and futility of the sin He rebukes—i. e., inordinate care for and devotion to earthly things—He at the same time demonstrates the needlessness of it, by showing the wondrous care and thoughtfulness and love of our Heavenly Father, in providing for all His creatures the needful things of this life.

III. Note the *incompatibility* of the two

tempers, the two masters, the two services, which Christ speaks of. The spirit of this world and the spirit of the kingdom of God, are essentially different—so different that they cannot co-exist in the same heart, or the same life. The supreme love of the world is “*idolatry*”—the worship of the creature in the place of God. To care mainly for this life, is to neglect the heavenly life. The heart that is set on present good, and is all anxiety about the things of to-morrow, has no relish for holiness and the pure spiritual things of the kingdom. “For after all these things do the Gentiles seek.” But God’s people are a “peculiar people.” They “are crucified to the world.”

IV. Note the significance of v. 27: “Which of you by taking thought can add one cubit unto his stature?” Then why this waste of life’s time and energies, this constant worrying, this all-absorbing attention and push, since it is futile? Since “the race is not to the swift, or the battle to the strong?” Since a Higher Power rules and overrules all, and we are absolutely dependent upon it?

V. Note also the *infinite thoughtfulness* and *provident goodness* of God. “Behold the fowls of the air!” “Consider the lilies of the field!” “If God so clothe the grass of the field!” “O, ye of little faith! can ye not discern these things?” Read they no lesson to God’s own dear children?

VI. Finally, note the *summing up* (v. 34): “Take therefore no thought [no undue anxious thought] for the morrow: for the morrow shall take thought for the things of itself. [The *Providence* of to-morrow will meet the *needs* of it.] Sufficient unto the day is the evil thereof.” *Present duty* is all God enjoins. He will look after the future.

Aug. 18.—LIONS IN THE PATH.—Ex. iii: 11-14; iv: 1, 10, 13.

Notwithstanding God’s decisive call upon Moses to lead Israel forth out of Egypt, he demurred, and interposed all sorts of objections, chiefly of a personal character, until God’s “anger was kindled against him.” As if God, who

called him to the service, were not a better judge than he as to his fitness for the work assigned him. Moses saw a great many difficulties in the undertaking, and would fain excuse himself; there were lions in the way and he was afraid to venture. He not only set his wisdom up as superior to God’s wisdom, but he distrusted God’s ability and faithfulness in standing by him in the mighty and perilous work and crown it with final success.

The spirit of Moses in this respect is apt to be the spirit of all men when the call to Duty is made upon them. Instead of listening to the call of God, often loud and imperative, they give heed to the suggestions of worldly wisdom. Instead of a ready, joyful obedience, they cavil, object, magnify the difficulties and pray to be “excused”—in a word, take counsel of their doubts and fears. True, the call is clear, the service is important, the opportunity is a grand one—but they may fail—but they are not sure that they are the fittest person for the work—but, there are lions in the way! And often is God angry at such undutifulness and perverseness, and He sets aside the unworthy one whom He had chosen, or leaves him to fail in his task, as he deserves to do.

I. THERE IS A LION IN THE PATHWAY OF EVERY DUTY. Sin in the heart, and sin in the world, insures this condition. It is never absent. Often there is a lion at every step. Trials, conflicts, sacrifices, tests of character, of endurance, confront us. And the roar of the lion is often terrible. The Devil is master of stratagem. He knows what cowards we are—how easily frightened—and that it is enough, often, simply to plant a lion, here and there, even if it be a wooden one! We are ever on the lookout for the lion, but fail to see, with spiritual vision, “the angel Jehovah” hovering nigh.

II. THESE LIONS ARE PLANTED IN THE PATH OF DUTY AS TESTS OF CHARACTER. They are for a moral purpose. They serve to discipline courage, fortitude, endurance, and to emphasize the victories of faith, and faithful, heroic per-

formance. They act, also, to reveal the heart's true inwardness. The disciple who forsakes his Master for fear of reproach; who will not go in any path of duty lest it may lose him friends; who will not commit himself to a course of action because sacrifice and heroic endurance are involved in it, is a *disciple only in name*, and the sooner he knows it, and all men know it, the better.

III. TO THE BOLD, WILLING, DETERMINED SERVANT OF DUTY THESE LIONS ARE CHAINED—THEY CAN DO NO HURT! So Bunyan found it, when he mustered courage to draw near and pass them. And this is the experience of every Christian pilgrim whose eye and heart are fixed on the heavenly city. Loud as they may roar, furious and frightful as they may seem to the eye of sense, the power of the Highest restrains them, and they are as harmless as if made of straw; as harmless as the lions which Daniel consorted with in their den. Let the watchword ever be, Forward! "Greater is he that is for us, than all they that are against us," and no harm shall befall us—no threatened danger intimidate us—no array of opposition turn us back—no, not if a legion of seeming devils confront us!

Aug. 25.—"WITHOUT GOD IN THE WORLD."—1 Sam. xxviii: 15; Eph. ii: 12.

It is not in the power of language to depict and express a more terrible and hopeless condition for a rational creature to be in than that set forth in these five words of Scripture. Who can read without tears Saul's confession to the prophet: "I am sore distressed; for the Philistines make war against me, and *God is departed from me*, and answereth me no more; neither by prophets nor by dreams; therefore have I called thee [from the grave] that thou mayest make known unto me what I shall do"? And the climax of Paul's description of man's unregenerate state is: "Having no hope, and *without God in the world*."

Let us glance at THE TRUE MEANING AND SIGNIFICANCE OF THE WORDS.

I. They do not mean that God has absolved them from all obligation—no longer sustains relations with them—has withdrawn His supervision and feels no concern on their account. For He holds them to strict account the same as with other men; He takes cognizance of their daily conduct, the same as if they were on terms of intimacy; His "book of remembrance" has in it their names and everything necessary for future retribution; His anger is waxing hot against them, and when the hour comes will fall upon them with the weight and force of Omnipotence, and sink them to hell!

II. But they do mean: 1. The loss of God's favor. They are "aliens" from His love. He has no complacency in them. They have gone out from the parental home, and, as far as they can, have forgotten it, cut loose from it, ceased all regard for it. "God is not in all their thoughts." They live only by His sufferance. He "repents" that He has ever made them. Their lives are only a provocation to Him. He waits only till they shall "fill up the measure of their iniquity."

2. They do mean the withdrawal of His special presence, His Holy Spirit, the tokens of His favor, the recognition and inward consciousness that He is a friendly power with whom they have to do. Saul, in his dire distress and extremity, voices this bitter experience: "*God is departed from me and answereth me no more!*" There had been no signs or revelations declaring unto him the awful fact. The case needed them not. Saul knew and felt in his soul that the Lord, who had called and anointed him by Samuel to be king over Israel, had departed from him. And so every ungodly man knows and feels. He needs no spirit to come up from the grave to herald it.

3. They do mean that all friendly intercourse between God and themselves has ceased. Saul besought the Lord when disaster and calamity came upon him and his kingdom; but he sought in vain! No response came out of the heavens to his calls and entreaties,

either "by prophets or by dreams." In despair and desperation, he repaired to the witch of Endor and entreated her to call up from the grave God's prophet, whose counsels, while living, he had despised. What a sting in the words of the risen prophet! "Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

III. Glance at the awfulness of such a condition! 1. To be "without God in

the world" is to be destitute of every element of true happiness. 2. To possess a character that has in it not one element of moral worth. 3. To be at the mercy of all the forces of depravity, human and devilish, with no defence, no shield, nothing to mitigate the evil. 4. To be not only friendless and miserable "in the world," but "without hope" for eternity—doomed to perdition, without the possibility of escape.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

I constantly meet with men who say, "Preach the gospel, pure and simple; preach salvation, nothing more nor less"—ministers, I mean; they preach repentance and salvation in midsummer as well as midwinter. One never hears anything else than just this, "Believe and be saved." Are they right? Should the bulk of our preaching be on the Atonement?

If preaching is essential for the spread of the gospel and for the salvation of men, then the doctrines of repentance and faith cannot be too earnestly or constantly preached. The question is not now, are these truths preached too much, but are they preached enough? Instead of being the theme of the pulpit "in midsummer as well as midwinter," where, indeed, do cultivated audiences in our large cities have their sins set in array against them as did those who flocked out of the cities to listen to John the Baptist, and hear a sermon, "pure and simple," on repentance? Yet repentance is the initial act of the religious life. It is set forth in the New Testament as the entrance act, the essential condition of the acceptance in the heart of Christian faith. It implies a true and profound sense of sin and of its fatal power, from which the gospel was sent to deliver us. It rings on every page of the new evangel of life and hope in Jesus Christ, and the parable of the Prodigal Son, spoken by our Lord, has its depth and pathos in the truth that sin is repented of and forsaken because

of the fatherly love of God. The first preachers of the gospel cried: "Repent, for the kingdom of heaven is at hand;" "Bring forth therefore fruits meet for repentance;" "Repent and be baptized every one in the name of Jesus Christ for the remission of sins;" "Him hath God exalted for to give repentance to Israel;" "God also to the Gentiles hath granted repentance to life;" "Having commanded all men everywhere to repent;" "And testifying to the Greeks repentance towards God;" "If God, peradventure, will grant them repentance to the acknowledging of the truth." I call to mind my surprise when taking up to read the bulky volumes of Systematic Theology, published some years since by one of the most eminent teachers of theology in America, and truly a most learned and authoritative work—and not finding in the index, nor hardly in the whole of these volumes, the word "repentance," much more any account or discussion of this fundamental truth of our holy religion. But, whatever else we learn or learn to do, we must become as little children before entering the kingdom of heaven. The will, the basis of selfhood and character in man, must be actually moved toward God and the good. Does not a sinful heart now need true repentance and real forsaking of its sins for the realization of eternal life promised by Christ in the gospel, as it did when Christ personally offered men the forgiveness of God through trusting to

His word and work for them? Where is unrepented and unforsaken sin spoken of in the New Testament as being carried into that pure kingdom which faith opens to true believers? Is not repentance the first step to the "righteousness by faith," which is the crown of glory of that new kingdom won by Christ's atoning sacrifice? Is not repentance truly a necessary part or effect of faith itself, and which is awakened in the sinful heart by the stirrings of confidence in One who is able to take away the sin it deeply feels and deplores? The answer of Christ to the young man who came to Him, asking how he might obtain eternal life, shows the deep-reaching quality of this principle, and that the possession of all things else could not make up for an absolute forsaking of sin and self, so that there might be a sincere consecration to the Savior. Can there, then, be too much or too earnest preaching of the vital duty of repentance, especially in a period of the world when sin has grown indurated, when the selfishness and atheism of the human soul are confirmed by long custom and resistance to the truth, when the covetousness and impurity of Christian lands is tenfold greater than in those pagan lands to which Christianity first came, when a refined materialism, cold and unassailable, respectable in external show and life, and no longer repulsively animalistic, has taken the place of a more open opposition to Christian faith? In fact, a return to the plainest preaching of repentance and faith for salvation as in Christ's time, and in the spirit of apostolic preaching, arousing in deadened hearts a lively sense of sin and of the need of God to help them—would be the greatest boon and the greatest reform that could visit the modern pulpit. We should hear a sound of the moving of new spiritual life. Such a generic truth as repentance, which is a first fact in religious life, cannot ever grow old or unprofitable so long as there is any sin in the human heart to be sorrowed over and forsaken by him who would set his face toward God, following the voice

and laying hold of the aid stretched out in the gospel of Christ's salvation.

Yet repentance and faith are not all. They are the first things—the germinal conditions of spiritual existence; but we are told to add to our faith knowledge, virtue, temperance, holiness, godliness, brotherly love, charity, and all glorious and divine qualities of a fully-developed Christlike life. Christ being formed in us the hope of glory, from Him are to be unfolded the beauties and forces that are wrapped up in His infinite nature and perfection, so that we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." As regards theology in its relation to preaching, to which the question we are treating has reference, I have no hesitation in saying that there needs to be some readjustment of ideas, looking both back and forward, both to original sources of power and to future development of the fuller riches of the Word of God—the blessed gospel of our Lord Jesus Christ. What is called the "New Theology" (although Maurice, its chief promoter, if not originator, would not have acknowledged the name as if indicating something novel and phenomenal), if it has done no other good, has assuredly widened the scope of modern preaching by finding God in all things; by finding His gracious gospel of love not only in the Bible but in nature and the human soul; by searching the Scriptures with a freer and more reasonable spirit, not imposing dogma upon the Scriptures, but drawing the truth or dogma from them; by liberating truth from merely prescriptive authority and bringing it nearer to the simple Christian consciousness of the ages. If the "gospel" be indeed Christ in all His relations to humanity, then to "preach the gospel" opens to us a view of what preaching is, so comprehensive that no minister, whoever he be, nor any other man in all his life of active thought and effort in doing good, can even survey its extent, and, much more, compass its requirements. Preaching in this

aspect becomes an idea or duty which embraces a far broader field than is conceived of by those who hold a theology based upon a scheme of human logic, which, though admitting into it truth enough to save, cramps the living truth and does not allow it space to develop naturally, as if the human could contain and set limitations to the divine! There is also a moral wrong done. Christ, by His spirit, cannot lead on a mind into higher truth that will not learn anything more from the Scriptures or nature or any other source than it has already learned or thinks it has. Does it yet know the great doctrine of the Atonement? Has it learned its truth by learning and subscribing to the words of its theological formula, adjusted, perhaps, mainly to a thoroughly objective plan of divine government? Does it know its profounder depths of spiritual knowledge and love? Has it exhausted its moral reaches of redeeming power, as applied not only to the individual soul but to society and the race? When we speak of the bulk of our preaching being upon the Atonement, do we know what this infinite truth of the incarnation and sacrifice of Christ, the second Adam, comprehends in the spiritual renovation of humanity, going deeper in its life-giving influences than did the death-giving sin of the first Adam? The Word became flesh. God made a revelation of Himself in the person and work of Christ, and this manifestation of the nature of God in a human person, exhibiting all the possible perfections of human character and showing what the divine is in human nature, setting before us a moral ideal of divine love in human life, work, self-sacrifice, word, thought, temptation, joy and sorrow, citizenship and sonship—this offers an inexhaustible field of preaching. Opportunity is given of “unlimited spiritual progress” on this line of the deeper and deeper study of Christ, of the “Godhead disclosed in perfect manhood,” of the manifestations of divine love in a human person, of the union of Christ with and His dwelling in

every soul, and of the workings of the Holy Spirit, sent forth by Christ into men to give them new life and to redeem them into the moral image of God.

God has also revealed Himself in nature and the human reason. By a better class of thinkers, the natural universe is not only the creation but the manifestation of God, or expression of His mind, even as a human work of art is an expression of the author's mind and character—nay more, is full of the inhabitation of the Divine Spirit, and it is therefore to be especially studied by him who would teach men divine things. There has been in the realm of the Spirit's higher manifestation, or the Church, certainly a better movement in theology in these later times, dating back perhaps to the time of Schleiermacher; which, with many human errors, vagaries and audacities, has undeniably enlarged thought, has brought theology more into harmony with reason, and, above all, has recognized in nature and man more of the divine, so that all things God has made teach God and are essentially religious, and, instead of expelling God from His own universe has joyfully and adoringly seen Him in all things, above all, in man. Man is a child of God. Man is to be regarded above all in this aspect. Man's sin, even clinging to him so close that it becomes, as it were, his second nature, does not belong to him, is alien from him, is not his true nature. The root of that is divine. There is that in man which is above nature, and which cannot be referred to the working of natural laws, but which is supernatural and lays hold of God. The humanity which is truly perfect, as in our Lord Jesus Christ, who was the Ideal Man, is divine.

This moral perfection of humanity in Christ is one of the most inspiring themes for the preacher, of any in the New Testament. The broad field of Christian ethics, which represents the application of the principle of Christian love, or the spirit of Christ, to human conduct, and which is, therefore, as wide

and varied as are the circumstances of human life and human society, and which, comparatively speaking, is a fresh field of instruction from the pulpit, is opened to the preacher of truth and righteousness, so that "only believe," when brought to the test of actual Christian duty, becomes a phrase of the deepest import, and means the application of Christian faith to the real life, walk and conversation of the believer, who is upheld by a higher power, and serves a purer love. The preacher, then, in his study of humanity, may constantly find and interpret the divine. He may be a prophet of God to the human soul. He may discover a deeper spiritual philosophy in the history of man than he has been accustomed to do. He may discover more and more of God. The truly intelligent preacher, though he may detect in them imperfections, false opinions, deplorable errors, will at the same time cherish no contempt for human philosophy, science, art or literature, but will win from their thoughtful and loving study deeper conceptions of the powers of the human soul, broader views of life and duty, richer thoughts for pulpit instruction, truer views of Christ as the perfect man, and humbler views of himself and his people, as imperfect and sinful men, needing repentance and thorough cleansing through Christ's spiritual work and sacrifice, and he need never complain of the limited scope of the preacher's vocation, which not only interprets "the mind of Christ" in relation to God and the eternal things of His kingdom of faith and love, but in relation to man and his human life, as manifesting the indwelling power and workings of the Spirit of God. Christianity is not an abstract truth, and does not give us specific rules of human conduct that

may be learned like the precepts of a book, and exhausted; but it is a life developed from the continual application of the central principle of love, and therefore it requires the constant study of a prayerful and thoughtful spirit which lives upon God and His Word, and draws new light and truth from eternal sources.

The true scope of preaching is a subject by itself. It would require a lengthy discussion to follow out only a few points belonging to the legitimate aim of preaching, such as instruction in truth, persuasion that leads to conversion and a Christian life, edification in holy character, and the imitation of Christ, consolation under the sufferings and woes of life; but I have thus far only attempted to show that in the simplest preaching of the gospel of repentance and faith for salvation, there is an exhaustless scope in the spiritual application of these practical Christian truths; and when we add to this, the vast fields of the divine manifestation in creation, in the universe and the human mind, where the preacher, as the interpreter of God, is permitted to draw from all these founts of divine knowledge, he should surely not be at a loss for material, or be confined to the iteration of human propositions out of which the life may have fled. Christ is the life, and from Him spring streams of living waters that shall never dry up, and that shall never fail to satisfy the wants of the human soul and give it eternal life. He only may complain of the narrow scope of preaching and of the preacher's calling who has sounded the depths of but one simple and familiar text: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

SHALL WE LET THE PRAYER-MEETING LAPSE.

No wonder, if, especially during these dull summer months, many a pastor, discouraged to see the slender attendance at the prayer-meeting, and the slack in-

terest manifested in it, feels at times the temptation secretly to ask himself the question, "Is it worth while to spend so much strength in maintaining a service of the church that is so little es-

others, but we do find churches divided on such questions. Some say it is an unworthy motive to beneficence, and the Church is not doing right to suggest it; that it always engenders strife, because of the few upon whom the work falls, etc. Others think refreshments necessary to a "social," and that it is right to charge a nominal sum for it, and see no more harm in taking it for the church than in the keeping of a dining-hall. And so both sides pull at the pastor for his favor and support. What shall he do? You may say he ought to follow his conscience like any other man, but you see that don't meet the case. He will give offence whatever he may do.

Yes, it does seem "a trifling matter,"—in itself; but, in its practical bearings, and even in its doctrinal implications, it is, to the full, as important as this inquiring pastor makes it.

First, let us frankly say that, if we could, we, for our part, would do away with all such things as fairs, festivals, apron-and-necktie sociables, in connection with church-work. It would be a great deal better, in every way, if what we do for "the church" were done for Christ; and if what we do for Christ were done directly, professedly, for Him; and were not, in the form of the doing, so disguised, first, that the world should hardly recognize it as done for Christ at all; and then that we, the doers, should almost lose sight of the blessed fact ourselves. Christ would be much more honored, and we should be much more blessed, if we could adopt this direct, undisguised plan of Christian activity. It would actually cost less in money and in effort, and in the end it would produce larger results.

This is our own confession of faith in the matter. Such is the *ideal* toward which we have ourselves aimed in our pastoral labor. But we have felt it necessary, meantime, to allow for existing "hardness of heart" in the churches, and accordingly to admit of some temporary sinking below the true tone and standard.

We would submit to our brother that he might, perhaps, himself take the course thus suggested. Tell those in favor of the money-rate objected to by others, that you yourself would be glad if what is a stumbling-block in the way of some could be entirely removed,

while, for the time being, you do not think best to interpose your own authority, or even exercise your own influence peremptorily, to bring about that result. You may tell the more scrupulous souls on the opposite side of the question the same thing, and, besides, try to point out to them that there is a way of tolerating, for the present, what yet one is laboring and praying to do utterly away. Such teaching is Scriptural, as we think; and it may properly be set forth, both publicly and privately, by the pastor.

We do not understand that, in the case put by our correspondent, the objection urged is against the furnishing of refreshments for the church "social." If that, however, were the point made against the practice in question, it might be said in reply that, connected with the ancient Jewish temple, were arrangements for living, to accommodate the priests who "dwelt" in God's house. Mr. Spurgeon's church, we believe, for example, provides for its teachers and others the means of making a meal on Sundays within the hospitable "many mansions" of the great Tabernacle. There is, we think, no just objection to such things, if the actual doing of them is with moderation and discretion. This point needs to be carefully guarded all the time.

As to the money-rate question, we have a practical suggestion to offer. Let our brother propose to his people to abolish the charge of ten cents, and to provide for the expense of refreshments by a special *subscription* to be circulated thoroughly throughout the entire membership of the church and congregation. The subscription may be made payable in installments, if the subscribers so prefer, and may be made payable on occasion of the "social." But it will be a voluntary subscription, made in some proportion to the individual pecuniary ability of the subscribers, and not a uniform compulsory tax levied on all comers alike. Another plan would be for the entertainment to be in charge of a suitable committee, changed from one occasion to another, so as to dis-

tribute the burden—this entertainment committee being authorized to ask such members of the church and congregation as they think best to ask, for contributions, either in money or in provisions needed. We are willing, our readers will see, to assume that, in many cases, a simple collation of some sort is necessary in order to make a church “social” attractive and successful. However, the most prosperous church “social” with which the present writer has ever been familiar through personal knowledge, was one in a New England city of perhaps forty thousand inhabitants, which was conducted as follows: A sewing-circle of ladies met in the afternoon in the church parlor. There at the usual tea-time a simple meal was served, at which the pastor was habitually present, and at which such other gentlemen as either were specially in-

vited or were so related to the members of the sewing-circle as not to need special invitation, were understood to be welcome. In the evening, after tea, there was a rally of the congregation in general. Two or three hours would be passed in social interchanges, the pastor having the best of opportunities to become acquainted with his people and with strangers present by invitation. Then there would be singing, and finally prayer. Of course, at a chosen moment of fullest frequency, some ladies, not easily resisted, might find opportunity to circulate unostentatiously a little basket for volunteer contributions.

In all these matters wise regard must constantly be had to existing customs, and to the inherited, or the previously inculcated, ideas of the particular church and congregation.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

IN AID OF FAITH, by *Lyman Abbott, D.D.*

We allude to this little book, not because of any special novelty of its thoughts, or because it has rhetorical excellence above other productions of the same pen—for Dr. Abbott always writes well—but the work derives importance from the fact that the author puts into it so much of his own personality and experience. It is his confession of faith; a religious autobiography, so far as religion involves intellectual belief.

Yet the book is more than the record of one man's convictions. Dr. Abbott is a representative of a large class, both within and without the Church, of those whose religious inclinations are strong, indeed, mandatory, but who find themselves in dissent from the technicalities of the dogmatic systems they have inherited; or, if not from the systems, at least from the authority of the Creed-makers. Standing among this growing class, Dr. Abbott says (Introduction): “Like you, I cannot inherit truth; I have to acquire it. I have worked my own way through the forest to the light. . . . In this little book I have endeav-

ored to tell those who are beset by similar difficulties, the mental processes by which I have cast off some old notions and some old doubts, and reached stronger and clearer convictions respecting certain fundamental truths of the Christian religion.”

To appreciate the conclusions to which he has arrived, we must understand his starting-point. While in his own purpose he has been an independent investigator, and has constantly endeavored to free his mind from all bias, his impartiality is not such as to satisfy the objector to Christianity. He does not study Christianity from the outside, by weighing only external evidences, but from the inside, with certain strong predilections coming from his own conscience, and almost resistless tendencies faithward, which were born of his early Christian culture and experience. He evidently never knew what it was to be without a reverence for the Divine presence, a keen sense of Bible righteousness, and certain exceedingly vivid spiritual realizations. We must credit these things with much of the result. But does this religious bias destroy the

independence of the soul's judgment? If so, what shall we say of the independence of our so-called free-thinkers? John Stuart Mill would not admit any judicial inability in weighing the Christian evidences, yet he was intensely prejudiced against the faith by his early training, having for his only companion during the formative years his father, who, he tells us, regarded "the *ne plus ultra* of (theological) wickedness to be embodied in what is commonly presented to mankind as the creed of Christianity:" and again: "It would have been wholly inconsistent with my father's ideas of duty, to allow me to acquire impressions contrary to his convictions and feelings respecting religion." (Mill's Autobiography, pp. 41, 42.) The Christian apologist, then, need not hesitate to avow the independence of his mental judgment, even though his heart has been touched by a love for the things of the kingdom.

Indeed, we may raise the question, If one can be a reliable critic of Christian doctrine who has not certain strong moral and spiritual proclivities. To use Dr. Abbott's own illustration: It requires artistic taste and culture to recognize beauty, which is artistic truth; and so it requires spiritual sensitiveness to recognize spiritual truth. He has an advantage over all other inquirers after the true form of doctrine, who can say with Dr. Abbott: "There are times when *He* comes so near to me, and is so close to me, and His counsel is so clear, and His strong uplifting so full of inspiration, that no presence of father or mother or wife or child can compare for nearness. They sit by my side; but He is with me and dwells in me. In such hours I do not look out on Nature to see the evidence of a workman in His works; nor into my New Testament to see the image of God in a human life and character; I look within, and see God Himself, for His Spirit bears witness with my spirit that I am a son of God; I see him no longer through a glass, darkly, but already face to face."

This standpoint of the religious ex-

perience gives this book especial interest in respect to those points at which the writer has made departure from the current orthodoxy. For it is certain that if he carries with him the Spirit of Truth, he cannot depart from the essential truth. Wherein such a man differs from his brethren we are disposed to say must be an allowable difference, within the unity of the faith, since it is within the "unity of the Spirit."

Yet one is surprised so find how orthodox the writer remains, after having warned us of his intellectual freedom and readiness to break with every authority of church or individual that does not commend itself to his independent judgment. He says: "I cannot think of accepting them on the authority of any man or body of men, living or dead, past or present, speaking from the platform or from the tomb. I have worked my own way through the forest to the light;" yet confesses, "only to find, generally, that I had followed, unconsciously, a path which others had blazed long before me." This is because the faith of the ages has stood, not on the authority of Popes, Councils, Standards and the like, but upon the spiritual intuitions and experiences of the best of men. And this is the guarantee of the perpetuity of the essentials of orthodoxy.

The peculiarities of this interesting little book are the following—though we hesitate to mar the exquisite expression of them as they come from Dr. Abbott's pen by our crude condensation:

1. Dr. A. lays stress upon the Christian consciousness as the judge of religious proof. "The basis of belief is within us, not without; and the truths are known instantly when they are presented to us."

2. A closer association of the Deity with the world than is expressed by saying that He is the maker of all things. "God is the Universal Presence." "His intelligence is *conscious* in every quivering leaf, as mine in my finger-tip; and His will is dominant in

every cloud, as mine in every articulated joint. . . What we call the forces of nature are only the will of God ; what we call the laws of nature are only the habits of God. Perhaps some of them are automatic and unconscious, others deliberate and purposed. Who can tell ? ”

3. “Christ was the revealer, the image of God, not in the sense that Jesus of Nazareth was God. . . It is unthinkable that God should be a man.

. . . But God was in Christ. Look through the telescope. Do you see Saturn and its rings? Yes. Oh, no! You see a reflected or refracted image. If Saturn and its rings were where the image is, they would be far too large for your eye to take in the vision. Christ is the image of God — God brought within the compass of a human vision; God manifest in the flesh. . . That God should become a man—this would be incredible ; but that God should so enter into a human life, and so fill it with His own affluent being that it should become the manifestation of Himself to men—why should this be deemed incredible?”

4. The predominance of the morally miraculous over the materially miraculous in the Life of Jesus. “The resurrection of Jesus Christ seems to me, on the whole, the best attested fact of ancient history ; but the character of Jesus Christ does not depend upon it. We believe in the resurrection because we believe in Christ, not in Christ because we believe in the resurrection.

5. Inspiration is not confined to Bible writers ; it is the spring of all great thoughts. “It is easier to believe in the God of Abraham, of Isaac, and of Jacob, if we also believe in the demon of Socrates ; easier to believe in the faith faculty of Paul, if we also believe in the Yoga faculty of Baboo Chunder Sen. . . Inspiration belongs neither to times, to races, nor to individuals, but to humanity. It is limited to no mental faculty. Art, literature, music, have felt the impulse of divine in-breathings as truly as law, ethics and theology. . . The Bible is the

sifted product of human thought under divine inspiration. It is the standard of spiritual truth and life, because it is divinely selected from the world’s highest and best spiritual thinking ; not because the world has never done any other, nor because God has never touched any other hearts, or spoken through other lives.”

6. None of the current explanations of atonement are satisfactory. The divine suffering in Christ was “neither to satisfy God’s own sense of justice, nor to justify His forgiving kindness before the world, nor to play upon the sympathies of sinners. God suffers because He is a father and Humanity is His child, and a father must ever sorrow in the sins and sorrows of the child of his love.” The atonement, thus, comes out of the heart, that is, of the very nature of God.

7. The resurrection is not physical, but spiritual. “I believe in the resurrection of the dead. I do not believe in the resurrection of the body.”

8. Regarding the eternal future, every kind of dogmatism is unscriptural. The Bible contains only intimations, addressed to both fear and hope. “The terrible possibilities of a hopeless fate give pathos to the sorrowful tones of the Pleader’s voice. The *possibility* of incorrigible sin, the hopeless doom of the incorrigible sinner, appear to me to be as clearly taught by Christ as words can teach them. . . Yet the more I study the Bible the more unscriptural seems to me the conception of endless sin.” The doctrine of the annihilation of the incorrigibly wicked seems probable, “more probable by far than the doctrine of endless sin and suffering.”

However we may dissent from some of the views of Dr. Abbott, we cannot but admire the spirit with which he handles these subjects. His book is stimulating, if not satisfactory, and is a landmark of very much of the prevailing religious thought.

OEHLEK’S OLD TESTAMENT THEOLOGY.

This is one of the most serviceable books that has recently been put upon the Study Table. Its utility consists

largely in its plan. While it deals with the Old Testament with the minute carefulness of a Commentary, its matter is arranged topically. It contains several hundred brief articles in which the learned author has compacted the best results of recent scholarship upon the subjects treated. Each article may be regarded as complete in itself, while, at the same time, it is connected with that which precedes and with that which follows, so as to present a most orderly treatise. Every doctrine and principle underlying the preceptive wisdom of the Old Testament, every turning-point in the history, every great event, character and institution associated with ancient Israel, is separately treated. Dr. Oehler handles his topics with characteristic German thoroughness, but with the tact of an American in presenting his thoughts succinctly and in such a manner as to captivate the eye of the reader. Unlike most of his countrymen, he seems to have heard of the life-time allotted by the Psalmist, and to be aware of the fact that theological students have no special dispensation from its terms.

Dr. Oehler gives evidence not only of familiarity with the speculations of scholars, so that he places his own opinions, as it were, in a setting of the opinions of others; but he is equally familiar with the difficulties experienced by common readers of the Bible, and is thus able to touch the various subjects on their sides of greatest interest, and to give us, as a rule, just what we want to know. The very captions of the chapters are instructive, e. g., MORAL GOOD. — *Its realization in Individual Life. Its realization in the Various Social Spheres. The View taken in Proverbs of Evil and Pain.* THE ENIGMAS OF HUMAN LIFE. — *The Enigmas Themselves. The Struggle to Solve them in the Psalms. Their Solution in the Book of Job. Renunciation of their Solution in the Book of Ecclesiastes; etc.*

Of the subject-matter of this great work, it is enough to note that it is the result of thirty years of special study, necessitated by the author's position as the incumbent of the chair of Old Testa-

ment Theology at Tübingen. It has the advantage over most works of the kind, of having been repeatedly revised in the light of newest scholarship. Thus, the chapter on the Antiquity of the Sabbath involves the researches of Orientalist from the time of Dio Cassius to that of George Smith, and within eight pages compresses the lore of many volumes.

The American editor, Dr. Day, has fully caught the spirit of the author, and his additional notes are of great value, especially in their references to recent English and American works.

COMMENTARIES FOR THE PEOPLE.

"Tell me of a good practical Commentary, one that I can understand." Most pastors hear this inquiry frequently from their people. It puzzles them to answer it. The best works, those upon which the preacher depends, are unintelligible to the ordinary reader; or, if intelligible, are so voluminous as to paralyze inquiry by the evident time and energy required to read them. Of smaller works, those prepared to order by mediocre scholars, perhaps in connection with the International Sunday-School Lessons, or condensations of larger works, very few give satisfaction. The complaint is that, while they are simple enough, they are not thorough; do but little to enlarge the reader's information of either the analogy of Scripture or the extra-Biblical history and thought bearing upon the inspired themes. The passages which most perplex the minds, if not the faith, of the common reader are the passages upon which the light of the best scholarship is required. Besides, this popular work demands the brightest pens, the clearest rhetoric—something not ordinarily found in conjunction with the profoundest erudition. The men who dig the ore are seldom able to refine it.

A further difficulty in the way of providing a good popular Commentary, is from the fact that no one scholar, however brilliant, is qualified to deal with the various books of the Bible. An expert Hebraist is seldom of equal authority in Greek. A work on the Pen-

tateuch involves special study in Egyptology and Assyriology, subjects which must absorb much of the life of the scholar who assumes to write about them; and, unless his mind be of a cosmic range, he can hardly expect to be a profound theologian, and deal satisfactorily with the doctrinal Epistles.

The editors of Lange's and the Speaker's Commentaries were wise enough to recognize this, and the various parts of the Bible were assigned to many scholars, each being an expert in the department of study chiefly involved in his share of the great work. So the Commentary which shall be popular with the laity will be the work of no one man, but of many, differing in their special qualifications, but alike in this, that they understand the art of putting things pertinently and in an entertaining manner before the common mind.

In this connection we cannot withhold a commendation of the *Cambridge Bible for Schools and Colleges*.

The title of this truly great work is misleading, through its modesty: for, while the various volumes are, in the simplicity of their plan and perspicuity of their style, adapted to school use, they are of equal service to all Bible students, however advanced. Some of the leading scholars of Great Britain have been engaged upon the work, each confining himself to those departments in which he is reputed for expert ability. Davidson, Plumptre, Farrar, Payne Smith, Robertson Smith and others, give to it their acquisitions as specialists, while the series is under the general editorial direction of Dr. Perowne, Dean of Petersborough.

We have been tasting Dean Plumptre's *Ecclesiastes*. This small hand-volume of less than 300 pages is a marvel of condensed wisdom and entertainment. As the Queen of Sheba brought gifts to Solomon, so the writer has made the Greek and Latin classics bring the tribute of their wealth to enrich this Hebrew classic. The Commentary presents, in connection with most scholarly

exegesis, a symposium of ancient thought upon almost every topic suggested by the Book. While the Hebrew Preacher declaims, Homer and Lucretius, Virgil and Ovid, together with a host of great souls, themselves preachers to their generations, interject their sage comments or pertinent illustrations. This not only adds greatly to the interest of the reader, but is a direct contribution to the study of the date when the *Koheleth* was written, and especially renders more plausible the theory of Dean Plumptre, that the writer was conversant with Greek literature as late as the beginning of the third century B. C. By way of Appendix, the Dean gives three essays in his best vein, in which he displays respectively the parallelism between the thoughts of Ecclesiastes and those of Shakespeare, Tennyson and the Persian poet, Omar Khayyam, of the eleventh century.

The chief interest of this commentary is, perhaps, in the "Ideal Biography of Koheleth," with which the work is prefaced. This is as fine a work of the "historical imagination" as we have seen. Though we may not be convinced that Koheleth was a rich Jew, sojourning in Alexandria, there tasting the vanities of pleasure and of learning, and of whose varying experiences and moralizings the book is the record, yet that scholarly conceit is made to give a fresh interest, and, indeed, a clearer interpretation, to the words of the preacher. As a study, Dean Plumptre's Koheleth will stand with the "Shepherd Lover" of the Song of Songs, as painted by Ewald.

THE MIRACLE PERIODS.

The Bible-recorded miracles were in three historical groups: 1. Those of the time of Moses, and his successor, Joshua; 2. Those of Elijah, and his successor, Elisha; 3. Those of Jesus and his immediate Apostles. Each of these periods cover about seventy years. The only miracles which may not be so classed, are that of the prophet at the altar in Bethel, in the days of Jeroboam, and that predicted by Isaiah—the return of the shadow on the dial of

Ahaz. But, as Dr. Howard Crosby remarks, these may be considered as really belonging to the Elijah period.

It is well to note that these periods were those especially of the revelation or vindication of righteousness. That of Moses centred in the giving of the law; that of Elijah in the denunciations of heaven against a notorious sinner; that of Jesus in the establishment of the kingdom of righteousness. The times of the setting up of the kings, the glory

of David and Solomon, building the temple, return from captivity—however interesting to the Jews and to the students of their history—were not lustrous for celestial sanctions. Heaven's interest has been especially manifested only in those events which had immediate relation to the training of the consciences of men, and that faith which contemplated their deliverance from sin. Thus, all the miracles are but minor gems in the setting of the great miracle of grace.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

PART I. MISCELLANEOUS.

WOMAN'S WORK FOR WOMAN.

When, in the July number, we gave a sketch of the growth of the *denominational* Boards of Women in this country, we had not the data which we desired for a fuller presentation of the whole history. So far as we can ascertain, to the English women belong the honor of originating missions to women in India. Over fifty years since, under the melting plea of Mr. Abeel from China, the women of London resolved to carry the Gospel to women in the far East. *This resolve was the parent of Zenana Missions.* It seemed a mad project to attempt to get access to the harems of Turkey and the Zenanas of India. But the degraded condition of their sex in the Orient impelled their sisters in Britain to undertake the work. In India alone it is estimated that there are 100,000,000 women and girls, one-third unable to read or write, one-sixth widows, and 80,000 of those widows under ten years of age. It is said that the needle of a missionary's wife was the means God used to open the Zenana. A piece of embroidery finding its way to the secluded inmates aroused a desire to be taught the art, and so a Christian woman came to work with the needle, and meanwhile work the "scarlet thread" into the hearts and lives of her pagan sisters.

The growth of Zenana work is mar-

velous. That London society alone has now hundreds of lady missionaries enrolled and thousands of Zenana pupils; and we know not how many more kindred societies have been organized. Shaftesbury addressed the jubilee meeting of this "society for promoting female education in the East," and prophesied a great future as before it throughout not only India but the entire Orient; and already it has missions in Ceylon, Japan, Persia, Africa.

In this country, so far as we can learn, the pioneer was the Woman's Union Missionary Society of New York, organized in 1860-1, under the leadership of the beloved and lamented Mrs. Doremus, whose praise is in all the churches. Its organ and periodical was "The Missionary Link." This *undenominational* society appears to have been not only the pioneer but the parent of the *denominational* Boards, and yet remains the only *Union* missionary society in the land, after a quarter of a century of blessed service. "*Honor to whom honor is due.*"

A REMARKABLE TESTIMONY TO MISSIONS.

"The Minister of Foreign Affairs, at Paraguay, whose influence is very extensive, was educated in a Protestant school at Buenos Ayres, by an American missionary, recently offered to the superintendent of the Methodist missions in the Argentine Republic, the free, perpetual use of a chapel and monastery

erected by the late Lopez for the use of the Franciscan monks, if he would establish a school and regular Protestant services. The offer is remarkable when it is considered that Roman Catholicism is the established religion of the country, and that a Protestant sermon or prayer, so far as is known, has never been publicly uttered in Paraguay. The results of the establishment of Protestant schools and missions in other South American countries have been so beneficial to their commercial development, as well as to the moral condition of the people, that it is to be hoped that the missionary societies of the United States can find the men and the means to improve this opportunity."

Signed by SOLON O. THACHER,
 WM. E. CURTIS.

The above is an extract from an official report of Commissioners of Congress to Central and South American States.

Mapping Out the World for Missions. Robert Arthington, of Leeds, Feb. 11th, moved the following resolution: "This meeting, deeply sensible that far greater and more extended missionary effort is needed in order to fulfill the parting command of Christ to his disciples, resolves that the time has come to map out the whole world in portions in its heathen parts, and allot it amongst all missionary societies, whose aim it is to give the whole Bible to a whole people; thus enlarging the fields already occupied, and giving new spheres to each society, so as to cover the entire globe.

"And further, it is resolved that a request shall be sent from this meeting to the committee of the society originating these conferences, that they will confer with the various missionary societies in Europe and America, with the view thus to map out the world, and devise by mutual suggestion a plan for general adoption."

Zenana Work.—At the annual breakfast of the Zenana Mission, in India, given during the London May Meeting season, the following report was made: "Stations at Calcutta, Baraset, Delhi, Allahabad, Agra, Benares, Bankipore, Dinapore, Serampore, Monghyr, Dacca,

Soorie, Barisal, Likari, Khan, Commilla, Simla, and Madras; a staff of forty-two lady Zenana visitors, twenty-five assistants, fifty-four native Bible-women and fifty native school-teachers; forty-one girls' schools and women's classes, containing 1,330 pupils; about 928 Zenanas are visited for regular instruction where there are 1,560 pupils. Thousands besides come to Mrs. Wilson's dispensary at Agra, and Miss Thorn's at Delhi, and receive gospel teaching as well as bodily healing; and Mrs. Ellis, in Calcutta, and our Bible-women go from house to house to read and explain the Word of God."—The Methodist Woman's Missionary Society in India collected \$35,000 and started a newspaper especially for the Zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdu and Hindu languages, and they will start a similar paper in Calcutta in the Bengali.

Mohammedanism is—1. Monotheistic; 2. Teaches Retribution and the Conservative Doctrines; 3. Is a religion of prayer, and 4. Particular Providence. The Koran loses in translation all poetic features and becomes blank prose de-vitalized.

The Presbyterian Foreign Mission Churches have a total of 20,294 communicants, a gain of 136½ per cent. in ten years.

Gifts of the Rich and the Poor.—The *Church Missionary Intelligencer* shows by an article on the "Titled and Wealthy, and their Contributions to Foreign Missions," that 362 of this class of British aristocracy gave last year a total of \$6,550! or about about one thousand pounds; while the juvenile associations, composed of the poorest children, gave about five times that amount, and the missionary boxes, which have gathered the mites of the poor, produced nearly twenty times as much.

Dr. Herrick Johnson says: "Many a 'sent one' is now in the fish's belly needing to be promptly deposited on a foreign shore to preach a self-experienced Gospel of repentance, faith, and consecration."

Home Rule in Ireland.—The *Moniteur de Rome*, the organ of the Vatican, “expresses great disgust at the opposition to the sundering of the legislative union between Great Britain and Ireland; and longs for the time when Protestantism shall be entirely extirpated from Ireland.” If the Protestants of the North of Ireland so understand the situation, they are naturally anxious to maintain the Union.

Bishop Taylor’s South and Central American Missions have been divided by their founder into four districts, and a superintendent planted over each, to plant and superintend self-supporting churches and schools according to the Discipline of the M. E. Church.

PART II. MONTHLY BULLETIN.

BOSTON.—Mr. Ayer, a wealthy grocer, has built on the Back Bay section a \$250,000 “First Spiritual Temple,” to be used by the Spiritualists.

ALASKA.—The American Moravians established “Bethel” station, about 1,500 miles from Sitka, and sent there in 1885 Rev. Mr. and Mrs. Weinland, Rev. J. H. Kilback, a Delaware Indian, and wife, and a layman, Jno. Torgesen, who was drowned in August.

N. A. INDIANS.—Mr. Welsh says they need two things, “Tools and Schools.”

CHINESE IN AMERICA.—Fifty-eight joined the Presbyterian churches last year, more than in any year before, making the number of present communicants 279. They gave \$720 for Christian work.

MEXICO AND THE BIBLE.—The Bible was the pioneer of Protestantism there—brought in at point of bayonet in the war of 1847 by our armies; it was read by men who had never seen it, and, without knowing it, they became “Protestants” in their faith. From the family of one man in Toluca three Protestant preachers came. A father in Almacate, from daily study of the Word of God, found that the “blood of Jesus Christ cleanseth from all sin,” and when the priest came in to “confess” him on his death-bed, he told him he had no need of his offices and no fear of purgatory.

LONDON.—Spurgeon’s Tabernacle has a membership of about 5,300. It has averaged 365 additions a year. Newman Hall’s church has nineteen Sunday-schools in charge, with 5,600 pupils.

ITALY.—Signor Gavazzi, in his lectures in Rome, on the last Encyclical of Leo XIII., stated that, on the spot where he stood, by orders of Popes Paul IV. and Pius IV., four martyrs for the truth had perished, but that he could now preach the Gospel without fear.

GERMANY is doing no small part of the missionary work of the world. Twelve German societies labor in India, China, Africa, the East Indies, Australia, and Palestine; represented by 517 missionaries at 342 stations; employing 2,560 native agents, and have in charge 193,975 native Christians. Of these 72,000 are communicants, while 40,643 children are taught in their 790 schools. The total contributions of these societies last year were \$1,276,800.—An Evangelical E. African Miss. Soc. just formed at Berlin. Its declared object, “to preach the German Evangelical faith, and prepare the way for the introduction of German civilization into East Africa, where this year only Englishmen and Frenchmen have been at work.”

PALESTINE.—The once powerful community of the Samaritans has shrunk to 151 souls, at Nablus, embracing 53 men, 46 women, 36 boys, and 16 girls. The Samaritans intermarry only with their own sect, and the scarcity of young women will still further reduce their number. They still offer on Mount Gerizim, and are ruled by a High Priest.

SYRIA.—“The Schonberg Cotta Family” is translated into Arabic, by the Religious Tract Society, for use in Beyrout and elsewhere. The same society offers a prize for an original story to be written by an Arab; and gives \$1,000 toward an Arabic Bible Dictionary.—From 15,000 to 20,000 children are in Syrian schools, and the schools are graded from primary up to college.—Syrian schools and presses reach 150,000 Moslems, in all parts of the world.

JEWS.—In Poland they are persecuted and are to be encouraged to emigrate. Samuel Montagu, of the Parliament of Britain, will visit Poland to confer with them.

PERSIA.—English colporteurs meet with success in distributing the Bible in the Persian language, even among Mohammedans.

INDIA.—Since middle of April, a great work of grace among the *Tharus*, of the Gonda district, under labors of the venerable Rev. S. Knowles, of the Am. Methodist Mission. The *Tharus* live in N. India close to the Nepaul frontier, and have never adopted caste notions. From April 15th to 25th, there were 492 baptisms!

SIAM.—The only Protestant Board represented there is the Presbyterian, except as one Baptist labors among the resident Chinese. The whole country is open to missionary labor—the King favors the missions, even to giving money. Buddhism is losing its hold, the inquirers are more numerous than ever, and converts multiplied eleven-fold from 1875 to 1885, a ratio exceeded only in Japan. Yet here are 8,000,000 of people with *less than a dozen* missionaries, male and female; only two important stations in Siam proper—Bangkok and Petchaburi. The large city, Ratburi, without a missionary! Those who find fault with missionaries and their work should read Gen. D. B. Sickles' handsome tribute, after five years' residence as consul. He says they are general favorites, and that he never heard expressed an unfavorable opinion as to their character or work!

CHINA.—Rev. Dr. A. P. Hopper, forty years a Presbyterian missionary in China, is now here, gathering funds for a Christian college for China, similar to those at Beirut and Constantinople. A grand list of names commend his noble enterprise. As soon as \$300,000 are secured, the building is to be erected. Twenty-five years ago, not a professing Christian in Shantung province; now 300 Christian places of worship. Fifty years ago, Dr. Parker

opened an Ophthalmic Hospital in Canton; now eighteen hospitals and twenty-four dispensaries in China, where 200,000 are treated annually. Li Hung Chang, the Prime Minister, whom General Grant ranked with Gladstone and Bismarck, as one of the three greatest men he had met, sent eighty miles for Miss Howard, M. D., to attend his wife. He has built and supports two hospitals, one for males, one for females. Mr. Fulton, for two years, sought to enter Quang Si, no missionary being allowed there. His sister, a physician, secured him entrance and access. A Chinese boy at Peking, recently repeated the *entire New Testament* from memory; and is now committing Martin's "Evidences of Christianity." The prodigious memory of the Chinese is a great help in making stalwart disciples. Mrs. R. M. Mateer, after five years on the field, died in April, at Wei Hein, leaving her husband and a little daughter. She was a devoted wife and worker. A certain Major Knollys has been in China and written a book, "English Life in China," which the *Athenæum* characterizes as "thoroughly bad, inaccurate, inconsistent, and full of exaggerations." He represents the total converts in the Fuchow district as not over 400, where the Ch. Miss. Soc. has over 3,000! etc. Yet there are hundreds of people ready to quote these falsehoods, who never take pains to ask after the truth. It is reported that a Chinese princess, the Princess Kung, has been converted to Christianity, and has burned her Buddhist books.

COREA.—Rev. John Ross, translator of the New Testament into Korean, states that, as the result of Bible-reading and the distribution of tracts and testaments, there are over six hundred men now applicants for baptism in the Korean valleys. As result of two years' labor of the colporteur Swi, at the capital, he has now over seventy applicants, some of them "remarkable men." One of his converts has opened a "preaching hall" in a city to the west of the capital, where he has eighteen believers, and

another has over twenty applying for baptism in a city to the south. "The remarkable results" from the labors of the colporteurs, not in the Corean valleys only, but in Central and Southern Corea, seem to prove conclusively that this vernacular translation is just what is needed, being "understood by all, including women and children." In Central Corea, the majority of purchasers are women, who "hunger and thirst for the truth." And while a few learned men prefer the Chinese literary style, the vast majority must depend on the vernacular translation.

JAPAN.—Local churches in 1885, 151; gain for the year, 18. Number of baptized persons, 11,602; baptisms in the year, 1,902. Contributions, \$23,406; increase over 1884, \$6,415. A decided tendency toward the union of all Calvinistic churches in one body. Japan seems likely to exemplify the practicability of organic unity among Christians. Rev. J. B. Porter, of Kanagawa, sounds a needed note of warning against an unduly sanguine view of Japanese evangelization. He concedes great *encouragements*, such as the progressive attitude of the Government toward higher civilization and Christianity; the progressive spirit of the native churches, fast becoming self-supporting; the efficient agencies for Bible distribution and evangelism and education; but he frankly states the *barriers*, such as the prejudices of the masses against the Christian religion, the fact that the great bulk of the people are yet untouched by the gospel, the gross immorality of the nation, the deadened conscience of the people, the ignorance and selfishness of some professed converts, and the skeptical philosophy that attracts the majority of Japanese students.

AFRICA.—The Christians of Madagascar, holding fast to simple faith in the promises of God's Word, look for the dark clouds which cover them to pass away. During the war, it was interesting to note how they used the Old Testament to strengthen themselves in the Lord. Whether in Sabbath services, or

in special prayer-meeting for their father-land, they constantly choose the histories, in King's or Chronicles, of God's deliverances of Israel, to read and comment upon; Psalms, also, which contain cries for deliverance, or assurances that God will rise and come to His people; evidently with full expectation that at the proper time God will appear on their side, help their soldiers in the war, and eventually turn the French out of the island. Rev. C. Jukes, at a recent public meeting in England, stated that sixty years ago there was no one in the island who could read, and now, 300,000, and most of them possessed portions of the Bible. Great opposition from the Jesuit priests, who left no stone unturned to persuade the people to have nothing to do with the Protestants. The priests are now having the aid of the French arms. During fourteen years, about 700 Protestant churches built free of debt. In all, now, 1,200 churches with 80,000 communicants. These are self-supporting, and last year gave \$20,000 for missions. The Basutos, led on by Lewtholi, their chief, have abandoned all use of strong drink.

FJI ISLANDS.—Fifty years since the Gospel was introduced. In October, 1835, two Wesleyan missionaries, Cargill and Cross, with their families, went to Gakemba from the mission churches in Tonga; soon learned the language; established schools; translated the Gospel of Matthew; and at the end of the *first year*, 280 natives were added to the church. Now there are *nine hundred* Wesleyan churches, crowded at every service.

ESCHATOLOGICAL TRUTHS.

BY REV. C. H. WETTERBE.

WE are frequently told that divine revelation has but little to say about the condition of men after they leave this world. Hence, it is argued that we do not know whether those who die will continue forever in a sinful state or not.

But is it true that the Bible leaves us in a fog with reference to the future

condition of those who die in their sins? Men may speculate, as learnedly and ingeniously as they please, about a so-called "probation after death," and try to make it appear that all men will finally be saved; but there are several important truths which stand in the way of our placing confidence in the reasonings and conclusions of such skeptical writers.

One truth, of paramount importance, is the unqualified declaration of Christ, that the wicked, at the day of judgment, "shall go away into eternal punishment." To such, Christ has said that He will declare: "Depart from me, ye cursed, into the eternal fire, which is prepared for the devil and his angels." Other words of like import fell from Christ's lips. And, by the authority of Christ, and under the inspiration of the Holy Spirit, Paul speaks of "the revelation of the Lord Jesus from heaven, with the angels of his power, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction, from the face of the Lord, and from the glory of His might, when He shall come to be glorified in his saints, and be marvelled at, in all them that believed in that day." (Thess., i: 7-11. R. V.)

Other passages, from the apostolic writings, might be adduced, giving ample testimony to the fact, that Christ and his inspired writers are in perfect accord with regard to the truth that the impenitent dead shall suffer eternal or unending punishment. Their affirmations are so unequivocal and emphatic, that no reasoning, however logical and forcible it may seem to be, can nullify them. They are not inferences, nor surmises, but unqualified statements of great first truths, which are eternal in their meaning, and eternal in their experimental consequences.

It is worse than useless to allow our attention to be diverted from those supreme truths—truths which bear a highly important and solemnly awful relation to time and eternity—by any

side-issues, or by arguments and inference, which are based upon interpretations of Scripture that antagonize the most lucidly expressed and sharply defined teachings of Christ and His apostles.

Nor are we to be drawn from our position by accepting the opinions of the patristic theologians. What they thought, is one thing; what Christ and His apostles said and wrote, is quite another thing. We are bound to believe the dogmatic and direct teachings of the latter rather than the specious and misleading comments and interpretations of the former. Moreover, it is arrant folly to quote Peter as contributing anything in favor of a probation after death. The attempt to coerce that passage, over which there is much dispute (1 Pet. iv: 6), into a support of the theory in question, falls flat, when brought under the light of what Peter, elsewhere, says. The interpretation which the "liberal" critic gives to the text referred to is at variance with what Peter says, in his second epistle, concerning the antediluvians, and, also, respecting those who since then have died in their sins. It will not do to place Peter in the attitude of impeaching his own testimony, to say nothing of making him contradict Christ and Paul. Nor is it fair to take a passage from Peter's epistle (1 Pet. iv: 6), the precise interpretation of which is a mooted question among scholars, and put it against the unambiguous teachings of Peter with reference to the same subject, and the confirmatory utterances of Christ and His other inspired penmen. The obscure passages must be understood in the light of those that are clear and regnant.

Again, what will our liberal critics do with the wicked dead, after they shall have received their resurrection bodies? It is plainly evident, from the teachings of the Bible, that the wicked will be raised before the judgment-day, and be clothed with their mortal and corruptible bodies. Of believers, only, is it affirmed that their corruptible bodies will be exchanged for incorruptible

ones. In their mortal and corruptible bodies the wicked will be judged. They will not have another resurrection. How, then, can they enter heaven?

None but those having incorruptible and immortal bodies can possess heaven. The probation-after-death theory is a delusion.

PREACHERS EXCHANGING VIEWS.

He who knows only his own side of the case knows but little of that.—JOHN STUART MILL.

Ministers' Vacations.

IN the REVIEW for July, Dr. Bacon, commenting on the abuses incident to ministers' vacations, says:

"The most conspicuous and scandalous of these abuses is the simultaneous desertion of the great towns, at the approach of the hot and sickly season, by almost the entire local Protestant clergy."

The nature of this desertion was first impressed upon his mind, he says, by the testimony of a young physician concerning the conduct of the Protestant clergy in an extreme Southern city, some thirty years ago, during a yellow-fever season. The physician wrote that "at the first appearance of the fever, every Protestant minister in the town had hurried away to a healthier region."

I have no right and no desire to question the perfect accuracy of this testimony. But Dr. Bacon adds:

"This incident is strongly marked in its circumstances; but it is not substantially different from the thing that takes place from year to year, to the open shame of the Protestant clergy in American cities and large towns generally."

Will you permit me to give another incident, also "strongly marked in the circumstances," and "substantially different" from that related by the "young physician"? It is due alike to the living and the dead.

As you know, the yellow fever raged in the city of Savannah, Ga., during the months of August, September and October, 1876. As soon as the fever was declared epidemic, a wild panic seized almost the entire white population. Every one that could leave the city did so, except a few heroic spirits. Prominent among these was the Protestant, as well as the Roman Catholic clergy. At that time, if my memory serves me, there were eleven white Protestant pastors in Savannah. At the outbreak of the fever, five of these were

absent from the city; one of them certainly, perhaps others, on official duty. Of those at home, not one deserted his post for an hour. Of the absent five, three returned as fast as steam could bring them, though they knew that the great bulk of their own flocks had fled to healthier regions. Of these three, all were sick; one was ill for weeks; one, the lamented Dr. Myers, of the Methodist Church, died. Of the nine Protestant ministers who were at, or who returned promptly to, the post of duty, not one escaped sickness; and all, while able to move a foot or utter a word, were assiduous in ministering to the bodily and spiritual wants of sufferers of every class, without regard to religion, race or condition.

Concerning all this I have personal knowledge. The files of the *Savannah Morning News* can be consulted by any one who questions the accuracy of my statements. I am not prepared, without reference to the record, to testify so confidently about the behavior of the Protestant clergy of New Orleans and other Southern cities during the year 1876, and the terrible year that succeeded it; but I do not believe that it was "substantially different" from that of their brethren in Savannah.

Salem, Va.

E. C. GORDON.

Pastors and Choirs.

IN many instances there have been "choir quarrels," with which the pastors have had no connection, although the pastors have been more or less seriously affected by them. But, in not a few cases, pastors have been justly chargeable with causing disturbances in their choirs. Sometimes this has been done by an injudicious criticism of the singing. I knew a pastor who, though not a singer, had an idea that he knew what good singing was. He

was a very sensitive young man, so much so that the voice of one of the lady singers unfavorably affected him. He declared that her singing was too loud, and he could not well endure it. She was generally regarded as an excellent singer, and the church and society were much pleased with her services in the choir.

She was a member of that church, and the wife of one of its deacons. Her pastor, resolving on purging the choir of this offensive member, went to her and asked her to leave it. The consequence was a first-class disturbance, which affected both the choir and church quite seriously for months.

My opinion is, that pastors have no right to attempt any dictatorial guardianship over their choirs. If a choir has a competent leader, let him exercise such a supervision as he deems best. It were better for the pastor to sacrifice his tastes and prejudices, and even his best judgment, respecting the choir, than to officiously meddle with it, at the risk of occasioning a disruption of friendly relations. The pastor may be very sensitive; but he needs to constantly remember that the average choir is also a very sensitive organization, and is remarkably apt to resent any unwarranted interference from the pastor.

I do not wish to be misunderstood as sustaining the action of choirs in all respects. Too often they are composed of persons who are far from being a credit to the position which they occupy. As a rule, none but Christians should lead in the singing. And they ought to be well-trained in music. It is often difficult to secure such a choir. But, whatever be the composition of the choir, it is best for the peace of the church to let it manage its own affairs. It is true, however, that there should be such a relation between the pastor and the choir that he may enjoy the privilege of making suggestions to its leader when it seems desirable. And, let me add, if there be any choir-quarrel for which the pastor is not responsible, he should decline to take sides with either party.

C. H. WETTERBE.

A Simple Way of Indexing.

As I have seen a great deal upon this subject in the *Review*, and you invite suggestions, allow me to state my plan, which is very simple and easy.

For several years I experimented with all sorts of patent arrangements, as *Todd's Index Rerum*, "Envelopes," "Boxes," etc. All of which proved, in my case, a partial or total failure.

One day, being in a large grocery store, the idea struck me, "Why not keep my index as this man keeps his accounts with his customers?" He can give any one of a thousand of them an account of any business transaction which has taken place since he started in business, and do it in "no time at all." I adopted it, and it works like a charm. I index everything worth indexing, books, magazines, reviews, newspaper articles, etc. For scraps I use large invoice and sample books, which are easily obtained at the stores, and, ordinarily, cost nothing. These are numbered I., II., III., etc., and the articles indexed.

If you judge that one subject (treated as a customer) will have a larger account than another, give him more space in the ledger, *e. g.*: "Mr. Preaching" will, in all probability, call oftener, than "Mr. Pentateuch," and "Mr. Faith" than "Mr. Fiction." Put down the list of customers each under his respective letter in the front or back part of the ledger, so that you can readily refer to his account.

Along the left-hand margin, at the place of the account, put the first letter of the subject, so that the eye will at once catch it, thus:

S. Sympathy.—God's help in human.
S. B. I., 30.—of Ch. S. S. T. Mar. 14, '81.—Insight of, S. S. T. N. 19, '81.—etc. The abbreviations mean "scrap-book," No. 1." *Sunday-School Times*, Mar. 19, 1881," etc.

E. g. I am on the subject of Revelation. Have I had any dealings with "Mr. Revelation"? I look under the letter R and I find his account on page 40. Thus, at a glance, are all the dealings I ever had with him, and it is not mixed up with anybody's else account.

I find a number of things which will help me, *e. g.* :

"Poetical Imagery of, H. Ma., '85." which means *HOM. REV.*, May, 1885. Or take "Mr. Evolution"; his account is on page 13. Here is the item I am after. "Is it proven? H. 8, '84," which means, "*HOM. REV.*, Sept., 1884."

I have some 550 customers in all, and I can give you the entire account which I have with any one of them in half a minute.

S. E. WILCOX.

Muscatine, Iowa.

The "Type-Writer" Again.

My words on the type-writer as a time-economizer (*Aug.*, 1885, *HOMILERIC REVIEW*) have brought me many letters of inquiry, so I send you this communication, thinking it may be of service to a sufficient number to render it worth while to publish it.

The question is asked, "How long (practicing two hours a day) would it be before the learner could write on the type-writer more rapidly than with a pen?" The question is a difficult one to answer; but I should say that two or three weeks of practice should enable one to use the machine with considerable satisfaction, and two or three months, to exceed, perhaps to double, the speed of the pen.

The other questions are, "Which is the best?" and "What is the cost?"

I first had a "Remington," and used it for five years with great satisfaction. They have since been greatly improved. A year ago, my machine being somewhat worn and out of date, I wished to exchange it; and concluded that, instead of exchanging it for a new Remington, I would try the Yost type-writer, the trade-name of which is "The Caligraph." For about a year I have been using the Caligraph. Both of the machines mentioned are excellent and worthy of the heartiest recommendation. Each has points of advantage over the other; but both are so good that a choice between them must be made on grounds of personal preference rather than of superiority. The "Caligraph" is the simpler machine, perhaps

the stronger, and possibly the more durable; but the Remington is far lighter and pleasanter in its action. If my memory is not at fault, the Caligraph costs about \$90, table included, the Remington about \$100, with table.

These machines are alike as to the principle of their working. The Hammond and the Crandall are quite different in their construction. They have marked advantages over the others. Whether use of them would show that they have compensating disadvantages, I do not know; for, while I have paid some attention to both of them, I have never used either. The Hammond is certainly a first-class machine; and I know of at least one writer who, having used both it and the Remington, prefer the former. Price, \$100. I believe the Crandall also to be a first-class machine, and it has some points of excellence that belong to it exclusively. Price, \$60. Still another, differing from all the others, is the Hall. Price, \$40. It has special points of excellence and is first-class of its sort. I would not, however, recommend it to professional men, unless portability and low price were paramount considerations; for, although it is claimed that the machine is as rapid as the others named, I am convinced that it is not.

ALBERT DOD MINOR.

St. Johnsville, N. Y.

Luther, Knox and Calvin.

In his June survey of the "Missionary Field," Dr. Pierson, always eloquent even when not always exact, says :

"The doctrine of Knox, Calvin and Savonarola still more lit up the darkness; and finally, under Luther, the new day dawn-burst on the Reformed Church."

As a matter of historical fact, to Luther, and not to Calvin and Knox, belongs the honor of shaking the Church of Rome to its very foundation by earnestly contending for gospel truth. Thirteen years before Calvin wrote his "Institutes," Luther boldly proclaimed his position at the Diet of Worms. Calvin was then twelve years old and Knox sixteen.—Calvin undoubtedly got

his inspiration from Luther, and Knox from Calvin.

To put Luther's as the final work, is to put Patrick Henry's revolutionary speech before Jefferson's Declaration of Independence, or the firing on Fort Sumter before the Emancipation Proclamation.

It was under Calvin that the doctrines of the Reformed Church crystalized; and if that work is more valuable than Luther's pioneer work, give him the credit, but not of leading the way for Luther.

WM. BRYANT.

Grundy Centre, Iowa

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

AN INWROUGHT LIFE.

And this work of the candlestick was of beaten gold unto the shaft thereof; unto the flowers thereof was beaten gold.—Num. viii: 4.

The Jewish religion, considering the age in which it flourished, was remarkable for the display of the beautiful. The temple at Jerusalem, the pattern of which came down out of heaven, was, doubtless, the most costly, beautiful, and magnificent structure ever reared by man, the symbol of the temple "not made with hands, eternal in the heavens." It was so not only in its outward majestic lines and proportions, but inwardly as well, in every detail of tracery, ornament and furniture. Even the candlestick, down to the shaft and the flowers, were all of "beaten gold." There was no sham show—all was pure beaten gold. And this was meant to instruct man in the religious life. "Are ye not the temples of the Holy Ghost?" The Christian builds for God's eye, God's glory. Without and within there should be nothing but *genuine* work—the "beaten gold" of the temple, the "beaten oil" of the sanctuary. The "beauty of holiness" must adorn it within, and "works of righteousness" and of faith be its outward bulwarks and architraves.

MIND YOUR OWN BUSINESS.

Peter . . . saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.—John xxi: 21, 22.

Undue curiosity—a disposition to

meddle in matters that do not concern us—are here sharply rebuked by Jesus. It was none of Peter's business what John's duty might be, or the future of his life. His own personal duty and future course were his to look after. "Follow thou me?" The sins of other men are apt to trouble us more than our own. Our eye is upon our neighbor, in the way of inspection, curiosity, and prying out defects and omissions, more than upon our own heart and personal conduct and example. Let us take the sharp rebuke: "What is *that* to thee? follow thou me."

WITNESSING FOR CHRIST.

Ye shall be witnesses unto me.—Acts i: 8.

WITNESSING, THE CHIEF SOURCE OF A CHRISTIAN'S INFLUENCE.

John the Baptist, the "greatest born of woman," only "a witness of that light," a voice crying, "Prepare the way of the Lord."

The Gospels, the most potent parts of the Bible, only records of testimony as to the facts of Jesus' life.

The Sermons of Apostles, recorded in the Book of Acts, not arguments but rehearsals of facts seen by the speakers.

The first Christian century, the seed-century of the Christian ages was over before the first "Apology" for Christianity, that of Justin Martyn, was published.

The origin of the *Great Revival* of 1813-14 is thus described. It was the day of fasting and prayer appointed by President Madison during the war with Great Britain. Four young men in Princeton College, the only professing Christians among the students, agreed to speak to

all their comrades about Christ—only a word. Whatever their comrades thought of *them*, they could not help thinking of Christ. The college saw Him; the town saw Him. The wave of spiritual recognition poured over the State, and over the land.

Of *revivals in general*, these are the first indications. The preacher forgets his rhetoric, and his sermons become more Christ-full. He takes off much of the pretty decoration from the lantern that the pure white light of truth may the better shine through it. The word for Christ which has been hanging for years upon the lips of Christian friendship—frozen there like an icicle—becomes thawed and drops into somebody's heart. Something about father and mother makes the children think they are really earnest in their belief in the necessity of Christ's grace. Prayer becomes more truly confessional, etc., etc. The spirit of witnessing is from *the Spirit of God*: "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses," etc.

Revival Service.

THE VOICE BEHIND THEE.

And thine ears shall hear a voice behind thee.—Isa. xxx: 21.

I. It may be the voice of *broken vows*, solemnly made in a sick hour, or in the day of sore bereavement, or when some heavy trouble pressed upon you. Hark! It is crying "behind thee," saying, "Hast thou made a vow and not performed it?"

II. It may be the voice of some *specialty afflictive Providence* which God sent to wake you from the lethargy of sin and press upon your consideration the matter of sin and Christ and eternity. Still dead in sin, careless and prayerless, a voice to-day "from behind," rings in "thine ears," saying, Man, woman, "why should ye be stricken any more?" "Ephraim is joined to his idols, let him alone."

III. It may be the voice of some *neglected duty*, crying, in gentle yet earnest entreaty to you, to arise and perform it without further delay.

IV. It may be the voice of *hallowed memories*, associated with past seasons of communion with God, past times of refreshing from on high, or with loved ones who have gone before, putting into your heart the prayer, "Wilt thou not O Lord revive us again that thy people may rejoice in thee?"

V. It may be the voice of *Retributive Justice* over a misspent life and a neglected Savior, saying, in pitying yet wrathful accents, "The harvest is past, the summer is ended and you are not saved!"

THE CHILD MODEL.

Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.—Matt. xviii: 3.

I. Child starts with a *clean conscience*. It is soon soiled with marks of guilt. Converting grace cleanses the conscience in the redeeming blood.—Psalm li: 2.

II. Child life starts with *good purpose*: wants to do the right, until desire is warped by the touch of sin. "God made man upright, but he has sought out many inventions." Converting grace *renews* a right spirit within us.—Psalm li: 10.

III. Child has a *free soul*, unbound by habit. Soon "second nature" acquired becomes dominant over the first nature. Converting grace upholds us with God's free Spirit.—Psalm li: 12.

IV. Child heart is naturally *trustful*. But the blossoms of the mind are pride and conceit until the fruit of better wisdom is formed; hence self-sufficiency. Converting grace humbles us by making the divine wisdom glow like the sun in contrast with the will-o'-the-wisp of our own notions. It makes us know wisdom in the hidden part.—Psalm li: 6.

There is Biblical wisdom in the lines of Wordsworth:

"It is a generous spirit who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought."

WHAT SHALL I DO CONCERNING JESUS?

What shall I do then with Jesus, which is called Christ?—Matt. xxvii: 22.

A great many people besides Pilate

ask this question of their own conscience. It sometimes comes home to them with pungent power, as if God's voice were in it—Sinai's thunder, and Calvary's wail and pleading. It will not "down." It demands an answer. Pilate wanted nothing to do with Jesus, and yet confessed to the world his guilt in consenting to His murder by the act of washing his hands before all the people. Multitudes of sinners think to get rid of the troublesome question by neither accepting nor rejecting Him. But there is no middle ground. "He that is not for me is against me." "How shall we escape if we NEGLECT so great a salvation?" Christ has come and died and risen again and offers life, and these infinite factors enter into the condition and life and future destiny of every man, and he can't help himself. The Gospel of necessity will prove a "savor of life, or a savor of death." Which shall it be?

TO-MORROW.

Boast not thyself of to-morrow. — Prov. xxvii: 1.

Man's time is always to-morrow; God's time is to-day. So near to us, and yet as uncertain as though it were in a remote eternity. We can almost see and grasp it, and yet it is naught but a shadow, never to be a substance to us. *Eternity* is higher to us than to-morrow! There is never but a *step*, sleeping or waking, at home or journeying, between any man and death! Instead of being a definite, certain factor, it is the most intangible, uncertain quantity imaginable. And yet life, salvation, the soul, eternity, are all suspended upon it!

"To-morrow?"

Where is to-morrow? in another world!
For numbers this is certain; the reverse
Is sure to none."

Funeral Service.

SPEECHLESS GRIEF.

So they sat down with him [Job] upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.—Job ii: 13:

In all the annals of human grief there

is not a more impressive or pathetic scene depicted than this. Silent musing best became the occasion. No words could voice the great grief of the smitten man of Uz. So there are times when all may well be "*dumb*" in the presence of affliction. "I opened not my mouth," said David, "because thou didst it." It is often better, in a stricken household, to let our simple presence, and tearful eye, and cordial grasp of the hand, or affectionate kiss, testify to our sympathy and grief, rather than words, or officious attentions. Funeral occasions are often marred and perverted from their true purpose by too much speaking, too visible and ostentatious a display of grief and sympathy. Let us learn a lesson from this ancient and Scripture example of sympathetic grief in the presence of overwhelming divine visitation.

Sacramental.

CHRIST REVEALED IN THE BREAKING OF BREAD.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him.—Luke xxiv: 30, 31.

Note I. These men were disciples before this revelation, and were not made disciples by it. Many wait for assurance before confession of Christ's faith and service; but the fullness of blessing comes while we are in the way of trust and obedience.

II. At the time when Jesus joined them they were *communing together about Him*. He does not manifest Himself to Christians during their indifference or absorption in secular matters.

III. They were deeply concerned for *Christ's cause*. They were "sad," because of the apparent adversity which had come upon it through His death, yet alert for encouraging news—vs. 22-24.

IV. They loved Jesus devotedly. Their disappointment did not disturb their affection. They talked about Him eagerly, even to a stranger, and made the stranger a friend because he, too, was a friend of Jesus—v. 29.

V. That evening meal had the essentials of the *Lord's Supper*. It was a remembrance of Christ; they met that they might talk of Him. Christ was present, and presided. The Lord's Supper the place of our Lord's fullest reve-

lation of Himself to the heart of the believer.

VI. The effect of the revelation upon the disciples:

Assured faith.

Enthusiastic devotion—v. 33. *

LIVING ISSUES FOR PULPIT TREATMENT.

It is for us to speak and labor, but God reserves to Himself to strike the hour for His great reforms.

God in American Affairs.

1. Before the Pilgrims landed, while the "Mayflower" was just within Cape Cod, they formed themselves into a body-politic by this compact: "In the name of God. Amen! We, whose names are underwritten, . . . having undertaken for the glory of God, and the advancement of the Christian faith . . . to plant a colony . . . do solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves together into a civil body-politic . . . to frame just laws," etc. God accepted this covenant, and in all our subsequent history has manifested His purpose to be the guardian of these "just laws."

2. When the time came for the adoption of a civil polity, our fathers adopted that which was most in accordance with the political ideas God Himself had once suggested. It is interesting to note that the original polity of the Hebrews was essentially that of a Republic. The establishment of the Jewish Kings was a human suggestion, which Jehovah allowed, but warned them against it, bidding Samuel tell them, that in seeking a king they "have rejected Me, that I should not reign over them." Self-government by the people and for the people, with God alone as the invincible Counsellor and Protector, was declared to be the true government. Before this, at Sinai, the Lord had instituted popular suffrage in calling the people to ratify by vote the laws propounded from heaven. "And all the people answered with one voice, and said, All the words which the Lord hath said will we do." Our system of government is essentially a Divine institution. You cannot get from the

Bible the doctrine of the "Divine right of kings," but you can get from it that of the "Divine right of peoples."

3. The pens that drafted the language of our Constitution gleamed with a wisdom more than human. For thousands of years men have tried to formulate certain rules which would give unity and safety to all, without infringing the liberty of the individual. Experiments have been tried and abandoned. At the time of the French Revolution, millions were ready to try it again; but no mind, trained in European statesmanship, could devise a code of words which would organize liberty. The Revolution ended in disaster and blood, not because of the passions of the people, but because no one had a clear idea of how popular government could be constituted. To balance liberty and order was like the balancing of the centrifugal and centripetal forces among the stars—a matter which the statesmen of the world confessed belonged only to the Divine wisdom. But now, behold a handful of men, gathered in Philadelphia, the representatives of a few millions of poorly-educated people, sparsely scattered over the Atlantic sea-board! One comes from his farm, another from the shoemaker's bench, as ill-prepared, apparently, as were the first disciples to organize the Christian Church. They deliberate; and announce as grand maxims of personal freedom as ever came from the lips of a French Jacobin, yet couched in the terms of articles of a Constitution as clearly cut and as cautiously guarded as a British code of laws, the slow outgrowth of many centuries. When Mirabeau, the Frenchman, read this document, he cried out, "These Ameri-

eans are a company of demi-gods." William Pitt said in Parliament! "For solidity of reasoning, force of sagacity, and wisdom of conclusion, under such a complication of difficult circumstances, no body of men can stand before the National Congress of Philadelphia." Hamilton, amazed at the work he had so much to do in executing, and at the unanimity of the people in recognizing the Constitution, declared, "We behold a prodigy." Washington was so impressed with the secret of the wonderful movement that he began his inaugural address as first President by saying, "It would be peculiarly improper to omit in this, my first official act, my fervent supplication to the Almighty . . . for every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency."

4. How evident God's care of us during the dark days of the civil war! We cannot claim the victory over our Southern brethren because of greater valor, nor altogether because of greater resources. Though we outnumbered them, it was not with such preponderance of power as to have warranted the hope of conquering, except as a strange spirit of hope was given to us. Military experts of Europe pronounced the conquest of such territory, defended by a half-million men in the field, an impossibility, whatever the bulk of the assailing power might be. Louis Napoleon was so confident of our failure that he planted the ill-fated empire of Maximilian on our Mexican border. Even Gladstone was ready, from his reading of history, to pronounce the maintenance of the Union of these States against such a revolt as only the result of a series of miracles. It was not lack of sympathy, but political sagacity, that led him to withhold the expression of sympathy with what he felt confident was foredoomed to failure. Yet a divinely-sustained faith brought us out of the conflict more than victors, for we had accomplished not only the subjection of rebellion, but the removal

forever of the institution of slavery, which was our menace and disgrace.

5. The assassination of rulers usually marks the utmost degeneracy of a people and the collapse of strong government. The slaughter of Emperors was the horrid flower of private vice and public corruption in the worst days of Rome. It was the death's-head set grinning over the portal of the Eastern empire, predicting the ultimate crushing of that nominally Christian power by the mailed hand of the Turk. And we have had the damning disgrace of the assassination of Presidents. But it did not damn us. The murder of Lincoln was overruled by our good Providence, so that his blood consecrated, like that of a sacrifice, the new covenant of union between North and South. And the spirit of the martyred Garfield rose above the most dangerous rancor of parties—which would soon have brought political anarchy—rebuked the unholy strife, and drew us close together again in the bands of citizen and brotherhood. Thus, the most terrible and disgraceful events of our history have been changed into the precursors of our truest peace and honor. But there is no limit to the illustrations of the Divine hand in American affairs, except that of the few years of our existence as a nation.

This suggests the first duty of American citizenship: it is *to trust in our country's God*. He is not a wise patriot who, at every time of commotion—as in the recent labor troubles—is filled with foreboding; whose confidence is as yielding as the values on the Stock Exchange under adverse rumors. Our institutions have back of them the security of the will of Heaven.

The second duty of citizenship is, *to promote the recognition of our country's God*. We do not advocate any union of Church and State, but the Church and the State should rise together as did the Temple on Mount Moriah over against the palace of the kings on Mount Zion in Jerusalem. The deepest political problem now before the nation is, not any of those which come up

for legislation, but that of building churches among the countless hordes of immigrants who come among us ignorant of our God; and keeping the altar-light burning in the homes which our own children are building in the great West, the seat of an empire which, within a century, may outweigh that upon the Atlantic slope.

The next duty of citizenship is, to inquire just *what is the mission* our God would set before us as His people, and strive to fulfill it. A glance at the history of other peoples, and at that of our own land, reveals that mission as clearly as would the voice of a prophet. It is to *organize liberty*. Liberty and order have hitherto been separated. The world has had *liberty without order*. Again and again, the spirit of personal freedom, native to all hearts, has burst its trammels; but it has invariably run to license, as in all popular revolutions from the days of early Greece to those of Nihilism and Socialism in our own time. The world has had *order without liberty*—order compact and strong—but it has invariably run to tyranny: the peoples kept in order only by the strong hand of imperial power. But *liberty through order* has, on a large national scale, been exemplified only once, and that among us. This is the Ark of the Covenant our God has appointed us to defend. It is a sacred and delicate trust, requiring utmost devotion, and utmost tact and watchfulness. We fear no foreign foe; we dread no crowned invader. But our menace comes from among ourselves. Let us note some of the forms which our danger assumes.

There is the *greed of power among political partisans*. The enormous resources of this country, unparalleled by the wealth of other lands, where Babylonian kings and Roman emperors have made their thrones above their treasures, excites a similar ambition among us. There are hundreds of thousands of the shrewdest and most unscrupulous men who would have the power of kings and satraps without the title, who live for nothing else but to

suck the very life-blood of the Republic. The true citizen must watch this menace of tyranny everywhere, and smite, one by one, its hydra-heads wherever they appear, in the caucus, in legislative halls. We must press on all sides for Civil Service Reform, until our rulers can say to place-seekers what Gladstone said to those who were trying to climb upon the arms of power in England, "A change of Administration does not involve the change in twenty offices in the entire empire."

There is the *greed of capitalists*. We commonly think that our danger is from the lower masses. Bancroft has noted the fact, that "Sedition is born in the lap of luxury," not among the workers. We must effect such legislation that chartered privileges shall not be the feeding-ground of the behemoths of private wealth. The Roman Republic fell not primarily before the sword of Cæsar; but the military Cæsar was made possible by the previous absorption of public wealth by individuals. The great Dictator climbed into power through alliance with the Clodiuses and Catalines of Rome—men whose counterparts have reappeared in those whose money has bought our judges and controlled our legislation.

There is the threatening tyranny of *ignorant combinations among our laboring men*. Combination for mutual protection and advancement is legitimate, and, it may be, necessary. But the danger is imminent when the masses give up their personal liberty into the hands of leaders as ignorant of public interests as themselves. The recent strikes, doubtless, sprang from honest and commendable purposes among the laborers; but how soon became apparent the fact, that the men had sold out their liberties as laborers to a petty, yet cruel, because blind, tyranny! No darker shadow of impending ruin ever fell upon a community than that which we trust is just passing away.

Of the expediency of Total Abstinence and Prohibition movements every man must judge for himself; but an alliance of all patriots must meet this

dragon which is rolling his hideous folds through our land. We say nothing about that dragon's crunching thousands of homes in his folds, for I am not speaking of the temperance question by itself; we refer to its trying to entwine itself, like the serpent about Laocoon, about the life of the Republic. The liquor trade has forced itself into politics. Some years ago, the president of a liquor dealer's union publicly announced: "We must raise ourselves to be a large and widespread political power." How they have succeeded, you know. One-half of the Board of Aldermen in New York, in recent years, have been liquor dealers. The Liquor Association of New York boasts of having 35,000 pledged votes in the Empire State, enough to control any election. A toss of a liquor dealer's thumb makes either of our great political parties change platform and candidates. We will not say whether the patriot shall work within the old parties or with a new one—that is a matter of policy—but patriotism must smite the rum-power, or our liberties will be eaten up by the meanest antagonist that ever assailed a body-politic.

But, in the light of our previous

history as a people, we can have little anxiety about the ultimate issue of our conflict with these, and with all other dangers that menace our institutions. God, who has been our Deliverer during a century past, will still be with us. But He will not conquer *for* us. He will manifest His power *in* us, by making us strong in virtue. The fight with these monster evils is *our* fight *and* His. We shall triumph through Him, and He will triumph through us. He who seeks advancement against the Divine purpose of vindicating right and order and liberty in this land, will as surely come to grief as did Bernard Arnold, Aaron Burr, Jeff Davis, and William M. Tweed. The star of treason to country, to society, to God, has set forever on these shores. When, therefore, we are tempted to distrust, let us imitate Luther, who, when the affairs of Reformation seemed dark, would say to Melancthon, "Come, Philip, let's sing!" Then the hymn would rise floating their faith:

"A mighty fortress is our God,
A bulwark never failing.

And though this world, with devils filled,
Should threaten to undo us;

We will not fear, for God hath willed
His truth to triumph through us."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

BIBLICAL THEOLOGY.

AMONG the most eminent of recent commentators was Dr. J. C. K. von Hofmann, professor of theology, at Erlangen. In his numerous works on Scripture, he aimed to give a systematic, organic view of its contents. Viewing Scripture as containing the law of interpretation in itself, namely, the law of genetic development, he sought to follow, in his exegesis, the unfolding of the Divine plan in the various books of the Bible. Regarding the whole of Revelation as an organism, he views the Old Testament as a prophecy of Christ, and the New as a prophecy of the consummation of all things. Besides this grand general conception, he has many new views and fruitful suggestions; and his works, the result of eminent scholarship and a life devoted mainly to exegetical and historical studies, have exerted an extensive in-

fluence, and made him prominent in what was called the Erlangen School of Theology.

Under the editorship of Professor Dr. Volck, of Dorpat, a volume on the *Biblical Theology of the New Testament* has just appeared. It is the eleventh of a series, giving a connected explanation of the N. T. This posthumous work is based on the manuscripts of the author and on notes taken during his lectures. Biblical theology, the author holds, is a history of the Biblical doctrines, or of the knowledge contained in Scripture. It aims to follow the doctrines in the powers of their development. Biblical history of the relation existing between God and man as mediated by Christ: the O. T. is preparatory; the N. is the realization of the relation. The aim of the volume is to show how the doctrine of this relation is developed in the various books of the N. T. The development is constant, and every stage presupposes all pre-

ceding ones. "All that preceded is to be presupposed by that which follows, so that the new must always be interpreted in connection with what went before." This organic process must be followed and described as contained in the N. T., not as our dogmatic presuppositions or the admixture of foreign elements make it. He gives a fruitful suggestion respecting the O. T. The present stage of criticism makes it difficult or impossible to determine the authorship and date of various books, and the questions are often decided according to dogmatic prejudices or arbitrary methods. "Under these circumstances, it is the more necessary to take these books for what they profess to be, in order to see whether in doing so we shall not be able to find in them a history whose consistency is a proof of its truthfulness." The volume is a kind of summary of all the author's exegesis, and it is difficult to make selections from its numerous suggestive hints. In considering the important subject of Christ's testimony respecting Himself, he holds that the expression about His Father's business, made as a boy, in the temple, reveals the same consciousness of a peculiar relation to God as that seen in the passages in which He designates Himself as the Son of God. The difference between the synoptical Gospels and John, concerning this testimony, is found in the fact, that the former gives the teaching of Jesus more in its variety and manifoldness, while the latter, according to the aim proposed, gives more of Christ's expressions respecting His person. "When Jesus says that He was with God before He entered the world, the sense is, that the beginning of His being does not date from the moment of entering the world." These passages cannot mean that He existed before merely in the will or plan of God. Particularly, John xvii: 5, is against this interpretation. "Here Jesus asks His Father to give Him that glory which He had before the world was. In order to return to this glory, He must have shared it with God before the creation of the world." This makes it evident that, when He mentions His proceeding forth from the Father and entering the world, He must have been with the Father in the same sense in which He expects to be with God when He leaves the world and goes to the Father. The passages vi: 62, and viii: 58, are also very significant. "Jesus indicates His own genesis as different from that of men, which latter depends on the ordinary powers of propagation."

At the close of the volume, the author discusses the simplest expression of the essence of Christianity. The Gospel and First Epistle of John, he says, were written at a time when persons arose who denied that Jesus was the Christ. For this reason the apostle emphasizes in his Gospel what Jesus claims to be, namely, the promised Savior, the Son of God; and also

shows what results from accepting Him by faith. The First Epistle shows what Christianity is and what it is not. Different elements are continually brought together in order to indicate that, not in the one or the other exclusively, but that in their union, the Christian religion is found. One cannot commune with God and lead an unholy life; he cannot stand in the faith and yet deny being a sinner. He who does not do God's will has not known God, and is not in Him. A life of holiness cannot be harmonized with hatred of the brother, nor the love of the world with the love of God, nor the confession of God with the denial of the Son, nor the hope of the Christian with the life of sin, nor such a life with being a child of God. He who hates his brother abides in death, and only he who loves him can take comfort in Christ. The essence of God's command is to believe in Jesus and to love one another. It is in such expressions that the author finds Christianity reduced to its simplest statement.

THE VATICAN.

As a Dutch paper says, Bismarck has not gone to Canossa, but to Rome. His enthusiastic praise of the Pope, and the appeal to him in the dispute with Spain, has inspired the ultramontane press with the hope that the Roman Pontiff will gain greater power in national affairs than heretofore. Between the Chancellor and the Pope the best of feeling evidently prevails, and both seem intent on pleasing each other. The peace between Prussia and the Vatican appears to be assured; and none would regret the end of the unfortunate *Culturkampf*, if Bismarck had made peace with the Catholic subjects themselves, without going to Rome. Catholics, of course, glory in the fact, but not a few Protestants grieve to learn that a foreign authority dictates to Prussia the conditions of peace with its subjects.

All over the world the ultramontane press has the same spirit; but it is more cautious in Evangelical than in Catholic countries, where there is no need of reticence. Luthardt's *Kirchen-Zeitung*, of April 30, furnishes illustrations of the spirit of the papal press in Rome, and these utterances may be regarded as reflecting the sentiments of the Vatican. In the *Osservatore Romano*, the following declarations are found in a leader entitled "The Pope and the Catholics": "It is the mission of the representative of Jesus Christ to solve the general questions of the day, as well as those pertaining to scruples or conscience. He is inspired in speech as well as in silence; he is inspired when he points out errors as well as in suppressing excessive violence. In every question of doctrine, morals and discipline, Catholics must bring their thoughts, wishes and acts into conformity with the views of the Pope, even if the papal utterances are not provided with the seal of infallibility. Disobedience to the Pope is dis-

obedience to God, and the will of the Pope is the will of God (as the holy Alphons of Liguori says). All the popes pursue the same end, namely, the welfare of the Church and of the souls belonging thereto. Only the means for accomplishing this end can and must differ according to circumstances, persons, time and place. But, what one pope has affirmed as truth, another pope will never declare an error; and all that was pronounced erroneous by Pius IX. will never cease to be erroneous in the eyes of Leo XIII. In all affairs, Catholics are to shape their conduct according to Rome. Now, it is a duty to unite, not to be divided: namely, to unite in the Pope, who directs and commands the warfare against the enemies of the Catholic Church. With the Pope (whether called Pius IX. or Leo XIII.), every son of the Church must agree to-day, to-morrow, and forever."

Equally clear and emphatic are the statements in the *Civiltà Cattolica*: "In case of a conflict between Church and State, the true believer must always place the former above the latter. Through the mouth of the Church (that is, the Pope) Christ commands, through the mouth of the State, man; and God must be obeyed more than man. The Church has the right and duty to oppose, to improve, and also to abolish the civil laws, if they conflict with ecclesiastical laws. The Church has the right and duty to admonish the author of the law; and, if he does not submit, to proclaim to the faithful the nullity of the laws."

The meaning unmistakably is, that in ecclesiastical affairs, a State does not deal directly with its Catholic subjects, but with the Pope, as the head of the Church.

Expressions like the above are in perfect keeping with Leo's Encyclical "Immortale Dei," which serves as their authoritative basis. An article on this Encyclical in the *Dublin Review*, for January, is significant, because it seems to have been inspired in the Vatican, and speaks authoritatively of the future tactics of the Catholic Church, which are worthy of attention. The papal document is pronounced most weighty, and is lauded as the guide of Catholics in their actions; and it is affirmed that "its full meaning will only come out as this century and the next run their course." Among the articles of this Encyclical the following are of special significance: "It is easy to recognize which is the true religion. Christ has instituted a certain society called the Church, over which He has appointed rulers, and one especially as supreme ruler—the Roman Pontiff. The Church is a perfect Society, complete and independent; and as its end and object is the most elevated and excellent which can be, it ranks first among Societies, and, therefore, above the State; though neither can it in any way injure the State. . . . There was once a time when the philosophy of the Gospel really governed States: a happy time,

when many grand things were done through this concord between the Kingdom and the Priesthood. The sixteenth century brought a change; first, religion was corrupted, then philosophy, and, finally, civil society. The four principles of the new system are Equality, personal Freedom from Authority, the right to think as one pleases, to act as one likes, and the denial of all right to command. That is, the mob is sovereign; the ruler is only a delegate at will; the authority of God is ignored; no public religion is possible; all religion may be called in question. . . . The first duty of Catholics is union of will and united action. This they will secure by obedience to the Holy See and the bishops."

The remarks attached to the Encyclical in the *Review* profess to give the aim of the Pope and the line of policy to be adopted by Catholics all over the world. The "one grand and supreme design" of the present Pontiff, ever since his elevation, is declared to be the formation of a "Catholic party over the whole civilized world." Owing to the condition of society, it is claimed that this party is especially needed now. While a party of the Church, it is yet to be distinct from the Church, its aim being to make Catholic principles predominant in social and political affairs. These principles "are, above all, to be carried into public life. A Catholic who lives up to his duties in private, and yet in his public capacity, as a voter, a member, a magistrate, or a minister, neglects the Church's teachings and disobeys the Sovereign Pontiff, is, in our present judgment, no Catholic at all." Speaking of changes of government, the writer says: "To decide how far and under what circumstances change is lawful, or at what period resistance may cease or ought to cease, is not within the province of any individual. It is the prerogative of the Sovereign Pontiff." The Catholic party is to be controlled solely by doctrines and aims unmistakably Catholic: "As we have already said, the programme of a Catholic party must include all that the Holy See declares to be essential or expedient, and exclude all that it pronounces to be free or indifferent." The "Holy Father" is quoted as saying that, it is the duty of Catholics, as far as possible, to "turn the public system to real and true public good, and to make it their deliberate purpose to infuse into the veins of the State, as salutary sap and blood, the wise and righteous principles of the Catholic religion."

It is evident that this Catholic party, to be established all over the world for social and political purposes, is to be a new aggressive movement on the part of Catholicism. The most influential and most zealous will, no doubt, be made local leaders in the movement, and, perhaps, Jesuits will be its most efficient managers. The whole, under the direct supervision of bishops

and the Pope, may become a mighty agency of the Church for making its principles supreme in the councils of nations. This new feature is the more significant for Protestant lands for the reason that in them the Catholic Church seems intent on new conquests, in proportion as the nominally Catholic countries become anxious to throw off the oppressive papal yoke.

Rome appears to be inspired with remarkable zeal wherever Protestantism is dominant, as in Scandinavia, England and Scotland, Germany, and the United States; but where it has no rival it seems to be dead. Thus, attention has been directed to the fact that Hayti has made appeal on appeal for more priests, because the Church is in a shamefully neglected condition; but the appeals are unheeded. There the Church has undisputed control. So in South America and in the Portuguese possessions of Africa where that Church is supreme, the neglect of the people is extremely sad. Similar cases are not uncommon in Spain and Portugal, particularly so far as the intellectual condition of the masses is concerned. And it has lately been shown that this neglect is common in the very shadow of the Vatican until Evangelical effort inspires the spirit of rivalry. At Ponte Angelo, in Rome, there is a school belonging to the Free Church, the only Italian Evangelical elementary school in that city. Before its establishment, the Catholics had no private school in that neighborhood, but now there are thirteen. They are under the supervision of the Cardinal Vicar, at whose disposal the Pope has placed two million lire. As means of gaining the good-will of parents and pupils, sweetmeats, eatables and medicines are offered.

FRANCE.

In Europe, where Church and State are united, devotion to the religion of a country is frequently regarded as essential to patriotism. The Czechs of Bohemia and the Slavs of Russia, as well as the Poles in Prussia, identify the cause of Protestantism with the German language and people, and oppose both. Thus natural feeling and religious fanaticism intensify each other. In the Baltic Provinces of Russia an effort is made to suppress the German language and bring the Lutherans into the Greek Church. Adherence to the kingdom of Poland and work for its restoration are held to be possible only for good Catholics; and Protestant and German are often regarded by the Poles as synonymous terms. In the land of Huss it is common to make religion as well as language the test of patriotism. What wonder, then, if in France the priesthood find the hatred toward the Germans the means of exciting aversion to their religion

also, a religion so often represented as Germanic, in distinction from the Catholic, as Latin. Thus religion is used to promote race prejudice.

The *Revue du monde Catholique*, in discussing the Berlin celebration of the second centennial of the coming of the Huguenot Refugees to Prussia, makes it the occasion for abusing both Germany and the Evangelical Church. This ultramontane journal, as is usual now, claims that the Catholic Church is in no way responsible for the persecution of the Huguenots and the revocation of the Edict of Nantes, and affirms that the Popes and Jesuits always looked with disapproval on such excesses! The whole responsibility is thrust upon Louis XIV. and his political advisers. It is scarcely credible, but Catholic journals teem with assertions that their Church is and always was the advocate of liberty of conscience and the chief promoter of science. The welcome of the exiles to Prussia receives this interpretation from the *Revue*: The great Elector needed intelligent and willing subjects, "he robbed his neighbors of a number of useful and industrious people and used them for his purposes." It is asserted that the refugees were expected to be a religious blessing to Germany, but in that they failed, for that country, the home of Protestantism, is represented as also the home of all that is godless and abominable.

Only on the principle that the mote may be seen though the beam is hid can such expressions be explained. All reports agree that the religious condition of France is deplorable. Even in circles which regard devotion to the Church as an element of aristocracy, and attention to certain rites as a matter of religious or social propriety, the worst immoralities are found consonant with superstitious practices. Aside from the sad political and moral condition of the Church, it is a question whether it has the requisite intellectual power and means to gain the confidence of the nation. Not only foreigners but also Frenchmen speak hopelessly of the religious condition of the country.

In France, Italy and Spain, Protestant missionaries find many who are ready to receive the Gospel, and there are numerous evidences that the Catholic Church, with its present methods, cannot meet the religious and intellectual needs of the people. The fact, that in Catholic countries Protestant missionaries, and in Protestant lands Catholic missionaries, find fruitful fields to cultivate, furnishes food for serious reflection. Does a Church need rivalry and opposition as a stimulus and goad, not having enough inherent spiritual energy to attend to the souls committed to its charge?

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REVIEW SECTION.

I.—PROBATION AFTER DEATH.

IS THERE ANY FOUNDATION FOR THE DOGMA IN REASON OR REVELATION?

NO. III.

BY PROF. E. D. MORRIS, D.D., LANE THEOLOGICAL SEMINARY.

THE doctrine on this subject, received and affirmed by the churches commonly called evangelical, may for substance be briefly stated as follows :

(1.) So far as those who live in Christian lands, and who have had opportunity to learn of Christ and His salvation, are concerned, it is held that this Gospel as a salvatory scheme is limited in its scope to the present life,—that its offers, instrumentalities, administrations, in the case of all such persons, terminate decisively at death,—and that for those who in whatever way reject its gracious provisions while they live on the earth, there remains no further opportunity or privilege, but only a righteous condemnation, based generically on their sinfulness of nature and life, but specifically on their neglect or rejection of the Gospel salvation. It is not implied that all persons of this class, with their varied ranges of opportunity and of capability, are to be judged alike, or awarded precisely the same condemnation ; but rather that the degree of guilty willfulness, as well as the measure of outward call and privilege, will be justly taken into account, and that the decision in each case will be in harmony with the righteous judgment thus framed. Nor is the attempt made to determine precisely what constitutes sufficient knowledge and a sufficient call in each case, or to indicate the exact point where moral responsibility begins, and the soul becomes guilty before the tribunal of the Gospel. What is affirmed is simply that, wherever Christ is made known and is rejected when known, and wherever such rejection becomes the fixed purpose of the soul and is persisted in until death, the question of character and of desert is in the mind of God settled once for all, and His condemnation of the sinner is immediate, positive, irreversible.

(2.) So far as those are concerned who lived before the Christian dispensation, but who enjoyed the dawning light of the patriarchal or of the Mosaic economy, and thus had the opportunity of exercising faith in a redemption to come, the orthodox doctrine teaches that their specific probation consisted in their personal use or misuse of the means of salvation divinely afforded them,—that the promises of grace furnished substantially the same test of character, and consequently of desert, which is presented in the historic Christ,—and that all those who believed in Him, so far as He was known to them, are saved through Him as really as those who trusted in Him as their incarnate God, while those who refused thus to believe are condemned on the ground of such unbelief. Here, again, wide differences in knowledge, in opportunity and privilege, in responsibility and guiltiness, must be recognized. The antediluvians, the patriarchs and their descendants, the Hebrews of the earlier and of the later ages in that introductory dispensation, are variously tested, and must be variously judged. But the main elements in the case remain the same : probation is in substance one, under both dispensations.

(3.) So far as the heathen, and also all who, though dwelling in Christian lands, have never truly heard the Gospel, are concerned, the evangelical doctrine affirms simply their guiltiness under the light of nature and of conscience : it holds that, living without the law and the Gospel, they are judged without law and apart from the Gospel, under the moral administration of a just and holy as well as a benevolent God : it maintains that their condition beyond the grave is therefore one of real, though mitigated, condemnation, and that, so far as the Scripture sheds any light on the question, this condemnation must be viewed as everlasting : it believes that the Gospel plan of restoration, being limited in its range to the present life, can be of no avail hereafter, either in removing such condemnation or in bringing them into a condition of holiness, or of blessedness such as holiness carries in its train. It is true that most of the creeds of the Reformation, for reasons which are obvious to the historical student, refer but incidentally, if at all, to the case of the heathen and of others who have never known the Gospel. It is true that, among evangelical believers of later times, large varieties of judgment appear as to the measure of culpability attaching to such persons, to the principles involved in the divine judgment respecting them, and to the real nature of the eternal state on which they enter at death,—whether it be one of positive punishment, or simply one of relative privation and inferiority, such as their defective spiritual condition might require as its proper counterpart. What is affirmed universally, and on strictly Scriptural grounds, is their guiltiness in view of opportunities given, their just condemnation on the ground of such guiltiness, and their judicial assignment to such a sphere of existence, such a future estate

of retributive discipline, as their career in this life seems in the eye of God to deserve and need as its just correlative.

(4.) So far as infants, including all who die before they have entered upon moral consciousness and life, are concerned [and so far, also, as imbeciles and others who are incapable of hearing the outward call of the Gospel are to be taken into the account], the evangelical doctrine maintains that, through the mediatorial work of Christ made available in their behalf, and through the accompanying influences of the Spirit in the regeneration and sanctifying of their nature, such infants and other like persons, whether born of Christian or of unbelieving or even pagan parentage, are graciously delivered at death from all corruption of heart or nature, are biassed toward holiness as our first parents originally were, and are led forth into the immortal life as sanctified souls, to be divinely trained by processes unknown to us into perfection of character like that of Christ Himself. Injustice is done at this point to the earlier Protestant creeds—eminently to the Confession of Westminster. That careful, poised, profound, spiritual symbol really affirms nothing as to infants in general; it is wisely silent respecting their condition, for the reason that its compilers were not prepared, with unanimity, to make any comprehensive or inclusive affirmation. But respecting elect infants, whether these might be limited strictly to the offspring of elect parents, or might include others chosen and set apart by the gracious wisdom of God, they were prepared to hold and teach that all such, however few or many, dying in infancy, are regenerated and saved by Christ, through the Spirit who worketh when and where and how He pleaseth. That many Calvinistic divines of that period, and of the century following, went farther than this, and affirmed the damnation of infants not elect, must of course be admitted. But here, as at many other points, the Confession, and those who hold to it, are not to be judged by the affirmations of every one who professes to receive it. And it is further to be said that whatever of silence or of ambiguity attaches to the language of the symbol—whatever of doubt or of diversity of opinion existed among the venerated men who framed it—Calvinists of this age hold as heartily as any other class of evangelical believers to the gracious salvation of all who die in infancy. By this teaching it is not implied that such infants pass through a distinct probation after they have entered upon a conscious life in eternity: such a conception hardly seems intelligible, in view of what is declared respecting the work of Christ for them, and of the Spirit within them, in the hour and article of death. The fact rather is that these redeemed and sanctified souls, entering into their first conscious moral existence under such conditions and in such a sphere as heaven, have no need of such further discipline as the term, probation, implies. By a process deeper than conscious volition, and antecedent to all moral

choices, their state has been already divinely determined : they are saved before responsible action commences, and their new life is from the first, not one of testing with a possible fall or failure, but one of holiness instant and above all change.

The writer has deemed it important thus to state the evangelical doctrine for substance before considering the alternative view presented in the question under discussion. It may be that such a statement will help to free the doctrine on one side from some of the misconceptions which have attached themselves to it, and on the other to bring out more fully the contrasts, wide and deep, between the doctrine and this alternative *dogma*—as the question describes it. There are, in fact, three of these alternative views—the Romish, the Unitarian or Liberal, and that which has been so ably advocated in the pages of this REVIEW. With the Romish and the Liberal dogma, we have here no present concern. The papal notion that the characters and conditions of some are modified or improved through certain disciplinary or retributive processes divinely instituted for this purpose, and the liberalistic notion that such modification or improvement may and does occur through restorative forces still resident in the sinful soul itself, are alike without foundation—to use the language of the question before us—in either reason or revelation. This question involves rather the antithetic hypothesis, that something higher than the remaining capabilities of the sinning soul, and higher than purgatorial discipline in whatever form, comes in to effect the favorable changes contemplated,—in other words, that what we term the Gospel is to be brought into play in the future as in the present life, and that through the forces embodied in that Gospel sinners are to be convicted, persuaded, made penitent and believing, transformed into saints and sanctified for heaven, in the next life substantially as in this. It is this hypothesis, standing in clear contrast with the current orthodox belief, yet claiming for itself, if not explicit divine teaching, a general warrant from the Bible and from the nature of Christianity, that we are to consider :

(1.) It should be noted just here, that the advocates of this dogma are very far from being agreed among themselves as to the classes of persons whom they regard as having, in the divine economy of grace, such a probation after death. As to all who die in infancy, the issue between them and the current evangelical belief is a verbal one mainly : it is a technical question as to the term, probation : it is a matter of method or process rather than of result. Certainly, it is not necessary to regard each dying infant as waking at once into full moral consciousness in the heavenly state, and there deliberately choosing Christ as its Redeemer, in order to hold that such an infant is saved through Him.—As to the pagan world, solemn and pathetic as the question is, it is no injustice to say that the dogma under discussion

does not derive its chief interest, in the eyes of those who advocate it, from its supposed solution of that question. Solicitude respecting the condition of the heathen, proper as such solicitude is, neither originated the dogma, nor in any large degree sustains it. Nor can more be said as to the case of the antediluvian world, or of those who enjoyed only the preliminary teaching of the Mosaic economy. These classes, like the other two just mentioned, may be introduced to give breadth or dignity to the discussion, or, possibly, in the hands of some advocates, to conceal somewhat the real point where the dogma is supposed by all to be of special value.

That point is seen in its application to those who have actually heard the Gospel, and have actually rejected the Gospel in this life,—dying in more or less conscious, positive, willful unbelief. It is here, as the vast bulk of the literature in favor of this dogma clearly indicates, that the chief spring of interest is found. Infants, the heathen, antediluvians, the Hebrew race before Christ, all retire relatively from the centre of vision whenever the question is discussed. But it should also be noted how wide is the diversity of view as to the number of this special class for whom the hypothesis of a post-mortem probation is devised. Who are included in this further opportunity and privilege? Who are excluded from it? Is this future probation only for those who have had but small chance, if any, to be saved in this life? Are the infidel, the openly and persistently vicious, the liar and drunkard, the thief and murderer, to be shut out from these gracious provisions? Are these provisions general, as the plan of grace is in this life,—or special, elective, applicable in here and there a case, or to some particular class? The obvious want of anything approaching agreement at this vital point is certainly suggestive.

(2.) Equally suggestive is the fact of like disagreement respecting the actual results of this future probation. While some would make it applicable to all, in Christian as well as in pagan lands, under the Gospel as in the Mosaic dispensation, and affirm that sooner or later it becomes effectual in every member of the human race, others exclude the incorrigibly wicked and unbelieving, claim for the rest only an offer and a possibility, and admit that in eternity as here the offer may end in failure. And between these extreme positions one may discover very wide varieties of teaching as to the actual outcome of this scheme of redemption in a future life,—with an obvious trend on the part of those holding the more restricted view toward the sweeping universalism affirmed by others. May it not justly be insisted that entire frankness is indispensable here? Why should our eyes be turned toward dying infants or toward the heathen, when the main claim urged contemplates rather those who have heard the Gospel and have rejected it in this life? And why should our range of vision be limited to some sections of the latter class, when the position taken is

one which calls for an offer of salvation irrespectively to all who have failed to embrace it in this world? And why are we left in doubt as to the efficacy of such offer in the world to come,—since the strength of the dogma, as a truth of practical moment, rests on the question whether there is any practical outcome in eternity from that offer; whether there be few or many that are saved there as here, or whether every soul will sooner or later accept Christ, and enjoy the everlasting benefits of His mediation?

The Biblical argument for this dogma, as gathered from the writings of its advocates, may be summed up as follows:

(1.) Universalistic passages, such as 1 Cor. xv: 22–28, supposed to imply that God will finally have mercy upon all men, and that all will at least have the offer, if indeed all do not attain the actual experience, of salvation. (2) Passages, such as Matt. xii: 32, implying that for all sinfulness, excepting the sin against the Holy Ghost, forgiveness is possible in the future as in the present life. (3) Passages in which the terms, eternal and eternity, are employed in the restricted sense of age or period; and in which the limitation or the absolute ending of future retribution is suggested. (4) Passages, such as Rom. xiv: 9, Rev. i: 18, which specially set Christ forth as Lord of the dead as well as the living, and as having the keys of death and of Hades: being thus empowered to carry His grace beyond the grave, and make it effectual even among those who had rejected it here. (5) Passages, such as 1 Peter, iii: 19–20, iv: 6, which are supposed to teach that, in the execution of this gracious mission, our Lord actually visited the world of the dead, to proclaim again His Gospel, and to institute there, as in this life, a scheme of redemption. (6) General passages, bearing upon the character and purposes of God and of Christ as Mediator, upon the nature and scope of the Gospel, and upon the worth of salvation and the awfulness of an eternal condemnation. Under these heads nearly all of the Scriptural evidence in the case may be conveniently grouped, and on this evidence it is claimed that, while the dogmas under review is not an explicit divine teaching, it still is in harmony with the teachings of Scripture, is justly deducible from the nature of Christianity, and falls on Biblical authority within the acknowledged limits of the Christian faith.

It is impracticable, in this place, to traverse this remarkable claim in detail. The general offset to it may be seen, (1) in the obvious fact that the Gospel is invariably presented to men as a divine scheme of salvation, to be accepted by them, not in some future æon, but in the present life: in the fact, (2) that men are constantly warned against all rejection and all delay in such acceptation, even in this life, on the explicit ground that delays are always perilous, and that persistent rejection is ruin to the soul: in the further fact, (3) that the gracious ministries of the Spirit, and all other helpful divine in-

fluences, are nowhere promised to men after death, but are invariably represented as having their sphere of activity within the present dispensation of grace : (4) in the kindred fact that the Church, the Sacraments, Christian fellowship and influence, and the other administrative forces incorporated with the Gospel, are never represented as being utilized or available beyond the grave, but always as belonging to an earthly and temporary economy of salvation : (5) in the Biblical offer of forgiveness, which, with the possible exception of Matt. xii: 32—an exception which is possible only, and which, on closer scrutiny, turns out to be in harmony with the uniform teaching elsewhere—is always limited to the present life, and is in no case promised after death : (6) in the obvious and invariable teaching of the Bible that our present life is in every case a solemn, responsible stewardship, for whose administration every soul is summoned at death to a strict, impartial, and decisive account : and (7) in the kindred teaching, scattered everywhere through the Scripture, but specially concentrated in the utterances of our Lord Himself, that both reward and retribution immediately follow in each instance upon the use or the misuse of such earthly stewardship, and that such reward and retribution are alike unchangeable and without end.

(1.) Two points in this Biblical response to the dogma in question deserve especial notice. The first relates to the amazing series of inferences derived from the obscure, perplexing passage in I. Peter, respecting the preaching to the spirits in prison. It is needless to refer to the various interpretations of this text; whether it describes a personal ministration or a ministry through Noah; whether it is a ministry in incarnate form or in spirit; whether it contemplated simply the antediluvian world, or included all who died prior to the Advent, or comprehended the entire multitude of the dead; whether it was a ministry of grace or a proclamation of triumph—a revelation of glory. In the presence of these and other like perplexities as yet unsolved by the most careful exegesis, and perhaps insoluble with such light as is now obtainable, is it not an astounding evolution which derives from this obscure text, and its possible corollary in 1 Peter iv: 6, the notion that our Lord, during the few hours between His death and His resurrection, went into the world of the dead, and there set up an economy of grace which was a duplicate, substantially, of that instituted by Him during His incarnate life on the earth—an economy which has continued down to the present time, with essentially the same truths, appeals, incentives, warnings, that characterize the Gospel among men; and which may continue for long periods until every soul among the dead has heard of Christ and had full opportunity to receive Him, and possibly until all the dead have actually received Him, and have been converted and saved through Him? The astounding quality of this hypothesis grows upon us, ? e strive

to contemplate all that is involved in such a stupendous process—the proclamation and exposition of the Gospel in such ways as to convince even those who have rejected it here—the ministrations of Providence and of the Holy Spirit in such measure as shall overcome the willful hindrances that have resisted them in this life—the presence of a Church, of sacraments and ordinances, of a living and continuous ministry, and of other administrative agencies analogous to those which in this world are brought, and often vainly brought, to bear upon the ignorance, the willfulness, the wickedness of men. To assume all this, and much more, on the basis of a single text, with but two or three possibly corroborating passages, and in the presence of the studied silence of the remaining Scriptures respecting a fact of such immense moment, and in the presence also of innumerable passages teaching us that now is the accepted time, and our brief earthly day the appointed day of salvation, is certainly a process without parallel in the history of human theologizing.

(2.) The other special point relates to the suggested absoluteness and universality of Christianity. What is intended by this phrase, one finds it difficult to say. To quote in its explanation the declaration of our Lord that, when lifted up from the earth, He would draw all men unto Him, or the triumphal affirmation of Paul respecting the coming of a day when every knee should bow to Christ, not only on earth, but through all the moral universe, serves but slightly to explain the phrase itself. That Christianity is in some sense a divine embodiment of religion in the absolute, and that for this reason Christianity is in some degree to be viewed as universal—universal in its adaptations to man as man, and universal in its prospective growth and power—we all cordially believe. These propositions are plainly Biblical in origin and in authority. But do they justify the specific inference of a probation after death,—of such a probation as including not merely pagans and infants, but most, if not all, of those who have rejected this universal and absolute faith in this life,—of a probation which carries the Gospel forward into eternity, and involves a system of grace, there analogous to the economy of grace enjoyed in this world,—of such a probation as belonging in equity to every human being, as having its justification in the justice rather than the mercy of God, and as indispensable to the proper triumph of Christ and His redemption? And is it not certain that, if such a prolific conception of Christianity be true, some clear, definite warrant for it would be found in the Bible? The more carefully this conception is analyzed, with all the sweeping inferences derived from it, the less will any loyal student of the Scriptures be inclined to entertain it; it is an ideal of the imagination rather than a truth of revelation.

Passing from the Biblical question, to inquire briefly whether the dogma of probation after death has any foundation in reason, we are

confronted by a bewildering variety of suggestions. Some writers dwell largely upon the moral elements remaining in man after the experience of death, the inextinguishable capability of good, the effect of calm remembrance or of conscientious convictions, and the like : and on such rational grounds infer that the spiritual restoration of man, even of all men, is intrinsically possible. Others dwell rather upon the inexhaustible potencies of the Gospel, upon its possible application successfully to the souls of the dead as well as the living, and even to those souls that have resisted it here, and upon the mediatorial mission of Christ as available in other worlds as in this, and possibly necessary wherever sin is, or even wherever moral beings exist. Still others emphasize the nature, character, administration of God, and especially His justice and His mercy, as furnishing rational basis for the inference that there is a probation after death as before, and a probation which will sooner or later be granted to every man. These are the three main sources from which the material for this inference is derived,—the nature of the soul, the nature of the Gospel, the nature of God. And it must, in justice, be admitted, that the material of this class is apparently abundant,—an abundance which stands out in decided contrast with the relative scantiness of the Scriptural testimony in the case. Nor would one hesitate to acknowledge the reasonings weighty, if they were not so often in conflict with each other,—if, in fact, they were not so frequently, as they are found on thoughtful examination to be, mutually irreconcilable and even subversive.

(1.) Over against the rational argument from the nature of man, might be placed an extensive series of considerations leading to an opposite result. If there is in men an inextinguishable capability of good, is it not also true that there is in them what seems like an inextinguishable, and certainly is in this life a dominating, capability of evil? If this capability of evil remains in the soul until death, why may it not survive in eternity—and if it successfully resists the Gospel in this life, why may it not resist the Gospel forever? If it be granted that moral elements remain in man through all the future, does this justify the conclusion that the reason he has rebelled against here, the conscience whose warnings he has refused to heed, will gain and hold control over his life hereafter? Even if he has never heard of Christ in this life, but has died in the darkness of paganism, on what ground can we safely infer that, should he hear of Christ in eternity, he would at once embrace Him and welcome the salvation He is supposed to offer? On the other hand, when one studies the principle of development in sin, the thousand signs of its tendency to become permanent and dominant in the soul, the evidences of decline in the power of reason and conscience to control men spiritually even in this world, the influences and results of retribution, even in the milder

form of chastisement, and other like elements proper to be considered in such a problem, is there not serious reason for saying that the nature of man furnishes in fact but little foundation for hope as to his spiritual restoration in a future state,—that the overwhelming preponderances of evidence in the case, viewed from this point solely, must rather be that, dying in sin, man will remain a sinner, and therefore a condemned sinner, even forever?

(2.) The argument derived from the nature of the Gospel is obviously of loose construction, and of doubtful effectiveness. It is true that Christianity seems not only unexhausted but inexhaustible,—that as a saving scheme it would need neither addition nor change were the whole race, instead of a portion, to be saved through it. It may be true, though it has not been proved, that this blessed Faith is capable of presentation and of application among the dead; and that, if such were the divine choice, sinners might, perchance, be rescued from sin and guilt through it, in that new and, to human view, mysterious state. But if all men are not, under that divine choice, permitted to learn of this faith in this life, how can we infer that all men will be permitted to do this in some future form of existence? And if, among those who do hear of Christ in this world, there are many who resolutely reject Him, and die in unbelief, how can we infer that most, or all, of these will pursue a different course in another world, under the action of the same class of influences? In fact, are not these reasonings from the universality and the absoluteness of Christianity, not only as uncertain and fragile on natural grounds as they are without distinct warrant in Scripture, but also in large degree illusive and dangerous both in what they assert and what they imply? It is not safe to assert for Christianity, viewed as a form of religion, anything more than the Bible asserts for it; it is not wise to claim for it an extent of scope or of application beyond that which its Founder has clearly defined.

(3.) Arguments from the nature of God also need to be carefully scrutinized, and very thoughtfully applied—especially at points where, as is admitted, we have no explicit divine teaching to guide us. God is His own interpreter, and the Bible is His interpretation, alike of His character and of His administration. That He will deal justly with all men—with dying infants, with the heathen, with such as perished in the Deluge, as with us—we may be fully assured. That He will inflict punishment wherever He sees it to be deserved, and especially wherever men revolt against His grace; and that punishment will continue as long as sin lasts, though it be forever, we are also fully assured. That God is merciful as well as just, and will deal in tenderness with all, even with the incorrigibly wicked, we are confident; and that such manifestations of mercy will always be harmonized with the demands of equity, and will go no farther than righteousness

permits, we are no less confident. The largest hope which our sense of His love suggests, may be cherished just so far as His Word furnishes a warrant for it, and so far as His own perfect nature as seen in His Word and His works sustains it. But here we must pause. Reasonings which carry us outward to the very verge of the Christian Faith, and then seduce us beyond the acknowledged limits of that Faith, are of doubtful validity and of questionable value. Arguments drawn from what we may imagine God to be, or to be under obligation to do, and handled by us without any explicit divine teaching to hold them up, are not only doubtful, but may become dangerous. And the dogma of Probation after Death, so far as it rests on such reasonings and arguments—so far as it seeks to maintain itself, before the mind of the Church, by speculative considerations drawn from whatever source, while confessing itself unable to justify itself by the positive teaching of Scripture—can never become a Doctrine: it must remain a dogma forever.

II.—SYMPOSIUM ON THE MINISTRY.

NO. V.

BY PRESIDENT E. G. ROBINSON, D.D., BROWN UNIVERSITY.

A CHRISTIAN minister is efficient and useful in proportion as he is enabled to win others to the service of Christ and to compliance with the requirements of all Christian truth. His means and methods must depend partly on the nature of Christianity itself, and partly on the peculiarities of the age in which he lives. The facts and principles of Christianity are, of course, the same for all times; but the popular apprehension of these varies among different peoples and at different periods. Without regard for the knowledge and mental habits and tastes of a people, the most diligent labor may be fruitless. The Apostle Paul would never have preached the same sermon at Athens that he had preached in Jerusalem; and Jonathan Edwards would hardly have ventured to preach at Enfield, in 1886, the sermon he preached there in 1741. St. Francis of Assisi would to-day be laughed at and mobbed in Chicago; and the Mr. Moody of 1886 would have been hooted and stoned at Assisi in 1215. Every man is first the creature of his own time, and then in turn helps to change his time into another that is to follow.

If the work of the minister is to win to completeness of service of Christ, then his chief function must be to create and to deepen Christian conviction. The more effectually he does this, the more effective and useful is he. And there are various means by which he may do it. Preaching is one means, but certainly not the only one, and in this age not even the most efficient. The number of actual conversions traceable to ordinary pulpit ministrations is but a fraction of

the word is still one of the great agencies of our modern Christianity, we may instance three or four conditions that, duly existing, would give to ministers, both as preachers and guides, a larger measure of usefulness than no inconsiderable portion of them seem now to possess.

The first condition we would name is an all-controlling conviction of the absolute truth of the religion of Jesus. This is essential to the best performance of every function of the minister ; without it there can be no real success in preaching. Public speech that is to move any one must be vital with emotion—emotion springing from the heart, emotion that can be generated only by a conviction that has no shadow of doubt resting on it. Nor will the semblance of emotion suffice. Intellectual enthusiasm, the usual accompaniment of active mental energy, and the product of vivid thinking, has its uses, and may be mistaken for real emotion; but it begets no religious emotions in others. Feigned emotion, however skillful the counterfeit, is easily detected by the discerning, and is only and always mischievous in its influence on both him who feigns it and on those whom it aims to affect. Deep feeling, like real courage, is never noisy nor anxious to display itself; shallow feeling, like a shallow brook, is often noisiest where there is least of it, and where nature most obstructs its movement. Profound emotions, like the tides of the sea, moving silently though perceptibly, lift up and carry on their bosom with ease all that comes within their reach. It is the deep-sea feeling of the heart, and not the effervescence of animated speech, that gives power to move assemblies, to change the currents of social thought and shape the character of a generation; and it is also a feeling that can justify itself by appeal to the grounds of conviction, and so justify as to awaken like convictions and feelings in all who hear. A clearer and stronger conviction of the truth of all that the New Testament makes known to us would insure a more effective ministry alike in the pulpit and in all the manifold walks of daily life.

A second condition that may be named, is a higher degree of illustration in the minister's own person of what he would have other people become; and this for two reasons: First, truth always takes a coloring from the mind through which it comes to us. Only from Jesus, who Himself was the truth, did it come in its own pure white light. Even the apostles, repeating it, gave it each his own personal coloring. Individual minds, endeavoring with utmost honesty to represent Christ and His apostles aright, impart to the truth each his own spiritual hues. The more completely the truth controls and models them, the more exactly and effectively do they represent it. Secondly, every personality has its own power. The power may be unconsciously exerted and unconsciously felt, but it is none the less real. The exterior semblance, which has its own influence, may belie

the interior reality, but the inner reality is sure to reveal itself, and its power to be felt. Though no words declare it, it will act, and no words can speak with the emphasis of deeds; it will crystallize itself into character, and no energy of speech can equal the unuttered language of character. The man is thus more than the preacher, though popular estimate too often reverses this. One of the worst symptoms of our time is a disposition to wink at clerical weaknesses and peccadilloes, if only there be raciness and entertainment in the pulpit. Thoughtless people may be induced to eat tainted meat when highly seasoned and daintily garnished; but a deadly poison, no less surely because insidiously, works its way to the vitals. Truth is wholesome and invigorating when enforced by high character. A higher type of Christian manhood than that now found in too many ministers of the gospel would add, beyond a doubt, to the power they are exerting.

Again, a loyalty to God and to truth that excludes all fear of man and all craving for the applause of man, is another special need among the average ministers of our time. A suspicion of timidity, or of self-seeking, will quench the fire of the most burning words of the preacher. Moral cowards are despised by those who are themselves cowardly; and clerical ambition is pretty sure to overleap itself. Moral courage is revered even by those to whom it deals its deadliest blows; self-sacrifice awakens admiration even in the breast of the most selfish. A trimming and temporizing minister never fails to forfeit the respect of those whom he is most anxious to conciliate. The demand on ministers for fearless honesty in dealing with men was never greater than at this hour. Meanness, dishonesty, covetousness, vice, in the congregation or church, sometimes exact silence towards themselves as a condition of their pecuniary support. Nothing less than the spirit of the old prophets can meet such emergencies. There must be special care that in denouncing the divine wrath it shall not be discolored with personal indignation. It is God's wrath and not man's anger that is to smite the soul for its good. But a much clearer and fuller enforcement of moral law against every form of evil than is now common in popular ministrations would impart to them a wholesome and much-needed tonic.

Again, and finally, continuous and progressive efficiency in the minister requires continuous growth of powers and of resources, and requires them, because of his exposure to an almost omniscient and a merciless scrutiny. The apartments of no man's soul are so completely laid open to the public gaze as are his. Whoever will may take an inventory of their furnishing. Every sermon mirrors them. Every act is a window through which they may be seen. And, withal, the very office of a minister makes him a conspicuous object for the public eye, while the functions of his office invites curiosity and criticism. The gauge of no other man in the community is, on the whole, so cor-

rectly taken. The intellectual and spiritual poverty of no one is so quickly detected, and the riches of none are so gladly recognized and so loyally appreciated. But the moment one is seen to have exhausted his little store, and to be making no new acquisitions, the moment it is known that he has no intellectual and moral reserves, but is either repeating himself or serving the "cold victuals" he has picked up from other people's tables, his usefulness is gone. No one can hold the attention or command the respect of a people to-day who cannot instruct them, who is not, in his special line of knowledge, in advance of them, and is not every day taking in more rapidly than he is giving out. The larger his growth, if it be symmetrical, the more efficient will he become. And if all this be true of the individual, more than equally true is it of the ministry as a class. It would add immensely to their power if they could all rise to higher aims at development of all their powers, and at enlargement of their resources, by gathering from every open field of knowledge.

But it is in vain that one attempts anything like a complete discussion of the hundred points at which the ministry is susceptible of improvement. Suffice here to mention, in the briefest manner possible, a few of the obvious particulars in which improvement among a very large number is both possible and much to be desired: such as greater naturalness of manner, both in the pulpit and out of it; less of the style and spirit of a caste; a more complete eschewing of all cant and rant; more accurate and various knowledge, combined with completer mastery of the Bible and of whatever all ministers are expected to know; more interest and participation in whatever promises to alleviate human ills or promote human welfare; less regard for self in personal decisions, and more of a disposition to build on one's own foundations rather than on those of another man's laying; less regard for the growth of one's own sect or church, and more for the extension of the common kingdom of Christ; a livelier regard for the real essence of living truth, and less reverence for the mere dead letter of orthodoxy; a more vivid apprehension of Christ as an ever-living personality, and a profounder faith in the certainty and completeness of His final triumph in the world. If in each and all of these things the coming ministry could improve on the present, a corresponding improvement in effectiveness and usefulness would doubtless ensue.

III.—OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO, WITH WHAT LIMITATIONS?

NO. IX.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

A QUESTION now prominently before the people in various parts of the country is, whether the manufacture and sale of intoxicating

drinks should be prohibited by law. I am asked to give my opinion on the subject, which I do with entire frankness, although aware that many wise and good men entertain a different view. The proposed legislation seems to me injudicious and undesirable.

1. It is of the nature of a sumptuary law, a law designed to limit the private, personal expenditures of individuals. Such laws have been enacted at very different times, and in very different countries, yet have always failed to accomplish any good end. The experiment was tried by the Locrian legislator, Zaleucus, 450 B. C., and afterwards repeatedly in the Roman republic, but always with the same result. The laws were enacted, but they remained a dead letter on the statute-book. In modern Europe the experiment was renewed. Sumptuary enactments were made in England as early as Edward III., and the last of them was not repealed until 1856. In France they began with Philip IV., and continued as late as the seventeenth century. But all have now come to an end, partly because of the impossibility of enforcing them, and partly because of a better understanding of the legitimate functions of government. A sumptuary law is an abridgment of individual liberty and of the natural right of every man to do what he will with his own, provided he works no ill to his neighbor. Prohibition means that no man shall be able to buy a single glass of beer, wine, or spirits, save for medicinal or sacramental purposes. This is a serious restriction of personal liberty, and can be justified only on the ground of absolute necessity for the protection of society. But how can such a plea be made out in the case of a moderate drinker—say, for instance, one who drinks a glass of wine and no more every day at his dinner? Will any law-maker say that such a man works any ill to his neighbor? Where does the State get the right to interfere with a private, personal matter of this kind? It might just as well undertake to say what one shall have upon his table, or how he shall dress his children, or what sums he shall give in charity.

2. The doctrine implies a wrong principle, or, at least, is frequently advocated upon such a principle, viz., that any use of intoxicating drinks is a *malum in se*. This runs counter to the common judgment of men, to the ethics of all ages, and to the Word of God. In the latter, drunkenness is denounced without stint and without limit, but the use of strong drink is never confounded with the abuse of it. Had the sacred writers entertained the same opinion as the modern advocates of total abstinence, it would have been very easy to express it in such terms as would not admit of misapprehension. But they have not done so. Nor will any exegetical scholar of repute in any part of Christendom commit himself to the dictum that either the Old Testament or the New makes it sinful to partake, in any degree, of intoxicating drinks. And with this agree the great ethical writers

of antiquity. They put intemperance under the ban, but not the temperate use of stimulants. Nor does it avail to say that the error of the Prohibitionists is on the right side. Truth is of the highest importance; nor is there ever gain, in the long run, by insisting upon false principles. It is a serious injury to make that a sin which is not a sin, to interpolate human enactments into the divine law, and to seek to control men's consciences on a wrong basis. Sooner or later the error is discovered, and then occurs a reaction, under the influence of which men reject all law and give way to wild excesses. The only safe way is to adhere to Scriptural principles and standards. Time has shown again and again, in ethics as well as theology, that the foolishness of God is wiser than men.

3. Prohibition does not prohibit. In the State of Maine it has been the law for nearly a generation, yet failure is confessed. First, the law is evaded, and as soon as one evasion is detected another is invented. Secondly, where the officers of a city or district are not in favor of the law, it is openly and habitually violated. Thirdly, where the officers are rigid in performing their duty, clubs are formed, of young men or old, who import liquors from without the State and use them *ad libitum*. These things I do not understand to be denied by any one, and they are of great weight. It is often sought to turn their force by saying that the Decalogue is constantly transgressed, and that, therefore, by parity of reasoning, it should be countermanded. This is a fair specimen of the absurd logic by which well-meaning men contrive to deceive themselves and others. The Moral Law is the reflection of God's infinite holiness, and it defines at once and forever the duties flowing from the relations of the creature to the Creator. It has its being in the nature of God and man, and cannot be affected, as to its excellence or authority, by the fact that it is obeyed or disobeyed. Prohibition, on the contrary, is a human enactment, intended to reach a certain definite end, and of no use, save in so far as it reaches that end. It is a mere police arrangement, resting upon no ultimate or fundamental principle, but simply based upon expediency. Now, if it can be shown that it does not accomplish the object, the whole reason for its existence fails; whereas the entire and continuous apostasy of the whole human race would furnish not the shadow of a reason for repealing any one of the Ten Commandments.

4. In this country, the force and efficacy of a law depend upon the moral support of the people whom it is to govern. If they regard it unfavorably, it is sure, sooner or later, to fall into "innocuous desuetude." The officers who are to carry it out fail to enforce it, or, if they make the attempt, it is in a half-hearted and irresolute way, which amounts to the same thing in the end. Ordinarily, a single policeman or constable has little difficulty in controlling many per-

sons, each of whom is stronger than he, because it is understood that behind him stands the whole body of the people ready and willing to sustain his authority. But if the law be unpopular, or opposed to the convictions of the community, very serious difficulties stand in the way, and often they whose help, under other circumstances, might be confidently relied upon, either stand aloof or become active opponents. This is the difficulty which confronts a prohibitory law in many parts of our country. In this city, for example, it may well be doubted whether the whole army of the United States could enforce such a law. The usual answer to this is, that the people must be educated into such views and feelings as are in harmony with Prohibition. But when that is brought about, the law is no longer needed. The moral public sentiment would of itself restrain effectually the abuses that prevail, and put an end to the rule of the saloons. Meanwhile, the endeavor to obtain legal enactments, the propriety of which is questioned by a large portion of the community, is anything but wise.

5. When Prohibition is urged forward by the formation of a distinct party to operate on the polls with this for its single object, the movement descends to the plane of partisan politics, and is liable to all the evils which characterize such a warfare. Truth is often subordinated to victory. Abuse takes the place of argument. Personalities are substituted for principles. Unwholesome alliances are made ; for politics, like misery, "makes strange bedfellows." And there is a general lowering of the moral tone all along the line. Forty years ago, a zealous friend of Temperance said to me that whenever the matter was dragged into politics the cause suffered a set-back. So far as I have been able to observe, the same result has followed ever since. *A priori* a different result might have been expected. One would think that the introduction of a moral issue, one based upon philanthropy and a generous regard for human welfare, would have lifted up the whole plane of political discussion and led men to discuss the issues before the people in the dry light of pure reason. But such was not the case. The good, instead of ameliorating the bad, was itself drawn down to the low level. Misrepresentations, scurrilities, impeachments of motives, and "the pious abuse," familiar to controversialists of every age and class, were freely indulged. As the Latin poet says, "That men cross the sea but keep the same mind," so here, the theme of party journalism was changed, but the manners were the same.

6. A more serious evil is found in the effect which zeal for prohibitory laws has upon the true spirit of reform. That spirit is rational, moral, and based on principle. It seeks to produce a radical change, proceeding from within outwardly; one in which reason and conscience are concerned, and in which the aid of the divine Spirit is invoked, and which, therefore, may be expected to endure. The sub-

9. Once more, the hue-and-cry for Prohibition tends to put points of ethics in a wrong relation. Intemperance is certainly an appalling evil, and temperance is an admirable Christian virtue; but there are other evils besides the former, and there are other graces besides the latter. Two of the worst men I have ever personally known, were men who rarely drank at all, and never to excess; while, on the other hand, in certain parts of the country, abstinence from intoxicating liquors is made to stand for the whole of Christian character. The peculiar excellence of the Gospel is, that it forbids not only one sin but all sins, and enjoins not only one virtue but all virtues. The reformations it effects extend to the whole character, and reach just as much evil passions of the mind as evil appetites of the body. Now, whatever tends to disturb this equilibrium and lighten the pressure on one part, by increasing it on another, is sure, in the end, to work badly. Professional advocates of Temperance have sometimes indulged in an intemperance of speech which was as criminal as the vice they proposed to extirpate. Specific evils must, of course, be met by specific efforts, but these need not be so conducted as to dislocate Christian morals and lead men to substitute a single trait of excellence for the whole assemblage of Christian graces. It is right to be temperate, and promote in all proper ways temperance in others, but it is not right to act and speak as if this were the whole duty of man. Yet, that this is sometimes actually done, and that it is a natural result of certain modes of thought and speech, is not to be doubted. There is one of the Old Testament worthies whom the Prohibitionists may consider a man after their own heart, for, so far as appears, he never touched wine or strong drink during his whole life, yet Samson is usually considered the weakest of the Hebrew saints, and some deny that he was one at all.

IV.—THE MAXIMUM OF TIME FOR STUDY.

BY REV. J. M. DRIVER.

DUTY and ambition oblige every minister of the Gospel to do his utmost, both as regards the number of hours devoted to study and the intensity of the application. A godly ambition moves a man to earnestly covet the widest fields of usefulness, and duty requires him to put forth every effort possible to cultivate that field diligently and thoroughly. He must not only do whatsoever his hands find to do, but he must do it with his might.

Other things being equal, a minister's usefulness depends upon his diligence as a student. Indeed, this is nearly, if not quite, true in every public vocation. The foremost lawyers, physicians, statesmen, and even men of affairs, have been, and still are, devout students of books as well as of men. And, as a rule, they who have achieved

a permanent fame have been the most familiar with the realm of ideas. We have had but one Patrick Henry, who could well-nigh utterly abandon books and affairs and yet walk as a prince among men, occupying a conspicuous place, and fulfilling a sublime destiny. "Men of letters," however much a world unworthy of them may deride them, have been the largest benefactors of the human race, and whatever pages of the world's history are brilliant are so because their names adorn them and their achievements made them illustrious.

This is pre-eminently true in the Church. In every century, the men who have made a permanent impress, and have shed a lustre on their faith, have been the devoutest students and the ripest scholars. The love of books and of men have gone hand-in-hand, and seem to have mutually intensified each other. Augustine, Wiclif, Huss, Savonarola, Luther, Calvin, and Wesley, are familiar examples. Nor would we be far from the truth if we were to say that their success as soul-winners was in proportion to their intellectual and scholastic attainments. It is true, we have wandering and erratic evangelists, who "draw for a season" and then drop into semi-obscurity—men who sometimes even boast of their illiteracy; but who would compare them with such evangelists as John Wesley and George Whitefield? Even in the Apostolic College this truth found a conspicuous illustration in the Apostle Paul: outranking in studiousness and scholarship, he also outranked in zeal and usefulness.

The conviction of the Church upon this point is seen in the scores of colleges and theological schools founded and supported in our own and other lands. And that there is a rising appreciation of learning, even among the lowliest, is seen in the increasing collections taken annually for the promotion of Christian Education. Doctor Townsend, addressing ministers, gives utterance to the sentiments of Methodism when he says: "Let men say what they may to the contrary, it is in the study that the minister gains the mastery over men. See the golden words on this subject in the Discipline! You are to do the profound religious thinking for the people, and you must do it in the study. When the spectres of unbelief arise among your people, they will come to you and demand light and explanation, and you must not, dare not, turn them away." And again: "To be a prophet is to be something of a stranger."

The young minister, coming to realize for the first time that his success as a soul-winner will be decided largely by his studiousness and scholarship, naturally asks: How much time, how many hours per day, can I devote to study without injuring my mental force or impairing my physical constitution? And the depth of piety and Christ-likeness possessed by the individual will be indicated by the fervor with which this question is asked. The Christ-like, Pauline-spirited young minister will ask the question with all the intensity of

his soul. And whoever takes it upon himself to answer this question should speak with exceeding care, lest, on the one hand, he places the standard too low and causes the young minister to fail to reach the maximum of his powers and usefulness; or, on the other hand, he places the standard too high, and causes the young minister to attempt too much and thus wreck himself entirely. These two extremes must be guarded against.

In answering this question, observe, first of all, how much study *per diem* others have done without injury to body or mind. The elder Pliny, on land or sea, carried a blank note-book, in which he made constant entries. The younger Pliny was a well-nigh perpetual reader. Charlemagne had his secretaries read to him while he dined. Thomas Moore, Bishop Burnett, and many others, including John Wesley, commenced their day's work at four o'clock in the morning. Gibbon entered his study at 6 A. M. Milton was accustomed to say: "My morning task is where it ought to be, at home, not sleeping, but in winter before the earliest bell, or in summer before the earliest song, reading good authors, or having them read." Leibnitz never left his study unless compelled to do so. The same might almost be said of the late Victor Hugo. A German, in reply to the question: How do the Germans accomplish so much? said: "The German gets up at five o'clock in the morning and works four hours before breakfast; then eats half an hour and stays with his family half an hour longer; he then works six hours longer, and then dines another hour, after which he works four hours more,"—fourteen hours in all. Napoleon, feverish, impatient, and busy as he was, devoted eight hours per day to study. Von Blancke, the German historian, now past eighty years of age, devotes from seven to eight hours per day to mental work. George W. Cable works from 9 A. M. to 5 P. M.

But these facts may be misleading. They who have endured so much may have had exceptional physical and mental constitutions. What they have done with ease might be a Herculean, if not, indeed, an impossible, task for others. Hence we cannot decide definitely for ourselves from this data.

But there is a higher source of information—a more reliable class of data—namely, the testimony of experts and specialists in diseases of the nerve and brain. I have before me the opinions of four of the leading names in that department: Wm. H. Thomson, M. D., of the University of the City of New York; Maurice N. Miller, M. D., of the same institution; A. B. Arnold, M. D., of the College of Physicians and Surgeons, Baltimore, Md.; and Isaac C. Walker, M. D., of the Medical College of Indiana.

The following are a number of questions I have asked these gentlemen, with their responses:

1. About how many hours per day, *approximately speaking*, can an ordinary man devote to study?

Dr. Walker answers: "Six hours." Dr. Arnold: "I think that one-third of the twenty-four hours devoted to study keeps within the physiological limit." Dr. Miller: "A greater amount of lasting knowledge—a greater stock of ever-available information—at least, on technical subjects—can be acquired by devoting five hours per day to (intense) study than will result from the use of a greater share of the day. By study, I mean such application as may be necessary in the acquirement of the principles of a science, for example, and not simple reading, requiring little mental effort." Dr. Thomson: "The time which can be devoted to study each day varies with each person, and is modified by habit, by the nature of the study, etc. As a rule, however, eight hours of real study is the most a man can do, and then it should be at some *accustomed* kind of work. *New* work, such as composing, cannot be carried on for more than half that time.

2. Can some races, *e. g.*, the German, endure more hard study than other races?

Dr. Walker answers: "Yes." Dr. Arnold: "I am inclined to think that it is not the superior mental robustness, but rather industry and the national taste for philosophizing, which induces the Germans to devote an unusual stretch of time to intellectual labor." I find a wide diversity of opinions on this point.

3. Do you consider Napoleon's rule—eight hours for study—*generally* practicable?

Dr. Walker replies: "No." Dr. Miller: "Eight hours per day may well be devoted to *literary* work, but it is too prolonged a period for continual, intense, mental application."

4. Do *you* know any who, as a rule, spend ten or twelve hours per day at actual study?

Dr. Walker answers: "No." Dr. Arnold: "I know of a few persons who daily spend ten hours in doing laboratory work." Dr. Thomson: "I do know of persons spending ten and twelve hours in the study, but it is in scissors work, such as writing for encyclopædias, etc.; original work is impossible through such a stretch more than for a few days." Dr. Miller: "Yes; many of our students devote more than eight hours of the day to hard study, but they invariably break down after two months, and frequently establish the foundation for fatal results. Insomnia, headache, loss of memory, etc., begin the train of symptoms which indicate mental overwork. I know of none who devote eight hours daily to hard study for any protracted period."

5. In excessive study, which usually fails first—body or brain?

Dr. Walker says: "The brain." Dr. Miller: "Physical; the mental rarely, in comparison." Dr. Arnold: "I doubt whether a mature

brain would suffer first from excessive study." Dr. Thomson agrees with Drs. Miller and Arnold.

6. Do you think many men, *habitually*, study as many hours per day as their physical and mental health and strength would permit?

Dr. Walker answers: "No." Dr. Miller: "No." Dr. Thomson: "Over-study is uncommon, like overwork. Men do not often break down from overwork." Dr. Arnold: "Probably there are many men who habitually study as many hours per day as their mental and bodily capabilities would permit. Such a task is very much lightened by the pleasure which attends all intellectual activity." Dr. Arnold also says: "I believe that an ordinary man in good health, who gets a sufficient amount of sleep, who feels well and takes daily some out-door exercise, may safely exceed this limit [8 hours] from two to four hours."

The foremost experts and specialists make several distinctions that are worthy of remembrance.

1. Congeniality has much to do with the power of endurance. One can pursue a congenial line of study twice as long with half the expenditure of strength than he can pursue a line that is not congenial.

2. A *new* line of study is much more exhausting than an *old* one. Entering a new field, but half the usual time per day should be devoted to it, until the mind has familiarized itself with its new surroundings and associations, and has adjusted itself to them.

3. The difference between *compilation* and *composition* should also be noted. One can compile almost *ad infinitum*; but composition can only be pursued a short period without rest and relaxation.

4. There is also a distinction between reading and real study. It is one thing to stand, in lavender kids, and *watch* the wrestlers; it is another thing, with bared hands and arms, to *contend* for the mastery.

Again and again, writers upon this subject urge the necessity of plenty of undisturbed sleep. Dr. Thomson voices the wisdom of the entire profession when he says: "When a man finds that he has to read over a page twice to retain the ideas of the author which he is studying he should sleep more, or better. There is nothing which weakens the mind for study so much as imperfect sleep."

Two observations will conclude our remarks:

1. Many men fail to discover the extent of their powers of endurance, mentally and physically, by attempting too much before they become inured to severe and protracted toil. Both brain and body need to be seasoned and toughened and hardened. The young apprentice in the blacksmith shop almost faints with fatigue at the close of the first day. The brain of the young collegian at the close of the first week is weary and jaded. But, after a time, becoming inured and accustomed to toil, the blacksmith and collegian laugh at their former fatigue and accomplish in the same length of time, with less weariness, a greater amount of work. Doctor John Locke says: "The understanding

should be brought to the difficult and knotty parts of knowledge, that try the strength of thought, and a full vent of the mind, by insensible degrees; and in such a gradual proceeding nothing is too hard for it. He that begins with the calf may carry the ox; but he that will at first go to take up an ox may so disable himself as not to be able to lift up a calf after that. When the mind, by insensible degrees, has brought itself to attention and close thinking, it will be able to cope with difficulties and master them without any prejudice to itself, and then it may go on roundly. But putting the mind unprepared upon an unusual stress, that may discourage or damp it for the future, ought to be avoided." We cannot, suddenly, become studious. Both body and mind will break down under the stress. But by "insensible degrees" we can pass from the small task and the brief effort to the great task and the protracted effort.

2. Do not the majority of men disregard many of the laws of psychology, physiology and hygiene, and thus incapacitate themselves for tasks and protracted and ambitious efforts they could easily have accomplished but for their indiscreet and reckless disregard of these laws? He who intelligently and prayerfully observes all the laws of health—of body and mind—and then each day through the years actually comes up to the limit of mental and bodily strength, may, at last, almost

"Laugh at impossibilities,
And cry: It shall be done!"

V.—LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.*

NO. XI.

VIEWS OF EX-JUDGE JASPAR W. GILBERT, BROOKLYN, N. Y.

Question: How can the Christian Church most effectually work among the masses?

FIRST, what is Christian reform? I take it to be the bringing the actions of the masses more in conformity with the precepts of Christianity.

Question: What are the means of providing for disseminating the precepts and encouraging the practice of them?

We have, in the *first* place, as the primary cause, our system of education. That, of course, begins at home at the mother's knee. *Secondly*, the more public and ostentatious influence of the Church, and our system of public education. Those are the means.

Question: Now, what are the hindrances?

The hindrances are, first, lack of proper home influence. Secondly, the divorcement of public instruction from religious influence. The lack of proper home influence proceeds, primarily, from moral, and, secondarily, from vicious habits, especially intemperance.

These being the hindrances, what means would be most effective in alleviating them?

I. To remove the causes of poverty, so far as we can. Of course, this can be done by direct efforts only to a very limited degree. But there are causes of poverty which are obvious and which can be removed. Our system of public education throughout the country engenders many of these causes by an indis-

* In Interviews for the HOMILETIC REVIEW.

criminate standard of instruction so high as to be incompatible with a proper condition of the masses. According to my notion, salutary education consists merely in the formation of correct habits and principles, with intellectual culture. No doubt, every Government owes a duty, which it is its right to enforce, to provide for a suitable education of all its citizens. It is upon that basis that our institutions rest. But the carrying of popular education to the high degree indicated, by the system of laws now in force, has been in the past, and is very likely to be in the future, productive of many evils, the most prominent of which (without attempting to allude to the others) are in respect of young men; in fitting them for pursuits which are, and for a great many years have been, very crowded, such as mercantile clerkships, the various professions, and, in fact, all those occupations which do not involve steady manual work. It is a fact, which every man's observation will verify, that comparatively few of our boys are brought up to mechanical trades, fewer still to the healthful and highly respectable avocations of country life, and that a vast disproportion of them crowd into cities and large towns, seeking employments whereby they can earn their porridge by their wits.

And so in respect to our girls. We see the effect of this evil in the discontent everywhere prevalent with the young girl's sphere of domestic life, in the ambition to live and shine in some higher sphere. All this tends not only to discontent but to unreasonable expectations, and efforts of questionable character to obtain the objects at which they aim, and ends, in a large number of cases, in disappointment, waste of time and effort, dissipation, poverty, and oftentimes crime.

Such a system of education, if associated with a proper system of religious teaching, would have a far different effect; but there is no such connection, nor can there well be under our political system.

The fundamental law of the Government, State and Federal, ignores all special religious tenets. Liberty of conscience in such matters is absolute. The consequences are apparent, and need not be dwelt upon. Then, again, this same spirit, which goes by the name of religious toleration, has resulted in this country, and in most Protestant countries, in a fatal impairment of religious unity. Our churches are split up into an almost endless variety of sects and denominations. While their disunited efforts are productive of incalculable good, and, no doubt, prevent incalculable evil, yet it would be difficult to compute the increased effect which would be produced by their common effort to promote the religious training and welfare of the masses.

Our churches, notwithstanding the liberality of their contributions and the strenuousness of their zeal to gather in the masses, in a great measure fail to accomplish that result. Excluding the agricultural portions of the country, and confining ourselves to towns, and especially the larger towns, and more especially our populous cities, no one can fail to observe that our churches are, to a great extent, mere lecture-rooms, from which the masses in most need of religious instruction are practically excluded. The remedy for this evil would be in providing free places of public worship, to be open at all hours—an object, in my judgment, of the first importance.

Then there should be a modification of our laws for the promotion of temperance. I am no advocate of sumptuary laws, or of laws which regulate the private actions of individuals, any farther than necessary for the general weal. But, certainly, the evil of intemperance is such as to need positive and peremptory restriction.

Another very great evil is the spirit of gambling and monopoly which prevails in all departments of business; not only in the sale of stocks, but of the cereals, of petroleum, cotton, and almost every product of the earth.

The remedy for these evils, which I have barely touched upon, can be reached only by the co-operation of religious teaching and direct legislation. The two combined can, without doubt, diminish, though not extirpate, these evils.

VI.—SEED THOUGHTS FOR SERMONS.

NO. VIII.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LIV. *Man was made to be free.* There is no more conclusive argument against bondage, whether physical or intellectual, than that man becomes *satisfied* with such thralldom. Even the nightingale will not sing in its cage unless you first *put out its eyes*. And man's eyes must be put out before he can sing in a cage!

LV. *The Awful Enormity and Deformity of Sin.* There is, in the Luxembourg Gallery, at Paris, a painting which made for Couture, the French painter, both fame and fortune. It is the "Romans of the Decadence." The scene, the court of a temple in the last days of Roman decline, and during the orgies of a Bacchanalian revel. In the centre, a group of men and women, wreathed in elaborate intricacy of luxurious posture. Their faces dehumanized and brutalized with excesses, no longer burning with the old Roman fire, scarce flicker with the light of reason and intelligence. Their dishevelled hair is encircled with coronals of leaves, while they drain from goblets of antique grace the fatal liquid-fire. Looking down upon the revellers, stand the statues of the good and great, relics of the golden age of Roman virtue, as though even the integrity, chiseled in marble, rebuked the wild wickedness of such riotous sensuality. A youth, whose bloom of boyish beauty is inflamed with the flush of intoxication, and redness of eyes, is sacrilegiously touching, with his dripping goblet, the marble mouth of a venerated Roman patriot. Towards the extreme edge of the picture, in another group, representing all that survives of the age of the Antonines, a few noble and virtuous Romans, with careworn brows, and hands raised to their faces as in melancholy meditation, just quitting forever the dishonest court of the ruined and falling empire.

What is saddest about the picture is that, though the scene is laid in the Rome of a remote era, it really belongs in the Paris of to-day. These sensual faces have been seen on the Boulevards, and even these women, who are strangers to all that is purest and loveliest in woman. Yes, the models for this picture of humanity, in its decadence, were furnished to the artist by the very city in which he lives.

LVI. *Bismarck on Fame.* In the conduct of public affairs he has often seemed strangely indifferent to personal honors. An English lady chanced to be at his house, when, after the final victory of the Franco-Prussian war, the people thronged the street to do him honor, and were loudly calling for a speech. After many calls he rose from his chair in the most indifferent manner, and saying: "If the battle had turned the other way, they would have been here to mob me,—*such is fame*," he walked to the balcony and merely bowed his acknowledgments, with a few words of praise to the *soldiers* who had won Sadowa. Yes, *such is fame*. "The King is dead—long live the King." A bronze statue of Sir Robert Peel was lately melted down and recast into a statue of Lord Palmerston.

LVII. *Trodden under foot the Son of God.* The Hebrews were to sprinkle the blood of the Paschal Lamb on the upper and side posts of the door, *not on the threshold*, lest the sacred symbol be trodden on as common and unclean. But he who rejects the Lamb of God—refusing to take shelter behind and beneath the blood, puts it only on the threshold and treads it under foot. The Greeks used to set a mark of dishonor and disgrace on an eminent person by throwing down and trampling under foot his statues and pictures or the works of his pen.

LVIII. *The Implicit Obedience of Faith.* Dr. F. L. Patton says it is like *taking a*

doctor's prescription, and quotes, as an illustration, the "Charge of the Light Brigade":

"Theirs not to reason why,
Theirs not to make reply,
Theirs but to DO AND DIE!"

Wonder whether there was any twinkle in his mischievous eye?

LIX. *What is it to believe on Christ?* H. Thane Miller, Esq., returning from a journey, hurried to his house, knowing that his son had been already dangerously ill for nine days. At the train he parted with friends, who agreed to pray that the boy might be spared, or leave clear witness that he had gone to his glorified mother and to Jesus. While these friends were yet speaking in prayer, the anxious father, crossing his threshold, hastened to the bedside. "Father," said he, "come lie down here by me. Mother always said I would yet be a Christian, and I feel sure her prayers will be answered; but the way is all very dim; and I want you, father, as simply, briefly, plainly as you can, to tell me just what it is to be a Christian?"

Thane Miller says he never felt, as then, the need of being taught of God. He whispered prayer for help, and, simply as he could, pointed the dear son to the Lamb of God. Presently he heard from those lips a prayer so full of confession, penitence and faith, that there could be no doubt he had found the way, and was walking in it. And from that day the chamber of anguish was transfigured into a gateway of heaven.

The question is of vital importance: "*How shall I, in the simplest, briefest way, tell another just what it is to believe on the Lord Jesus Christ so as to be saved?*" How few could give a prompt, clear answer!

LX. *Faith is (1) an act of trusting.* Belief is the assent of the mind to a fact or truth, put before us in a *proposition*, as though I should say, "Christ died for sinners." Faith is the consent of the whole mind, heart, conscience and will to the fact or truth of the Christian religion as represented in the *Person of Christ*. "Believe on the Lord Jesus Christ." That little word, "on," carries the idea that such believing brings me nearer the person of Jesus, and makes me not only accept what he says, but *lean on Him*; resting not only on his words, but His *work for me*. 2. It is an act of *taking*. God not only puts before me a truth to be believed, but a personal Savior to be *taken* to myself. By faith I *apprehend* and then *appropriate*; first *perceive* and then *receive* Him. I see Christ to be my *possible* Savior, and take Him to be my *actual* Savior. How? By *giving myself*! the only way in which *one person can "take" another*. An orphan so "takes" a father; a wife, a husband; a soldier, a general; or a subject, a king; by *giving ourselves* to another we *take* another to ourselves. No act can be simpler; and it is its simplicity at which we stumble! 3. In thus *trusting* and *taking* Jesus, faith becomes a *tie of union*. It makes me one with Jesus, and Him with me forever. All my sins become His, to bear; all His righteousness becomes mine, to wear. I lose myself in Him; I take His name, and call myself a *Christ-ian*; I lose my life in Him, my will in His will; I look at this world and the world to come through His eyes, and become part of His body, a member obeying Him as my head. The central thing about faith is this *act of trusting, taking, tying to Christ*. A child in years, or mind, can understand this. Even the dying sinner may say, "Jesus, I *trust thee*, I *take thee*, as my Savior and Lord; I *give myself* wholly to Thee forever." If that be the deep sigh of a soul, even in the last hour, who can doubt that the answering "Gift of God is Eternal Life through Jesus Christ our Lord?"

LXI. *Our Lord's Warning against Greed.* Luke xii:15-40. A double caution: "Take heed and beware." The word covetousness means the lust of "*having more*." The discourse is fragmentary, but a little study supplies the missing links.

Four arguments against greed are here put before us:

1. It leads to a *false conception of Life*. Life is not abundance of possessions. The rich Fool's three mottoes were: "Plenty, ease, merriment." Life has dimensions, not length alone, but breadth, depth, height. Does our own life cover more than self-interest, reach deeper than surface wants, and higher than this world?

2. It forgets *Divine Providence*, and substitutes a human providence. "I must take care of myself and family," etc. A worldly mind does not recognize God's providing care, and so it "seeks after" these things. To the disciple, God says, "He knows our need, cares for us, will provide." "Consider the ravens and lilies." "Take care of my kingdom and I will take care of your wants." On the contrary, all our "thoughts" will not procure or secure temporal good.

3. It prevents a *true self-providence* laying up treasure in heaven. The heart and the treasure go together and cannot be in both worlds at once. We are, therefore, to choose the heavenly, set our affections there, and live to distribute rather than accumulate, and accumulate there by distributing here.

4. It practically *denies stewardship*. The Bible teaches that God's patent-right is stamped on everything. We have nothing of our own. We hold all as trustees of God and distributors to others. Hence we have no right in property. God gave it, we did not *get* it; He continues it in our hands, we do not *keep* it; He will call us to account for it. How soon these Scriptural principles would overturn our covetous habits, and transform us into servants of God, stewards of property, and benefactors of mankind!

LXII. *Bunyan died August 31, 1688*. The 200th anniversary of the death of this, perhaps the most conspicuous writer in English history, and the immortal commentator on the way of life, occurs in 1888, and there should be a fitting celebration of the event. An international celebration would not be unfitting, since "*Pilgrim's Progress*" has passed through countless editions and been translated into almost every prominent language on earth.

LXIII. *Perils of Legislators*. From the days of Pericles and Augustus, men who make laws and guide national affairs have been peculiarly in danger of defiling their consciences by "fear or favor." Bribery sits in the vestibule of every law-making assembly. Greed holds out golden opportunity for getting large profit from unlawful or questionable schemes and investments. Ambition lifts her shining crown, and offers a throne of commanding influence to those who will bow down and worship, or even make some slight concessions in favor of the devil. Only a little elasticity of conscience, a little blunting of the moral sense, a little falsehood or perjury or treachery under polite names, a lending of one's name to doubtful schemes, and there is a rich reward in gains to the purse, and gratifications to the pride, which more than pay for the trifling loss of self-respect. And so not a few who go to Congress with unsullied reputations, come back smutched with participation in "Credit Mobilier," and "Pacific Railroad" schemes, or any one of a thousand forms of fraud.

NOTE.—A correspondent says that Bishop Heber's criticism of Dr. Taylor is unfounded in fact. "Dr. Jeremy Taylor was perfectly correct in his statement that the mule is the progeny of the horse as father and the ass as mother. I have seen the mules all my life, and the first I ever saw of the other kind (ass for father, and horse (mare) for mother, I saw after I was twenty-one years of age. The kind mentioned by Taylor are not uncommon in England and Scotland. No doubt, Taylor was entirely ignorant of the breed we know so well."

LXIV. *Fire Organisms in the Sun*. Physical science, speaking through Sir Jno. Herschel, one of its most distinguished expounders, tells us that the luminous "willow leaf-shaped flakes on the surface of the sun, which are the immediate sources of solar light and heat, must be 1,000 miles long and 200 miles broad; and that we cannot refuse to regard them as *organisms* of peculiar and amazing kind."

* See Seed Thoughts, March, No. XIX.

SERMONIC SECTION.

CHEER FOR DESPONDENT SOULS.

BY REV. JOHN HALL, D.D., LL.D. [PRESBYTERIAN], IN THE FIFTH AVENUE PRESBYTERIAN CHURCH, NEW YORK.

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—St. John xx: 28-29.

It is a very happy thing for us, I think, that the disciples were not model men and represented as perfect characters, for we could not then have learned the Master's way of dealing with human weakness and infirmity. It is a blessed thing that, respecting their sinfulness and weakness, we can see how grace bore with and sustained them; and we may see, also, how besetting sin in us can be dealt with by a loving Father. It is a very happy thing that we have their failings and errors recorded; no evil extenuated; no fault exaggerated; but things represented just as they were. Surely, we may take courage, if we are despondent, in remembering how the Master bore with those first believers and assisted them in their weakness, and gave them work to do, and enabled them to make great progress.

I think it is a very happy thing for us that this incident about Thomas has been recorded so fully. He is an Apostle who has a very large succession, and the way our Lord was pleased to deal with him has in it great encouragement for distrustful or despondent souls.

There are four of the Apostles who stand out in great prominence. First, I suppose, we would put Peter—sanguine, bold, impulsive, ready to speak, confident, though not always wise,—notably not: and ready to deny as to affirm. Next, I think, comes John; he was so much to Jesus! And third, was the unhappy, miserable Judas. Any

one who becomes especially bad, showing exceptional proclivity to evil, secures exceptional attention. (There are a hundred thousand people who could tell you about Benedict Arnold, who could tell you little or nothing about his contemporaries or the Generals of his day.) Thomas comes next. There is something that is peculiarly delicate and beautiful in the fact that it is John who gives us the sacred record regarding Thomas. John wrote last, and, I dare say, before this Thomas had gone Home, where weakness and care and despondency afflicted him no more. And so to John is given the recording of his doubts, and not only of his doubts, but of his confession, as profound, "My Lord and my God," showing the depth of conviction and adoration wrought by the unrebuking condescension of the Lord.

Now, I do not think we could get the full bearing of the words of our text if we did not look at the incidents respecting both the first and second appearance of Jesus within the closed doors.

In the evening of the day of the walk to Emmaus, the disciples were gathered together in a room in Jerusalem with doors closed, bolted and barred, for fear of the Jews. The disciples were unpopular. They did not know what course the infuriated Jews might take toward them. The women had brought the news of having seen the Lord and spoken with Him. At once, without doors being opened, Jesus stood in their midst and spoke these eminently fitting words:

"Peace be unto you."

How he came through the closed doors is not told us. His resurrection body was capable of so coming to them. This is one of those supernatural things which are not explained to us. When

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

the angel led Peter out of prison the iron gate "opened to them of his own accord." We are subject to matter now. We shall be less so hereafter. We shall get right on these matters then, and shall probably have control of material substances to a degree we can have no conception of now. He stands in their midst. He shows them His hands and His side. They were glad when they had seen his wounded hands and side. This was more than saying, "a spirit hath not flesh and bones as ye see me have." There was a great deal more expressed. He has drank the cup to the dregs. He has descended into the grave, and arisen, and their Lord is the same Jesus, the living Jesus! This was the meaning of the act. Then He spoke words of very great importance: words that were a great deal more than a command, "As my Father hath sent me, even so send I you." As my Father sent me to face humiliation and death, you too must face these things. But as it has been mine to drink the cup, and to travel the road of self-sacrifice and humiliation to glory and honor and victory,—as it has been with me, so it shall be with you. I do not wonder that these men became intrepid, heroic, courageous, ready to set the world on fire, sent by Him, who in his next words said, "Receive ye the Holy Ghost." He had told them, "I, if I be lifted up, will draw all men unto me." He had sent them as the Father had sent Him. And now he gave them an installment of supply that they would need. They would need hope, endurance, courage, patience, endowment from on high; and He said unto them: "Receive the Holy Ghost."

And so, brothers, He will do for us, if we are only willing to be thus sent. His it is to make us courageous, intelligent, hopeful, prayerful, and to deliver us in the trial hour. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." If we take these words out of their connection they make a Scriptural difficulty; but we have no business to do so. To Jere-

miah, to Isaiah, to Ezekiel, and to Hosea, the Lord gave charges what to say to the righteous and to the rebellious. Now, how did the Prophets deliver the word of the Lord? Did they pronounce judgment or give warning from themselves? Nothing of the kind. They told what was the will of the Lord. They made known what the Lord's judgments and mercies would be. Neither did the Apostles do more than tell how the Lord gave remission of sins. Then did they fail in their duty? They never instituted auricular confession. They never promised absolution, and never told Timothy or Titus to do it in instructing them in their duties. What did they do? They proclaimed God and His way of salvation, and we are bound to believe they did not blunder. Listen: "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." That is the way they did. That is the way they interpreted their commission!

It is always a great drawback to stay away from the meetings of believers. Non-churchgoers are always the losers of benefits. Now, Thomas was not present when Jesus appeared to the disciples. Why? It is not hard for me to understand, with the insight we have into his disposition. The other disciples told him, "We have seen the Lord." It is a good hint to us to tell others when we have had blessed views while waiting upon the Lord." When, in the Western country, a man thinks he has discovered an oil well, or a gold mine, he keeps silent. If a man wants to buy a lot in this city, he holds his peace till the bond is signed, lest the price be raised. But in this case there is no necessity. The Lord vouchsafes His divine Presence to all who will receive Him. "We have seen the Lord," say the disciples. Then it was that Thomas uttered his famous ultimatum,

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Poor Thomas has been greatly criticised. His language is intensified by our version. There is a tone of harshness in his words, "Thrust my hand into his side," which is not warranted in the original. In the revised edition you will see "thrust" is left out.

Many times you make up your mind regarding the meaning of what a man says by what you know of the man. You remember that when Lazarus was sick, Jesus had gone into obscurity, away from the infuriated Jews. When He had received the message, and after delaying for two days, said to His disciples, "Let us go unto Judea again," there was almost a dispute among them, the disciples urging Him not to return. It was in vain, and then Thomas spoke to his fellow-disciples, "Let us also go, that we may die with him." It is as though he said, "This is *our Master*. We cannot change His purpose. We cannot help Him. We cannot hinder Him. That is His way. He will go. He will die. Let us go, that we may die with Him." There was weakness of faith, but there was splendid courage, chivalrous devotion, profound depth of attachment. He was naturally despondent, inclined to see the worst side of things. Such tendencies are sometimes the result of physical causes. They may be the result of many and keen disappointments. They may be caused by unfavorable surroundings, long endured. But many good men and women have such dispositions. Some inherit them. Not one severe word did Christ speak to Thomas.

Again, on another occasion, when the Lord told the disciples of His going away to "prepare a place" for them, and of coming again to receive them to Himself, Thomas spoke and said, "Lord, we know not whither thou goest; and how can we know the way?" There is the same despondency. It is as though he said, "There, now! He is going away. He says we are to go, too, after-

ward, but we do not know where *He is going!* How can we know the way if we do not know where He is going?" Did Jesus rebuke him? Not at all. Instead, He instructed him. He explained to him, "I am the way, the truth, and the life." As though He had said, "Why, Thomas, I am going, and will show you the way, and you shall come when I come again and receive you to myself, that where I am you may be also. I am the way." O, how gracious! O, how tender, was the way the Lord instructed Thomas!

And yet there is the same disposition when the disciples say to him, "We have seen the Lord." "Well," seems to be his reflection, "I have seen Him dead and in the tomb. I have been to the sepulchre; except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and my hand into His side, I will not believe." It is not temper: it is not a rebellious disposition: it is not a spirit of obstinacy: it is not a spirit of pride: it is the outcome of a deep despondency.

Notice how Christ dealt with Thomas. Notice the condescension. After eight days the Lord appears to the disciples again, as they are gathered with closed doors, and Thomas is with them. There is a voice, and Christ, in their midst, is speaking, "Peace be unto you." And what now? Thomas is singled out. Thomas is addressed, and in this way: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing"; or, do so not because you are unbelieving, but that you may become believing. The Greek might be very properly translated this way.

"My Lord and my God." Thomas' confession of faith is one of the briefest and most eloquent. The gloom is all gone. The shadows are past. It is all right, and the heart is glad. And then Jesus speaks again. There is not a bit of reproof. Thomas' admission has been genuine, honest. "Thomas, because thou hast seen me, thou hast be-

lieved:" and he is told there are those who have not seen and yet have believed, and they are blessed. Then let us try to welcome to belief on *adequate evidence*, if others do not see. Let us remember the Lord's treatment of Thomas.

And now I want to ask a few questions: Are there any of you who have something in common with Thomas? Are there any of you who are slow and hesitating to believe the good things of the Word of God? I do not blame you. There are reasons for it. Perhaps they may be found in ill-health, in unpropitious surroundings, or continual overwork, until all seems dark, so that there isn't a star in your horizon. I suppose it is well that there should be a Thomas in most every group. A Thomas may keep a family from rushing things, as they otherwise would. He may be an excellent member of a business firm. In a company, he may keep watch and guard, when carelessness would be ruin. In a crew he may be vigilant when there is danger of falling into criminal neglect. He does not see the bright side; but I tell you where he can go in his despair. He can go to the Master: he can look into His face: he can cry to Him: he can implore, "O, send forth thy light and truth." And He will hear. You love Him. You want to be His. You try to do His will. He will let you come near to Him, and when you do so He will help you. "My Lord and my God." Do you make this confession? Do you trust Him as divine? You feel at times the approach of physical weakness, and the signs, it may be, of final dissolution and the lessening distance of the grave. Can you look over the green opening and say in the gloom, "My Lord and my God"? This is your privilege.

Some one may object: "Why, if Jesus deals in this kind manner with the doubting, why may not pessimists and agnostics, and all unbelieving ones, be classed with Thomas and receive the same help as he? Ah! they are not like Thomas. Thomas was a true follower of Christ. Thomas loved Christ. Thomas sat at His feet. Thomas looked to

Christ as his Master, and showed willingness to suffer with Him and to die with Him. Let them do so also, and then they will find Him. But let us try to have them do this. Let us give them all appropriate evidence. And let us, ourselves, be among those who can say of Christ, "Whom having not seen we love." Let us be of those who can say, "We walk by faith, not by sight." And that we may get a fuller, nearer view of our privilege, let us turn to the eleventh chapter of Hebrews, that splendid picture-gallery of the heroes, God's saints and martyrs. And let us have the same faith, the "substance of things hoped for," that they had. Have this same faith, and like them, you, too, will come off conquerors through Him who hath loved you, and hath given himself for you; and, like them, you will have "a crown of glory that fadeth not away." May God bless to us the preaching of His Word.

BEFORE THE ALTAR OF THE UNKNOWN GOD.

BY RUDOLPH KOEGL, D.D., CHIEF COURT-PREACHER, BERLIN.*

Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus, and the resurrection. And they took him and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. . . . Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I

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found an altar with this inscription, to THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, etc.—Acts, xvii. 16–34.

TO-DAY, our destination is Athens. We shall wend our way thither to attend church, not school. Our coming here is not for the purpose of listening to Demosthenes' eloquence—we have more than Demosthenes, the Spirit and the Power are manifest here. We are not come to let ourselves be carried away by the proportion and grace of the Greek line in statue, or temple,—their fascinating surface does not lead a Paul to forget the sorrowful meaning of all those temples and altars; he reveals death and error behind all that apparent bloom of life. We are not drawn into the dispute between the Epicureans and the Stoics—the frivolity of the first and the haughty defiance of the second do not daunt that word, Repent; and judgment remains inexorable. Before this communication on Mars Hill to-day, which reveals the Being and government of God, the origin and design of human life, even a Plato must bow; the period of mere foreshadowing, "the times of this ignorance," as Paul dares to call it, before this haughty audience have reached their term! "I passed by and beheld your devotions, and found an altar with this inscription, *To the unknown God.*" What a poor thing human wisdom is when abandoned to itself, since what is highest, The Highest, finally remains unknown! Of what profit all this confusing number of known gods, if, after all, they cannot satisfy the longing and seeking after The One Unknown God?

We shall put THREE QUESTIONS BEFORE THIS ALTAR TO THE UNKNOWN GOD:

I. *By what means did the living God become the unknown God?*

II. *When is an altar first erected again to the unknown God?*

III. *In whom does God reveal Himself, and make Himself known?*

This Athenian altar becomes a testimony to a grave defection, to a longing that impels to seek, to a hope fulfilled in Christ.

Holy Father, sanctify us through Thy truth, Thy word is truth! Amen.

1. Before we reply to the first question, By what means the living God became so unknown? let us first admire the wisdom of love Paul employs in the introduction to his sermon. What was there to which he could appeal? To prophecies uttered by Israel's prophets? Here no one held them in esteem. Should he begin with their imperative need of repentance and faith, the glory of the risen Jesus, the assurance of a coming judgment, or make that the close of his sermon? Were he to plunge thus into his subject, no one would understand his message, if, indeed, he were permitted to continue speaking. Ought he now to seize the axe of the iconoclast and destroy these columns, overthrow these altars, and cast firebrands into the temples? But destruction is not construction, disorganizing not fulfilling, and violence excites violence. Ought the nothingness of the gods to be exposed to ridicule before the multitude? See the fire of longing and reverence for something higher burning on a hundred altars, it cannot be quenched without avenge. Enlightenment that presents nothing better than the stone of unbelief for the husks of superstition, may train its subjects to doubt but not to hope, to disparage but not to repent, to scorn but not to become disciples. To the apostle the heathen world seemed the groping of a man who is blind. But no man of feeling ever makes sport of a blind man's groping, he never strikes the last coin out of a beggar's hand. Paul sought through the streets and public squares of Athens to see whether, somewhere, he could not still discover a trace of the footsteps of the living God, some pieces of the golden thread by which to lead these misled wanderers back into communion with God—and, behold, he has found something, here is an altar with the inscription, *To the unknown God*: a discovery which affords him as much joy as when he once picked up the words of the Greek poet we find him quoting here, "For

we are also his offspring." That had seemed to him a feather which the angel, flying through heaven with the Gospel, dropped into heathen lands. To the weak as weak, a Greek to the Greeks, the apostle explains this inscription to his hearers with most becoming deference: Ye men of Athens, in all things I perceive that ye are over-observant in religion, and that in spite of your many altars, your religious needs lead you to sigh after still another God. As the hart panteth after the water-brooks, so your souls pant after God. Your souls are thirsting for God, for the living God! "Whom therefore ye ignorantly worship, him declare I unto you!"

To whom is yonder altar inscribed? To The Unknown God! The features have been almost obliterated, but whose image has been stamped upon the souls of men?—Not from the mire, not from the clod, nor from the ape,—*we are also of His offspring!* "God hath made of one blood all nations of men, for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation, that they should seek God, if haply they might feel after him, and find him." One blood, therefore, one humanity, one family, one origin, one conscience, one sense of lack, one hope: to seek God, every one's mission; to find God, every one's goal! Then the boundaries of even stream and sea, wilderness and mountain, have been decreed by God with reference to the pulpit for His word! Then the rise and fall of nations, their emigration and the places of their habitation, their conflicts and amalgamation, are not the work of chance but of God's law! Our God is a God in history. But if we live, and move, and have our being in Him—if God Himself is also the space in which we move, nearer us than we are to ourselves, if His divine law has been inscribed upon our conscience, and if the world's creation so manifests His invisible power and divinity that they must be apprehended by human feeling—whence all this uncertain groping, until, brought to a stand, children of

men cling to wood and stone? Have they no eyes to see, no ears to hear,—ought not their feelings, at least, to revolt at a misconception so gross as to serve wood and stone for their God? Whence arose such uncertainty that it became possible to lose the unspeakably near God? Whence the blindness that changes the clear mirror of nature into a thick veil, whence the insanity that desires to imprison the God over all heaven and earth within temples and images, to serve the All-sufficient One with men's hands, and to carve, mold or cast Him who created us? Paul describes the lamentable process in the first chapter of Romans: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts." That, my Christian hearers, was the fall and the judgment pronounced upon heathenism. Without thanks and without humility,—let men sail like that, and, no matter how cultivated they seem, they must strand on the shores of heathenism and barbarism. Forget the Giver, consider yourself wise, and the power of heathenism will break in and spread its darkness from the heart upward until it befogs the head. Moral aberration always precedes the spiritual. Sinful inclinations in the heart are the fruitful lap of error. The stupefying mists of uncertainty ascend from the sloughs of godlessness, lies from lusts. No wonder the unchaste seek to deny God, who condemns the whoremonger and the adulterer. No wonder the Epicurean, whose god is his belly, and the miserly and ambitious want to hear nothing about a resurrection for judgment; the proud of understanding nothing about the need of a revelation; the arrogant Pharisee and Stoic nothing concerning

a gospel that proclaims the mercy of the cross! They do not want to believe it, that is why they cannot. Doubt is a tendency of the character.

Strange, that amidst this jumble of rage, sensuality, love of money, haughtiness, fear of man, and man-worship, any room should remain for an altar dedicated to the unknown God! When will it be set up?

II. When is an altar erected to The Unknown God?

Just as in a completely impoverished family some ring, or jewel, is preserved as a reminder of better days, so, in Athens, this one altar was not so much a testimony of poverty as of impoverishment. Israel could erect monuments of memorial and altars of praise: "Hitherto hath the Lord helped us;" but this altar at Athens is not an Ebenezer, but only a monument, confessing: "Hitherto have we gone astray. Here we are at our wits' end." The erection of an altar to the unknown God indicates a station of home-sickness.

According to a tradition, the Athenians built this altar once when a plague seemed to threaten never to leave their walls:—there must, they concluded, be some other god whose anger is dangerous, whose favor of importance, and to serve whom is a necessity. And an hour of insufficiency, of necessity, it must indeed have been which led them to engrave upon that stone, To The Unknown God!

It is an hour of fatigue and home-sickness, at midnight, the candle has burned down low, and an investigator who has been dipping even deeper into the depths without finding the goodly pearl, and drawn into ever-new circles of thought concerning God, the world and man, only to grow more and more weary, more and more poor, until panting for a knowledge that is experience, a wisdom that is life, a solution that is redemption, he extends his arms: "Boundless Nature, where shall I comprehend thee? Ye sources of all life, on which heaven and earth depend, and for which my withered breast so longs,—ye flow, ye quench, and yet I

thirst so in vain!" Such imploring, outstretched arms,—what are they but an altar erected to the unknown God."

A picture of modern times. A brilliant room into which we enter. How soft the carpets are! Surely no sorrow can want to obtrude here. Nevertheless, moans and sighs from an inner chamber announce to you that "Death has no respect for riches." A child is lying here sick unto death. The physician passes out with a monosyllable. Why does the anxious father close the door? Why has he no eye for the pictures that look down from the walls upon him wanton, full of life's pleasures? Why does he not open some of the poets in whose art he formerly trusted to drive away every sorrow? Why does he avoid even to touch that book he had open yesterday, which so very sharply expounds that, according to the latest results of the world's investigations, there is neither room for miracles nor prayer; and that, "It is only a question of time when the pleasing conception of a living God will yield before a culture which is conquering all in its way?" Ah, no! His enlightenment must not have struck deep enough; some tone from out his childhood, or his confirmation, must still be ringing in his memory,—however it may be, the anguish-stricken father throws himself on his knees. Ringing his hands, he weeps and beseeches—tell me whom? All, Heaven, Nature? Which God can support him to bear this threatened loss? Which God can he implore to give the hovering life back into his heart, and to his outstretched arms? O ye pictures and books, statues and money piles, ye idols that have eyes but no pupils, arms but no help, you have not even one breath to lend, no rescue, no peace in an hour of darkness—at this moment, an altar rises in a corner of the room, faintly traced, "To The Unknown God!"

Stranger within the gates of Jerusalem, you have strayed with indifference from the public highway into the house of God, do you know to what end? Do

you know that your wandering and your sojourning, your childhood and your manhood, your solitude and your society, your sorrows and your joys, your work-days and your Sundays (the present hour included), have all been working together to the one design of leading you to seek the Lord if haply you might feel and find Him, and to make that dusty altar to the unknown God in the corner of your heart one of reminder and of prophecy?—That, if peace and a blessing are to make their habitation with you, Paul must also come to you and drive out the lies of idolatry, relieve your poverty, and stamp, in place of the weather-beaten symbols upon your altar, clear characters: Judgment! Repentance! Faith! Jesus?

III. Whose name, my Christian hearers, shall win earth back to heaven, and reconcile and harmonize divinity with humanity; who is the man in whom the fullness of the Godhead dwells, and whose body is a temple, the only one worthy of divinity, destroyed on Good Friday, and raised again in three days? *God made manifest in the flesh.* The searching now is different from the dark, uncertain groping of former times. The heathen seeking grasps a stone. Israel seeks, and expects, and “The Lord becomes flesh and dwells among us.” “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled,” that Word of Life has appeared among us. Thomas, reach hither thy finger and behold Jesus’ pierced hands, reach hither thy hand and thrust it into Jesus’ side; and be not faithless, but believing, and adore Him, “My Lord and my God.”

Through Jesus Christ God pleads with you; through Jesus Christ He issues His commands for you. He pleads, “Be ye reconciled to God!” He commands, “Repent.” As Paul says, standing here in the supreme court of Athens and having another court of justice in mind, He “now commandeth all men everywhere to repent:

because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” How great He must be to whom this court has been intrusted! how worthy of belief since He arose from the dead! how pure and spotless, if He is to separate the light from the darkness, the wheat from the chaff, and make His name the narrow way to repentance, the boundary-line of the ages, the only altar of the future, and of divinity! Oh, my friends, however important for Athens that hour of her triumph over the Persian king, however great the consequences of that other hour of her humiliation under, first, the Macedonian, and then the Roman power;—of incomparable more power was the thrill sent through Athens’ destiny that hour, when the apostle’s sermon announced repentance through Jesus Christ, the triumph of faith over the flesh and the world, the triumph of the cross, in which, henceforth, sin is not to be merely overlooked, but forgiven, and the triumph of the Father, Son, and Holy Ghost over gods and idols which amount to nothing. The obliterated features of the image of God in man are restored, again through Christ, and through Christ the weather-beaten inscription, “To The Unknown God,” is changed for the only true and unmistakable, “To the God and Father of our Lord Jesus Christ.”

Some of the Athenians had their curiosity satisfied speedily and mocked at “the base fellow”; there were others whose love of some new thing half-gratified, and said, “We will hear thee again of this matter!”—And again there were others who became conscious of their hunger and thirst after righteousness, and believed, among whom were a senator, Dionysius, and a delicate woman, Damaris.—To which of these will you associate yourself? The religion of Nature, which knows nothing of sin, experiences no mercy, lets God decline in the world, and sees in

Christianity only a temporary phenomenon in the triumph of a heathenism that is to endure; or the religion of revelation which recognizes and acknowledges one God, and one Creator, the Mediator and Redeemer, one humanity and one plan of Salvation? Which do you accept? The imaginary phantoms of your own heart, whose rainbow tints speedily dissolve, or the unchangeable, definite, self-evidencing Word of the Holy Scriptures? Which will you join, the sect of the Epicureans, avaricious, voluptuous, who wish to pamper their flesh, to forget the judgment and to dream and die, or the congregation of the apostle and all true Christians who desire to be sanctified and eternally blessed through the blood of Christ? Those who wander in twilight in religious matters with their unconscious Christianity and Unknown God, who ignore sin, deny miracles, and dispense with the resurrection, or the men whose walk is in the daylight, and who are determined not to give up the peculiarities of Christianity because that would involve giving up what belongs to God, but who, standing fast upon the firm ground of the revealed Word, gladly extend a helping hand to all who seek in the hope of winning from among the worshippers of the unknown God, worshippers of the living God in spirit, and in truth.

And now, to sum up Paul's sermon once more: Unconsciously, the seeking of the heathen, and the stream of the history of nations, tend to The Unknown God. Your longing, and the homesickness of your own heart, are for the unknown God. You are advancing to meet this unknown God as a revealed God in Christ Jesus, and at all events—whether you desire it or not—you will appear before Him, as Judge of the world, on the Day of Judgment. Amen.

CHRIST AS A TEACHER.

BY REV. J. L. HARRIS [CONGREGATIONAL],
BOSTON, MASS.

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man

can do these miracles that thou doest, except God be with him.—John, iii : 2.

A PUBLIC feast was being held at Jerusalem. Jesus was there, moving quietly through the pressing throng. The Jewish priests and Rabbis cast upon Him many a scowl of hate and look of disdain. The day had passed, the crowd was dispersing, and Jesus had retired to His place of abode. Presently a rap was heard at His door. Upon opening it, the Savior was met by a certain Ruler, named Nicodemus, who in an earnest manner made known the object of his call at so unseasonable an hour.

The nature and necessity of the new birth was the subject upon which the conversation seemed to turn. We accept this as an all-important doctrine of the Christian system, one to which too great prominence cannot be given in the ministry of the word. At the same time, it is not our purpose to consider it now, but to invite your prayerful attention to Christ, as the world's Divine Teacher.

I remark then, first, that Jesus was emphatically a Teacher. Not one, however, who was confined to a professor's chair but taught everywhere—by the wayside, in the desert, on the mountaintops, in fishing-boats, in synagogue and temple. As a teacher He was eminently successful and exceedingly popular. The people came from every quarter to hear His wonderful words. They stood before Him or sat at His feet entranced by His heavenly wisdom. They followed Him from place to place, pressing around Him in city and village, by the seaside, and in the wilderness.

Now, the question very naturally arises, What was the secret of His popularity and the success of His ministry? I answer, His doctrines were of such a character as to command the most profound respect, and to make such impressions as the teachings of no other one ever made. There seemed to be, in all that He taught, a peculiar fitness to the people, a remarkable adaptation to all classes of minds. His teachings awakened the conscience, enlightened the understanding, and stirred the

heart. There was, indeed, accompanying all His words and heavenly lessons, a *heart* application. It was the heart at which He aimed, and in which He sought to enthrone himself. His words, though mild and tender, were earnest, weighty and searching. While they fell upon the ear and heart as gently as the night-dews distil upon the sleeping earth, they were startling and clothed with power. The general tone of our Lord's preaching was that of infinite tenderness. At the same time, fidelity and fearlessness signally characterized all His conversation and addresses. He reproved pride, and envy, and prejudice—stripped the false robe from the self-righteous Pharisee, and tore the mask from the hypocrite. He did not make His words to mean any less than they do, nor did He offer any apology for speaking them.

The doctrines of our Lord were acceptable to the people, because they were free from the narrow and unsavory sectarian bigotry and prejudice with which all the teachings of the Jewish priesthood were tainted. His principles were broad and generous, having universal application to the physical, social and spiritual wants of man. And this, many of the more intelligent and liberal-minded people, whose minds had long been cramped by Jewish dogmas and national animosities, could most sensibly feel. He aroused within their slumbering souls latent energies and noble aspirations, to the existence of which, until they received His words of light, they were strangers. Every principle and doctrine which He announced had both a world-wide sweep and an individual adaptation. Notice, for example, His summary of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. This do, and thou shalt live." A precept this, very narrow, and yet very broad; so narrow as to adapt itself to the thought of the little child, so wide as to compass the mind of the loftiest angel.

Second: The style of our Lord's address made Him popular. There was nothing stiff nor stilted about it, no extravagance of speech, no affectation in His manner. His very presence was a charm. Gentleness and simplicity marked all that He said and did. He that would teach and win the people must speak as they speak. And in this we see the wisdom and the success of this great Teacher. He adapted His words and His style equally to the Pharisee and the Sadducees, to the scribe and the priest, the lawyer and the doctor. So the minister now, to be a successful teacher, must accommodate himself to the minds, and even to the tastes, of the people. And, therefore, the minister who rightly understands the policy and the power of adaptation, will give his people not only a variety of matter, but will preach sermons marked by different degrees of intellectuality. Sermons of a lower intellectual cast should sometimes be prepared expressly for the less-educated part of his congregation—sermons of simpler thought and weaker food than others. And should he do this, the intellectual and cultured part of his hearers should not brand the minister with dullness, and say that he lacks in learning, in logic, in depth of thought, and strong argument; but, rather, give him credit for having the good sense and piety to try to interest and instruct those of his hearers who have not had the advantages of the more educated.

Third: One of the chief beauties of the Savior's preaching, as well as one of the elements of its great strength, lay in the fact that He so beautifully and aptly illustrated His subjects by figures, comparisons, and illustrations, drawn from common life. He talked to the people about birds and fishes, oxen and camels; fishermen and merchantmen, shepherds and farmers, and tax-gatherers, about corn, and wheat, trees and vines, and flowers. He took a lily growing in the summer light, and what an expression of divine glory it became! what a lesson of God's tender love and watchful care it taught! He saw the

the heathen raged, scribes and elders in conclave, resolved upon His death, and combined to nail Him to the cross. But, in the midst of all, He fearlessly, and with God-like authority, pursued His high, unbending purpose, sealing at last with His blood both the sincerity and the divinity of His mission.

Sixth: Another important qualification for teaching, which Christ possessed, was *naturalness*. There was nothing strained, artificial, or formal about his methods. We find that it was in the most incidental and easy way that He taught some of His grandest lessons, and did His greatest works. He did not need great occasions to impart His heavenly lessons. The smallest occasion was improved, and sometimes forever consecrated by some stupendous work performed, or all-important lesson taught. There never was a teacher so little dependent upon times and places. He did not wait for the Sabbath to come, nor until He could enter some synagogue, or stand in some temple. He was able within Himself to make all times and places consecrated and effective, whether on the seashore, on the mountain's brow, at the marriage feast, or by the wayside.

Notice the occasion of His meeting the woman of Samaria. He was sitting by the wayside resting when she approached the well; and, being thirsty, Jesus asked her if she would give Him a drink? After receiving the gift at her hand, He gently said to her: "If thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water." And, before she was aware of it, she found herself a willing and anxious learner at His feet, drinking in the precious truths of life as they fell from the great Teacher's lips. After telling her of the spiritual water which He had to give, after convincing her of His divine authority, and assuring her that He was the Christ for whom she was looking, He passed on up to some of the grandest truths of the gospel—some of the highest revelations of God. And all in

a natural and spontaneous way. So naturally indeed, so easily, so skillfully did He present the truth to this woman's mind, that she seemed to have no power to repel it. Now, why this spontaneity, this naturalness, in all the teachings of Jesus? Simply because religion is *natural*. The religion of Jesus (if we may apply the term to Him) was a *real* matter, while with some persons it is the most *unreal* thing in the world. There are those who, when they talk about religion, or on any religious subject, put on a face, and assume a voice, which they do not when talking about anything else. And some men, even some ministers, when they offer prayer, speak in a voice so unlike their own that their nearest friends scarcely recognize their tones. Hear one of those men when conversing upon the subject of religion, then hear him talk about business, and mark the difference in his tone and manner. Why is this? Because business is a great fact in a man's life, while religion with him is such an *unreal*, unnatural and strange thing that he thinks he must talk about it in some strange and unnatural way. There was nothing like this in Christ's free and easy conversation with the woman whom He chanced to meet at the well.

Now, if we would have the religion of Christ transform this wicked world—if we would have it enlist the affections of the worldly—of the aged, whose steps are trembling on the grave, of the young in the whirling tide of pleasure, of the children around our home altars, and in our Sabbath-schools, we must present it to them in the same natural and attractive way that Jesus did—teach it as He taught it, live it as He lived it, and talk about it in the same familiar way that He talked about it. With Him it was light and love, and joy and peace. It was in His heart, in His soul, and bloomed forth in His life. It was the great reality of His whole being; and, consequently, wherever He was, among the rich or the poor, in the temple, or at Pilate's bar, that reality transfigured the scene, or the occasion

into one of joy and glory. The everyday life of this great Teacher—a life so simple, so unostentatious, and so natural in its expression—was a perpetual lesson, a constantly unfolding picture of beauty, which filled all who beheld it with admiration and delight.

Seventh: Consider another important quality which the Master possessed: that was, ability to inspire men—to kindle within their hearts a holy enthusiasm like unto that which glowed in His own bosom. His power in this respect was wonderful. There was about Him, or rather within Him, a spiritual magnetism, a warmth of heart, a wealth of affection, which enabled him to penetrate the hearts of his pupils and find access to their deepest feelings.

Xenophon tells us that the disciples of Socrates were influenced more by his spirit and example than by the words he spake to them. So with Jesus: His holy example, his pure life, his heavenly spirit, seemed to be, if possible, more inspiring and soul-stirring than the words He uttered. There was something in His manner, in his address, in his personal presence, that at once won the hearts of his hearers—something that flashed from his eye, that rang from his voice, that flowed from his emotions, which entranced men, and drew them to Him as the magnet draws the steel. There was a magic in His words, an impressiveness in His manner, a power in His appeal, that was irresistible. When He wanted men to become His disciples, he had only to say to the fishermen and to those at the receipt of custom: "Come, follow me," and at once they forsook all and followed Him—followed him through hardships, persecutions, imprisonment, and even death itself. Paul followed Him through hunger and cold and nakedness, through perils by land and by sea, through scourgings, chains and dungeons to martyrdom. And such is the influence which He exerts over men now. He simply says: "If any man will be my disciple, let him deny himself, take up his cross, and come after me," and thousands, catching the in-

spiration, follow him with an enthusiasm which they never feel in any other cause. And this magnetism does not diminish with the lapse of generations or the roll of centuries. Jesus, though He has left the earth, still exerts this power in the world. He so attracts men as to make them not only love Him, and live for Him, but willingly and gladly to die for Him.

Napoleon, standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about Him which I cannot understand. Alexander, Cæsar, Charlemagne, and myself, have founded great empires. But on what did these creations of our genius rest? Upon *force*. But Jesus founded His upon *love*; and this very day millions would die for Him. I have inspired multitudes," he continued, "with an enthusiastic devotion, such that they would have died for me; but, to do this, it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down, even through the lapse of eighteen hundred years, so draws the hearts of men towards Him that thousands, at a word, would rush through fire and flood for Him, counting not their lives dear unto them." And there are thousands of men and women now who are as bold and enthusiastic for the cause of the great Teacher as was Stephen amid the shower of stones, as was Paul when he saw led to execution, or as Ridley and Latimer were when they were burned at the stake.

We may well say that there was never any other such teacher as Christ. Place Him where you will, and under any circumstances—place Him beside Socrates and Plato, and speak of Him merely as a good man uttering the truth—strip Him of all the glory of His Divinity—divest Him of His Heaven-given commission, and even then, when the his-

tory of His life passes before you, you cannot but admit that he was a "Teacher sent from God."

Back of organs and nerves, in the intentions and principles of the man, is vice or virtue. Therefore, to make men better, you must make them to have better hearts. And this is the grand design of Christ's Gospel, of all His teachings. Every lesson, maxim, precept and principle of the Bible points in this direction, is given with this great end in view. Hence, it is said: "A new heart will I give you. I will put a new spirit within you." David understood this when he prayed: "Create in me a clean heart, O God, and renew within me a right spirit." And the Savior Himself says: "Blessed are the pure in heart, for they shall see God."

He taught us the oneness of our nature—taught us to regard the world as one vast brotherhood, members of the same family, and that wherever we find a fellow-being, no matter what his condition or complexion, whether he be rich or poor, bond or free, he is our brother; and as such has a claim upon our sympathy. Sympathy! Yes, this is the great element which humanity, poor, tempted humanity, most needs. It is what this great stirring, jarring, cold world wants. We want it in all our business and social relations. We want it in the church, too. The church should in no sense be an apologist for sin, nor for a moment hide error or hypocrisy behind her altars; yet, were she, in many instances, to extend the hand of sympathy to a weak and erring brother, might not he, instead of being turned out of the way, rather be healed? "Restore such an one," saith the Apostle, "in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

We want this sympathy in the ministry. Would to God that all Christ's ambassadors were more fully clothed with this heavenly grace! It is easy for the minister to preach about the depravity of man—to expose his frailties,

to rebuke his errors, to thunder from the pulpit God's threatenings against the offender—and I would not have him fail to do his duty faithfully in this respect—but would it not be better, often, for him to go, like his divine Master, and visit the wayward ones, and give them the warm clasp of a brother's hand, and make them feel that he sympathizes with them in all their struggles against sin, in all their sorrows and trials, and assure them that he is willing and ready to do anything within his power to lighten their heavy burdens and soothe their troubled hearts.

This is one of the very important lessons which Jesus taught us. He taught it in the pure principle of love which He inculcated, love to God and love to man; love, not only to our friends, but to our enemies; not only to Christians, but to sinners. He taught us lessons of faith and holy trust in Himself, as our Redeemer, Preserver, Sanctifier, and atoning High Priest. He said: "Ye believe in God, believe also in me. Whosoever liveth and believeth in me shall never die." We are to trust Him in life amid our battlings with the world, and the cares of business; amid the toils, temptations and afflictions through which He may call us to pass in our journey to the skies.

We must trust Him, too, in the hour of death. How many examples we have to assure us that He may be trusted in that trying hour! David, when dying, with unfaltering faith and step walked down into the cold stream, saying: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Paul, when anticipating death, said: "I have a desire to depart and be with Christ." And then, in the language of Christian triumph, he exclaimed: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ." And how did the saintly Stephen die, that noble hero of God, and martyr for the great Teacher's cause? When expiring amid the

shower of stones hurled against him by the merciless mob, he turned to his murderers, and looking upward with the light of glory already shining upon his face said: "Behold, I see the heavens opened, and Jesus standing at the right hand of God." And then, just as the trembling but happy soul began its ascent to its home in the skies, he exclaimed: "Lord Jesus, receive my spirit."

In conclusion I would ask, Have you, my friend, taken Jesus for your Teacher? You have sat at the feet of earthly teachers, and received from their lips lessons of wordly wisdom. But have you ever, like Nicodemus, closed your place of business and gone through the shades of night with trembling and anxious heart to sit an hour at Jesus' feet? Here, from the great Teacher, you can learn a science more sublime than that which relates to the planets, a philosophy deeper, higher, nobler than that which relates to earth or time. Here, indeed, is the Fountain of all science, of all philosophy, of all wisdom, of all goodness. Come ye then that are longing for the wisdom that cometh down from above—come to this ever-flowing Fountain and quench thy thirst. The heavenly command is, "If any man lack wisdom, let him ask of God." And the Savior himself, in earnest, winning tones, says: "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

THE ACCEPTED PUBLICAN, A MODEL CASE OF REPENTANCE.

By E. J. WOLF, D.D. [LUTHERAN],
GETTYSBURG, PA.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified.
—Luke, xviii: 13, 14.

THE publican represents the lower classes. I use the term "lower" in its moral significance. High and low are strangely intermixed in the strata of human society. Some who stand high

in the world are exceedingly low and degraded in the moral scale. This publican may have been rich like Zaccheus, who belonged to the same caste; but wealth was not a passport to good society among the Jews. To see these specimens of abandoned character enter into the kingdom of God was a terrible shock to the righteous feelings of the Pharisees. In this they had evidence enough that the Rabbi from Nazareth was not the Messiah. The company of these social outcasts was all-sufficient to invalidate every claim to be put forward to a divine commission. To receive sinners and to eat with them, this was horrible in one who professed to fulfill all the law and the prophets.

Well, this central truth of the Gospel is hard to understand—for the natural man and these Pharisees had been especially blinded by their own perversions and falsifications of revealed truth.

The fact that the publican, when he cried for mercy, was accepted, must not be construed as implying any extenuation of his wicked courses. This parable puts no premium on sin. The man was, indeed, not justified because his life had been any better than that of the Pharisee. It had, in all probability, been much worse. The real, vital and ultimate distinction between the two men did not arise from the essential moral dissimilarity between their characters. There was, doubtless, more for God to approve in the past life of the Pharisee than in that of the publican. The real contrast lay in their present attitude, as they stood before the altar of the Holy and Omniscient One, and it admits of a familiar illustration. Of two men, both affected with a dangerous malady, the one obtains relief, the other does not. In the case of the former, the disease develops very alarming symptoms. The victim realizes his great danger. He feels the urgent need of a physician. He avails himself of the proper remedies, and thereby succeeds in the recovery of his health. The latter, though a prey to the same terrible disorder,

does not become aware of his diseased condition. He makes light of any mild symptoms that reveal themselves. He feels strong, well and hardy. No medicine for him. No physician with his Gilead balm. Though his friends clearly discern the wasting progress of the inward malady, he persuades himself that all is well, he has need of nothing. He attends to his daily avocation with a vigor that indicates perfect health and soundness, and knows not that he is wretched and miserable. While he dreams of health, the fatal malady is slowly consuming him. Apparently in a far better condition than the other, his surface symptoms deceive him, and he dies a victim to the horrible disease, from which the other, though almost in the jaws of death, was rescued by a never-failing remedy. The one who seemingly suffered the lighter attack perishes, the one whose case was most critical escapes. The one accepted the aid of a physician, the other spurned it.

In this relation to God the primary and fundamental distinction between men rests not in the varying extent of their sinfulness, or in the relative grade of their moral obliquity; but a dividing line is drawn by *the self-consciousness of their sins and the desire to be freed from them*. Here alone can parallels be run which are recognized by God. Not more or fewer sins make any difference as to our acceptance, but the presence or the absence of the desire to be pardoned and cleansed from all sin.

Hence the publican presents to us

A MODEL CASE OF SAVING REPENTANCE.

I. In his conviction of sin.

He has come to the true knowledge of himself, making the discovery that he is a sinner. Like the Prodigal, "he has come to himself." He has gained a proper estimate of his condition. He views his moral state in its true light. A consciousness of guilt burns within the soul. His heart is not right toward God.

This self-knowledge is the starting-point for all true religion. A man must know the truth concerning himself, must realize his alienation from God, his spiritual poverty, the enmity of his

heart to the fountain of all good. Illumination is the first stage in conversion when the light of divine truth reveals to the sinner his moral nakedness, the great length to which he has wandered away from his heavenly Father, and the dire wretchedness in which he is involved by his violation of divine law, the dawn of a new life begins to glow in his breast. The voice of God is becoming effectual within him.

But do not all men, especially under the general diffusion of the light of the Gospel, have this conviction of sin? With conscience witnessing against him continually, with all the teaching, writing and preaching that is done in the Christian world, surely every one knows that his life is not what it ought to be, that he is guilty of sin, and that his sinful condition cannot have the smile of God. Yet the Pharisee who stood in view of the publican felt nothing of his sins. In his prayer it never occurs to him to ask forgiveness. The young man who came to the Master asking what he should do to inherit eternal life, had no sense of guilt, for when referred to the Commandments, he replied, "All these have I kept from my youth up." He never, in his estimation, was guilty of a single transgression. Even when the more intense light of the Gospel begins to penetrate the minds of men, they can draw down the blinds, close the shutters and darken the room, until, after all, nothing is clearly distinguished. Loving darkness rather than light, they keep out the unwelcome rays of truth, they shut themselves up in the darkness of their own understanding, they try not to believe the terrible fact of their spiritual ruin and strenuously resist the truth until they succeed in eluding its piercing power. The light shineth in the darkness, but the darkness comprehendeth it not. "Ye do always resist the Holy Ghost," said the martyr Stephen to the stiff-necked and uncircumcised in heart and ears. Hence, blindness happens unto them, and in their self-chosen ignorance they stagger on to irremediable ruin.

It was otherwise with the publican. A conviction had been wrought in him that all was not well, that all was not right between him and his God. The sacred bond was broken. His soul could have no peace. He saw, he knew, he felt, that he was a sinner. He may not have known the magnitude of his sins, the awful depths into which he had sunken, or the terrible heinousness of an ungodly life. He probably understood but little of the philosophy of the theology of sin, of its classification into original and actual, venial and mortal, omission and commission. He simply realized that he was lacking true righteousness, that he had been disobedient to his Maker, a transgressor, an offender against a holy God, and that he now stood condemned before the Supreme Judge of all the earth.

II. In his confession of sin.

It is remarkable that, even when men come to recognize their sins, they find it exceedingly difficult to confess them. They hedge about it and avoid it as long as possible. They invent some soothing palliations or specious excuse which put a somewhat altered aspect upon their conduct, and place it in a false light. They have great fertility of apologies, comforting defences, and crafty evasions, by which, after all, their sins do not look so exceedingly sinful.

Let us notice a few of the shifting attempts by which men seek to cover up the iniquities of which they know themselves to be guilty, and by which they endeavor to shield themselves from the penalties due to those who are really and undeniably wicked.

Some take refuge in the thought (1) that they were born in sin. They cannot help their evil dispositions and sinful propensities. The wrong they are doing grows out of their nature. They do not consider themselves responsible for being what they are.

With shocking blasphemy Burns could sing:

"Thou knowest that Thou hast formed me
With passions wild and strong,
And listening to their witching voice
Has often led me wrong."

They are sinners, no doubt, but the fault is God's, not theirs!!

(b) Or they ascribe the blame of their evil-doings entirely to the subtle power of temptation, to the wily seductions of the devil. "The serpent beguiled me," was the excuse of the first sinner. And one would think to hear the plea set up by sinners ever since that this excuse was accepted as altogether sufficient. If angels fell under the crafty assaults of Satan, if Adam and Eve, in their estate of innocence and with their blessed surroundings, yielded to his arts, am I to be condemned for going astray?

(c) Others, again, lay the blame entirely upon their fellow-men. "The woman that thou gavest to be with me, she gave me of the tree and I did eat." Had I been left to myself, had my own inclinations been followed, this would not have happened. The fault is not mine. I don't admit any guilt in this transaction. What parent or teacher has not discovered, in punishing a disobedient boy, that he is uniformly punishing the wrong one? It was always the other boy who brought about the evil act. Had it not been for him, the victim of your rod would have kept perfectly clear from the evil course of which he is accused. He is a good boy, always was and means to be, but what is one to do when these bad boys, with their corrupting influences, surround you?

If men could only be freed from their peculiar surroundings, if their bringing-up had been different, if they were in some other business, or in a different locality, they would not violate the principles of truth and righteousness. They would strictly conform their conduct to the requirements of Christian character.

I have heard men, who held high places in a Christian congregation, justify their business obliquities by the claim that it was impossible these days to carry on business on the basis of the Decalogue. So many sharpers and rascals were engaged in trade all around, that, unless one would resort to practices of a somewhat dubious character, he

must abandon business altogether. These other bad men make dishonesty a necessity to us who are at heart honest and truthful!

No doubt, had the publican, as he humbly made his confession, been so disposed, a similar excuse would readily have occurred to him, for he had been employed in an infamous business. The disgrace which publicly attached to it, and the strong temptations that beset the revenue service among the Jews, must have made it extremely hard for a man to keep his conscience undefiled. Had the publican only thought of all this he might have calmly raised his innocent eyes and saved his innocent bosom from the self-inflicted blows of his inexorable remorse.

(d) Another expedient, to which the stings of conscience often drive men, is the claim that their evil-doing is not deliberate. They cannot be charged with intentional offending. They are, it is true, sometimes overtaken in a fault, but their offences are involuntary. If men could only see their good intentions, they would surely justify them. When Saul disobeyed the Lord in the case of the Amalekites, it was solely, he claimed, with a view of rendering a better service to God. He spared the best of the sheep and oxen and of the fatlings that he might offer a monumental sacrifice to Jehovah. His course may not have been just the proper thing, but he was actuated with the best intentions.

(e) When all other excuses prove unavailing, there is generally still this comfort left to a man—that he is no worse than many others. I may be guilty, but look at Brown and Jones and a host of others. The publican felt, probably, a special provocation to offer this very plea, when he overheard the pharisee contrasting himself with him. How naturally he might have retorted, Sinner that I am, I am no worse than a Pharisee! I am, at all events, no hypocrite. But the Spirit working within him would none of this. He was not there to practice any jugglery of self-delusions, or to mock God with any

whitewashing explanations. He stood there to confess his sins, not to deny them. No apology whatever is put forward. Perfectly ingenuous, without one word of extenuation or defence, his confession comes up like water gushing from an irrepressible spring. Ashamed to turn his guilty eyes to the face of Him against whom he had so grievously offended, and smiting on his tumultuous and heaving breast, he humbly prays, God be merciful to me a sinner.

Oh! that men might learn from this model the grace and duty of confessing. How many deceive themselves, and the truth is, accordingly, not in them, by affecting good intentions, or other palliating defences, hoping thereby to cover up the naked enormity of their sins, denying essentially that they are sinners, quenching thereby the accusations of conscience, and forfeiting that mercy which alone saves from sin through atonement and forgiveness. Oh, how vain, how abortive such excuses for evil conduct! And yet, was there ever a sin so flagrant and crimson that men could not devise some defense or justification for it?

III. In his immediate application to God for mercy.

He does not have recourse first to a priest, although the priests were at that time still performing their functions at the temple. Nor does he go to a prophet, a religious teacher, or a pastor, and ask one of these for assistance in effecting his reconciliation with God, but he proceeds at once and directly to God, and without any intervention or help from others he cries for mercy. This course is not natural with the penitent. Sin has so dazed the mind that men not only deceive themselves as to their condition and shrink from confessing it when it has been discovered to them, but even, when they are brought to a confession, they are so bewildered that they will apply for relief everywhere else rather than with the sole fountain of mercy. They feel constrained to have the services of others in order to get their case before God.

In place of approaching the mercy-seat themselves, some one else is expected in the first instance to act for them with God. He is the Holy One. How can I, who am so unclean, enter into His presence? He is the righteous, dreadful Judge, and I am the offender. Yea, it is against the Judge that my offences have been committed. He is the Mighty One, I but a worm. To go alone, and without some one to interpose and intercede in my behalf, is to be crushed under His foot.

It seems to be our very nature, since our alienation from God, to hide ourselves from Him, like Adam in the terror that succeeded the Fall, as though our sins had made His presence intolerable. When the burden of guilt becomes unbearable, and man is driven by the anguish of conscience to seek mercy, he flies to the priest, in heathenism; to the Confessional, the Virgin, the Saints, if he has had his training in Romanism. Even something additional to personal assistance must be interposed between the contrite sinner and the awful God for whose favor he is striving. This is the import of the sacrificial altars, which in all ages have sent the smoke of their sin-offerings to heaven. Hence the pilgrimages, the crusades, the monastic extravagances of the Middle Ages. Hence the horrid self-mortifications of men struggling to obtain salvation. Oh what interesting and tragic scenes come into view as we recall those dark ages, when penitents hoped, by pains and tears and blood, by hunger and cold and torture, to accomplish something that would be so meritorious with God as to move Him to mercy!

Immediate approach to Him? Why, such effrontery would be smitten in the very act with the divine curse.

The paramount work of the Reformation was to bring sinners again into immediate access to God, to teach them that just as they are they can approach Him without one plea, without either saint or priest as a go-between, without merit, or work, or anything that could possibly present as an intervening ob-

ject between us and God. His love in Christ Jesus, who came into the world to save sinners, has brought Him so near to every sinner, that whosoever will may come to the fountain and drink of the water of life freely.

And yet men are evermore inclined to imagine that the moral distance between them and God must be struggled over somehow by themselves, that there is something which others can effect for them, so as to make their search for grace effectual, or something which they can themselves render, be it bitter sorrow or tears, or some act or work, that will please God, and thus procure mercy. They want to take their place in a certain locality, kneel at a particular bench, rise in meeting to ask for prayers, enter the inquiry-room, or, at all events, see the minister and submit to instruction. Thousands resort to a course like this, because of their faith in these agencies to help them to God. Something must needs be done, they reason; and as a step like this is commonly taken, I will try it, hoping that it will avail me. Each of these acts may serve a good purpose to those who use them intelligently, who recognize in themselves some embarrassment or difficulty which they wish to have removed. A man under conviction is liable to be very much bewildered, to get into his head very foolish and erroneous notions, which an enlightened minister will correct, or from instructions in the inquiry-room he may derive great encouragement; but all these avail nothing to procure our pardon. There is nothing in these to render us in any way acceptable. As long as the soul does not go directly to God, and, without any plea whatever, supplicate infinite mercy through the blood of Christ, all the expedients of anxious-bench, inquiry-meeting, pastoral conference, will not effect one iota of relief. On the other hand, whenever the sinner follows the publican, taking his suit directly to God, looking immediately to Him and to Him alone for salvation, all such supposed aids become utterly superfluous.

Oh, if men would only believe it, sal-

vation is of the Lord. He receiveth sinners, not after they have changed, but just as they are. His blood cleanseth us from sin. Not our feelings, our tears, our wrestlings, or our "coming out on the Lord's side" in any form devised by man. We do not read that the Publican's prayer was accompanied by any of these accessories. He solely and simply cried, "God be merciful to me a sinner." 'Till you do this, my hearer, you are not saved. When you do it sincerely, salvation is yours.

IV. In His instantaneous deliverance from sin.

How soon the prayer was answered! How quickly the sinner saved! There is nothing here of a long penitential conflict, of weary days and nights of weeping and wailing for God. It took but an instant to grant this humble sinner mercy. Immediately upon his confession and his prayer he was justified. "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Here we have the living confirmation of this promise. We read in the Scriptures of many who were crushed by their sins and who sought for mercy. Yet of no one is it unmistakably declared that God accepted him. This man was justified, said He who knows what transpires in Heaven and on earth, and who is Himself the One Savior of sinners—justified the moment he asked for mercy. It does not take God a long period to conclude upon the sinner's pardon. He is waiting to be gracious. He is a very present Savior, and often men have felt that even before they called He answered. Look at the rapid transition from death to life in the case of the jailer at Philippi, the thief on the cross, and Saul of Tarsus.

The publican, who went to the temple to pray, went down to his house justified, saved. He had, while praying, a new birth into the divine kingdom, and was made a child of God through the faith that plead for mercy. There was no longer any condemnation resting upon him, the sword of justice was withdrawn; his sins, though they had

been as scarlet, were whiter than snow. From the moment he called unto God he was absolved from all guilt and washed from every stain; his name was written in the Lamb's Book of Life and he was numbered with the heirs of glory and became a fellow-citizen with the saints.

It is clear, from this parable, on what score sinners can come acceptably before God. 'To come as the Pharisee did is to court rejection, for it puts contempt upon the divine mercy and all the gracious provisions devised from eternity for our salvation. On the other hand, to approach God as the Publican did, to return, as the Prodigal, with the confession, "I have sinned," is to fall into the saving arms of Omnipotence, stretched out from heaven for our rescue. God grant unto you all grace to offer this effectual prayer. May you be blessed with a true knowledge of your sinful and guilty condition. Let your mind be open to every ray of light, however painful and humbling its disclosures. May you have grace to make an open, honest and hearty confession, casting aside every subterfuge and lying artifice devised to secure exemption from a full, humiliating acknowledgment of your personal guilt. And then, O fly with your confession and prayer to the footstool of Him who alone can forgive sins upon earth, and your heart will be made to rejoice over the promptness and freeness and fullness of a Heavenly Father's pardon.

THE ALL-SUFFICIENT BLOOD.

WM. T. FINDLEY, D.D. [PRESBYTERIAN],
NEWARK, N. J.

The blood of Jesus Christ cleanseth us from all sin.—1 John, i: 7.

WE hear much from certain sources, in these days, of the spirit of the age, the spirit of the times, as contrasting with the spirit of any preceding age or times. New ideas on all subjects now prevail, and old ideas are taking their departure. Our forefathers did not know as much as we do, and we are not to allow our minds to be governed or much influenced at all by what our an-

cestors thought or did, or by what were ancient laws and customs. We now investigate things. Ours is an age of inquiry, of research. It is an age of science as opposed to superstition; of free-thinking as opposed to spiritual despotism; of progress as opposed to no advancement; of liberty of personal action as opposed to restrictions upon that liberty. Ours is a matter-of-fact age, a practical age, an age of reason. We sweep the universe by our investigations, and record its phenomena of every description, and we have reached the grand ultimate conclusion that the human mind is capable of knowing nothing whatever except these phenomena—these appearances of things as they present themselves to the apprehension of one or other of our bodily senses.

Under the influence of this boastful assumption, as it is put forth by a certain school of thinkers of the day, whatever is ancient is to be repudiated because it is ancient, and therefore belongs to a barbarous or semi-barbarous age, and is not suited to the enlightened era of modern times. They forget that humanity is ancient; that the instincts and the intuitions of humanity are as old as humanity, to which they belong; that spoken and written language are ancient; that laws and government are ancient; that all the most valuable and enduring things, which distinguish our common humanity the world over, are ancient; and that whatever of the true, the beautiful, and the good have been, or may be, developed in modern times has its foundations in and depends upon these ancient things, concerning which some are accustomed to speak so lightly and with so little respect.

Among these ancient things—as ancient and universal as humanity—is religion, with its recognition of the guilt of our race on account of sin, and of our consequent exposure to punishment as the desert of sin, and hence our need of atonement as the basis upon which pardon to the sinner may be obtained, and the punishment due

for transgression be remitted. The antiquity of religion, with the doctrine of the necessity of an atonement as one of its fundamental doctrines, is a fact, or phenomenon of history, which it becomes this enlightened, progressive, liberal-thinking age to know and understand. It is as much a fact as that of the existence of the sun in the heavens, and as much requires not to be ignored or denied, but accounted for, as does the existence of the sun, or that of any other acknowledged, undeniable fact in nature.

I. There is the universally felt necessity of an atonement. How came this felt necessity to exist and universally prevail? The answer is, “By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.” “All have sinned and come short of the glory of God.” And sin deserves punishment and exposes the sinner to it. Of this there is a consciousness in the moral constitution of man,—a sense of personal accountability to a supernatural power, and consequent fear. Savages, and the most refined and cultivated as well, are affected by this consciousness.

II. There is the universally felt necessity of the shedding of blood as an indispensable means of atonement. How came this idea to exist throughout the race? Not suggested by the light of nature. Not an invention of the priesthood. “Without the shedding of blood there can be no remission of sins.”

III. All religions recognize that only the blood of chosen victims for sacrifice can be virtuous to secure an atonement. Whence came this common belief of all nations, in all ages of the world's history? The victims offered in sacrifice must be valuable to the offerer, else they are unacceptable. If bestial victims are offered, they must be from such animals as are serviceable to man, and must be without spot or blemish.

IV. A sense of the intrinsic insufficiency of the blood of brute victims as the meritorious ground of an atonement was developed in seasons of great

emergency, when calamity could not be averted. Then human victims were in demand, as more valuable intrinsically, and as therefore more expiatory in their nature.

V. Here Jesus Christ, God's Son, is given as the true and all-sufficient sacrifices for sin—the true atonement. "The blood of Jesus Christ his Son cleanseth from all sin." To obtain cleansing is more than to obtain mere pardon—more than simply to secure exemption from punishment. This blood obtains remission and sanctification. It is not a physical but moral cleansing. "What is sin?" "Sin is any want of conformity unto, or transgression of, the law of God." Pardon has reference to the transgression; cleansing to the want of conformity. This blood cleanses from *all* sin.

It accomplishes this for us by our exercise of faith in Christ. We believe. This is an exercise of the intellect and of the heart. It apprehends God as revealed to us; and Jesus Christ, God's Son, as God's gift for our redemption; and sin, and holiness, and pardon, and heaven.

1. Christians should seek the Divine forgiveness for Christ's sake.

2. Christians should aspire after sanctification,—a complete deliverance from the pollution and power of sin.

3. Christians should prove and illustrate, by their lives, their aversion to sin in thought, word, or deed, and should be zealous of good works.

4. Sinners should be convinced of Christ's ability to save all that come to God by Him.

5. Sinners should be assured that the willingness of Christ to save all that believe in Him is co-extensive with His ability. "If any man thirst, let him come to me and drink." "Him that cometh to me I will in no wise cast out." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into world to save sinners; of whom I am chief."

SELF-TRIUMPH THROUGH SELF-FORGETFULNESS.

By REV. LOUIS ALBERT BANKS [METHODIST], BOSTON.

And the Lord turned the captivity of Job when he prayed for his friends.—Job, xlii: 10.

THE climax in Job's life was the hour when, in his terrible desolation and sorrow, he ceased to think of himself, and began to pray for his friends. Even his oxen and asses came back to him, when, unmindful of his own poverty, he was busy seeking spiritual riches for others.

I. Self-forgetfulness in work for others turns away many degrading captivities.

1. It saves us from the tyranny of an overweening self-conceit. Self-conceit blinds its victims. It blocks the doorway to true knowledge. It robs us of sympathy. Work for others rescues us from that dangerous tyrant, "Myself."

2. It rescues us from the slavish monotony and narrowness of a selfish life. We are told of a little street waif who was once taken to the house of a wealthy English lady. Looking about on the unaccustomed splendor, the child asked: "Can you get everything you want?" The mistress of the mansion replied, "Yes, I think so." "Can you buy anything you would like to have?" "Yes." The keen little eyes looked at her pityingly as she said, "Don't you find it dull?" Many a man and many a woman, given up to a life of simply looking after self, have found it intolerably dull, and have yawned themselves out of life from pure monotony.

3. It frees us from captivity to covetousness. Some men are human sponges that absorb all the good things of life they touch, but never give up anything unless they are squeezed so tight that they can't help doing it.

God saves us frequently from this meanest of tyrants, by setting us to work to distribute what He has given us, for the benefit of others.

II. Self-forgetfulness in work for others does also some positive things for us.

(a) It beautifies the character. The

individual, who in the home, or street-car, or market-place, or the church, enters heartily into "the joy of delighting" and helping others, is to society what the refreshing summer showers are to the thirsty gardens.

(b) It multiplies our power for good. The self-forgetting soul, giving itself for others, cannot comprehend what the magnitude of the result may be. Out yonder in the darkness, beside the railway track, stands an old man. He is only the switchman. He says to himself, "In a great railway system like this, with its ten thousand men at work, one switchman is a very small matter; I don't suppose it would make any difference if I should lie down and take a nap." But does it make no difference? Here, and yonder, the trains plunge through the night with their human freightage. A hundred lives hang on the action of that humble switchman. Once there was a plain, humble woman. But she managed to turn her two boys, John and Charles, on the right track. The faithful mother has long been at rest, but the trains Susanna Wesley switched heavenward go singing through the centuries.

(c) In self-forgetfulness, in work for others, we enrich our own souls. The richest soul in all the fellowship of our race was the One who "went about doing good, and had not where to lay his head." God, whose treasures are never failing, is ever giving with generous hand to all His creatures. And it is this God, who has tested it so long and so thoroughly, that comes to us with the testimony, "It is more blessed to give than to receive."

PROFIT IN SERVICE AND PRAYER.

BY REV. JOHN S. PLUMER, HAZELWOOD, PA.

What is the Almighty that we should serve him? and what profit should we have if we pray unto him? —Job, xxi: 15.

A NOT wholly illogical induction of the facts of life. The wicked prospered, the righteous cast down. What is the good of serving the Almighty?

Ans. I. Almighty will make it right hereafter.

But, 1st, this narrows range of prayer, must have help now.

2d. "There is no other world here or nowhere is whole fact," i. e., no different administration hereafter. Justice is sovereign here and now.

3d. No force with Job and his friends; knew little about hereafter, of rewards and punishments. They inclined to think God's service paid here; (cf. also Mosaic legislation, prophecy and N. T. teaching. "Godliness is profitable," etc.

Ans. II. God's service is rich in reward, here and now.

1st. God's service is compliance with His laws, which always pay.

2d. Servant of God makes best use of what he has. Lord's poor better off than the Devil's poor.

3d. His service pays in character; makes a man unselfish.

4th. Pays in spiritual rest and joy.

5th. Pays to pray to God, for He answers prayer.

(a) Indirectly. Don't always get what is asked for, but something better. Cf. Paul, a nation praying for Life of a Chief.

(5) Directly. Often get very thing asked. Skepticism says, "Would have got it anyhow." Faith answers "God, not *anyhow*, heard me." Appeal must be made to experience and consciousness of Christians, and how will skepticism show that the testimony does not square with facts. Testimony is in way of healing, deliverances, prosperity granted, victory second.

Almighty is not then a blind Force, not a chemical affinity. Almighty is a Sovereign whose it is to say whether He shall answer prayer at all, and when and how. "Jehovah God," who "shall reign forever and ever."

SOMEBODY'S TOUCH.

BY REV. G. FLAVEL HUMPREYS [PRESBYTERIAN], NINEVEH, N. Y.

Somebody hath touched me. — Luke, viii: 46.

It was a noticeable characteristic of Christ that He had a deep sympathy with suffering. The lame, the blind,

the bedridden were objects of peculiar regard to him. But whatever physical relief he brought them was only a means to spiritual blessing. He came to save *men*, i. e., their souls.

Notice the surroundings of the text. Matt. gives a brief but graphic statement; Mark and Luke go into picturesque details, but all in serene simplicity. Jairus—a Ruler—had come beseeching for his dying daughter. Christ, on his way, encounters this woman in such a deplorable condition (*vide* Matthew Henry Notes), the victim of many physicians, penniless, heartbroken, in despair. Her necessity God's opportunity; Christ was thronged.

Some characteristics of this woman's approach: (a) Her secrecy; (b) Her faith. (c) Her fear. (d) Her boldness.

I. In the crowd Christ recognized her touch. It was peculiar. It affected Him. It effected her. Faith draws God's power to its aid. No one but Christ and the woman knew of it.

II. It was the touch of faith. He was jostled and crowded. An eager curiosity urged the multitude upon Him; but only *one* touch was of saving help. Its secrecy did not limit its power. She was ceremonially defiled, but that did not hinder her. The cure was immediate.

III. She was healed, both body and soul. This was more important than all; she had not expected it.

1. Christ always recognizes the touch of suffering when presented in faith.

2. Our suffering extremity should be the means of bringing us to Christ for spiritual healing.

3. We may be interested in Christ intellectually, curious to learn of His life and works, but we can touch him only by faith.

4. We can go in peace only with Christ's forgiveness.

5. The most trembling faith God honors.

6. We *may* seek Christ secretly. We must confess Him *openly*.

Somebody's touch is always upon the Master now.

MISTAKEN TEACHERS.

By REV. J. M. ALLIE, SANTIAGO, CHILE,
S. A.

Matt. xxvii : 49.

INTRODUCTION: The cavelling Jewish teachers aptly illustrate the attitude of many modern critics of Christ and Christianity.

1. They are alike mistaken in the nature and meaning of the supernatural in connection with revelation, as, in their views of prophecy, miracles and providence.

2. They are alike mistaken as to the methods of securing truth. "*Let be, let us see,*" etc.

3. They are alike mistaken in waiting for other signs, when the most stupendous sign of the centuries is hanging before them.

4. They alike make their greatest mistake in substituting eye for heart, experiment for faith, the intellectual for the spiritual.

Lessons: These mistakes, in all ages, lead to the same results, viz.:

1. To increased blindness of spiritual vision.

2. To an increased opposition to Christ in feeling and desire.

3. To an increased difficulty in coming to the truth as revealed in the Gospel.

4. To an increased guilt.

Inference: If men would avoid these unhappy outcomes, they must avoid the mistakes leading thereto.

BOYS AND GIRLS LIKE APPLE TREES.

By REV. A. F. BRUSKE [PRESBYTERIAN],
SAGINAW, MICH.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight and his fruit was sweet to my taste.—Song of Solomon, ii:3.

I SHALL propound and try to answer a conundrum to-day: "Why are some boys and girls like apple trees?"

1. Because any serious injury done them in early life they never quite overcome.

2. Because they need pruning.

3. Because as a worm at the heart kills

the tree, so does sin in the heart kill boys and girls.

4. Because they need to have the higher life *grafted* into them.

5. Because they may be much *peeled* and still be fruitful. Girdling an elm kills it; girdling an apple tree makes it more fruitful. Some boys *will* under *sneers* and calumny, others double their courage.

6. Because, like apple trees, boys and girls are known by the *quality* of their fruit.

Not by the *size*. (Ill.) California fruit.

Not by *amount*. (Ill.) Gnarly fruit.

It must be *sweet* and *juicy* and *durable*.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. God's Way Inscrutable. "Canst thou by Searching find out God?"—Job xi:7. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen."—Job xxviii:7. Judson Sage, D.D., of Chicago, in Brooklyn, N. Y.
2. What Home Should be. "God setteth the solitary in families."—Ps. lxxviii:6. Herrick Johnson, D.D., Chicago.
3. Conditions of Soul Growth. "By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through."—Eccl. x:18. Prof. Llewellyn Pratt, Hartford, Conn., in Broadway Tabernacle, New York.
4. The Soul Garden. "Awake O north wind and come thou south; and blow upon my garden," etc.—Sol. Song, iv:16. Rev. Louis Albert Banks, Boston.
5. Negligent Workers. "Cursed be he that doeth the work of the Lord negligently."—Jer. xlvi:10 (R. V. and Marg. of A. V.) Rev. W. B. Jennings, Rock Hill, S. C.
6. How to Become Fishers of Men. "And Jesus saith unto them, Follow me, and I will make you fishers of men."—Matt. iv:19. Rev. C. H. Spurgeon, London.
7. The Necessity and Potency of Personal Contact. "And a woman having an issue of blood . . . touched the border of his garment; and immediately her issue stancheth . . . And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me."—Luke viii:43-48. Rev. Lyman H. Calkins, Brooklyn, N. Y.
8. Dimensions of Life. "A man's life consisteth not in the abundance of the things which he possesseth"—Luke xii:15. A. T. Pierson, D.D., Philadelphia.
9. Readiness and Room. "A certain man made a great supper, and bade many," etc.—Luke xiv:16-24. A. T. Pierson, D.D., Philadelphia.
10. God's Attitude towards Sin and the Sinner. "The *wrath* of God is revealed . . . against all ungodliness and unrighteousness of men," etc.—Rom. i:18. "God so *loved* the world that he gave his only begotten Son," etc.—John iii:16. Rev. James A. Chamberlain, Berlin, Wis.

11. Piety a Help to Learning. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii:17. Baccalaureate of Pres. Henry Darling, at Hamilton College, N. Y.
12. Simplicity of Faith answering to Christ's Simplicity. "If it were not so, I would have told you."—John xiv:2. Rev. Richard G. Green, Orange, N. J.
13. Spiritual Specific Gravity. "And being let go they went to their own company"—Acts iv:23. Rev. A. Shafer, West Liberty, O.
14. The Voice of History. "That they should seek the Lord, if haply they might feel after him and find him."—Acts xvii:27. Archdeacon Farrar, in Westminster, London.
15. The Personal Pentecost and the Glorious Hope. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. v:5. Rev. C. H. Spurgeon, London.
16. Relation of Recognition and Reward in Heaven. "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—1 Thess. ii:19. Rev. George Elliott, Baltimore, Md.

SUGGESTIVE THEMES.

1. The Indirect Parricide. ("My son [Benjamin] shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him . . . then shall ye bring down my gray hairs with sorrow to the grave."—Gen. xlii:38.)
2. God's Command Plain to the Willing Soul. ("This commandment is not hidden from thee, neither is it far off . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—Deut. xxx:11-14.)
3. The Duty of Delight. ("Go your way, eat the fat, and drink the sweet . . . neither be ye sorry; for the joy of the Lord is your strength."—Neh. viii:10.)
4. Lines of Life. ("And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."—Isa. xxxii:17.)
5. The Lord Searching and Seeking his Sheep. ("For thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock . . . so will I seek out my sheep," etc.—Ez. xxxiv:11, 12.)
6. The Transcendent Exclusiveness of the Kingdom of God. ("There was the iron, the clay, the brass, the silver and the gold, broken to pieces . . . and the stone that smote the image became a great mountain and filled the whole earth."—Dan. ii:35.)
7. The Crisis of Prayer. ("O Lord! How long shall I cry, and thou wilt not hear?"—Hab. i:2.)
8. A Haunted Conscience. ("But Herod, when he heard thereof, said, John, whom I beheaded, he is risen."—Mark vi:16.)
9. The Unknown Depths of Sin. ("Father, forgive them, for they know not what they do."—Luke xxiii:34.)
10. The Eloquence of Action. ("I have greater witness than that of John . . . the same works that I do bear witness of me."—John v:36.)

11. The Hour. ("Father, the hour is come."—John xvii : 1.)
12. The Discipline of Delay. ("And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band," etc.—Acts i : 20.)
13. The Christian Name and Character. ("And it came to pass that a whole year they assembled themselves with the church and taught much people. And the disciples

- were called Christians first in Antioch."—Acts xi : 26.)
14. The Christian Life a Transfiguration. ("Be not conformed to this world, but be transformed by the renewing of your hearts."—Rom. xii : 2.)
15. Bondage to the Literal and the Outward. ("The letter killeth, but the spirit giveth life."—2 Cor. iii : 6.)
16. God's Independence of Time. ("The Lord is not slack concerning his promise, as some men count slackness," etc.—2 Pet. iii : 9.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

SEPT. 1.—MAN HIS BROTHER'S KEEPER.
—Gen. iv : 9; iii : 9; John, xxi : 22; Rom. xiv : 12.

One of the most solemn thoughts that the mind of man or angel ever entertained, is the thought of our *individual responsibility to God*. I am a distinct, conscious personality, yet indissolubly related to God—as distinct from all other intelligences as if I were the only creature in the world, yet linked in nature, and life, and duty, and destiny with myriads of others, as free to think and act as if there were no Power above me; a responsible, moral agent, directly accountable to the Judge of all for every thought and act of life, both in its relations to myself and to society at large. Tremendous thought!

I. Now, one of the most terrible effects of sin on humanity is the *obliteration of this sense of personal responsibility*. Cain voices the common feeling when God said to him, "Where is Abel, thy brother? The voice of thy brother's blood crieth unto me from the ground." "Am I my brother's keeper?" So guilt, the world over, evades or shuffles off responsibility. Adam, in the garden, set the fatal example: "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Over against all this moral obliquity and darkness, in the clear, full light of a thousand suns, God sets the doctrine of *absolute individuality and responsibility to Him* for our entire personal and social being in its entire range of influence.

II. It is noteworthy that the *tendencies of infidel science in our day are strongly in the line of this perverse and morally stupefying effect of depravity*. Granted, the

premises of this boasting philosophy, and there is no such thing as RESPONSIBILITY—there is no *person* in moral existence—a distinct, intelligent moral personality in heaven above or in the earth beneath. A personal God? It is an exploded idea! Man is simply the last in an infinite series of "evolutions"—a mere "foot-ball," tossed about by relentless "fate"—"necessity," "self-existing" laws, alone rule his destiny. Preach responsibility to one who has imbibed such a philosophy, or to a community saturated with its spirit! As well talk of colors to a man born blind, or cast pearls before swine.

III. The *Family institution* was ordained as the first and fundamental condition of society in order to *imbud the idea of responsibility in the very foundation and structure of society*.

IV. The *strongest tendencies of the times are antagonistic to the sense of personal responsibility*. Under the law of associations, and monopolies, and trades unions, and Knights of Labor, the sphere of the individual, the will of the individual, the agency, the conscience of the individual, are no longer factors in society. Personality, and all it involves of liberty of action and responsibility for it, is not recognized; the great combination is absolute and rules with a sway more despotic than ever before oppressed and cursed the race.

V. *Jesus came into the world to restore and enthrone again in the human mind and conscience the great doctrine of strict individual accountability to God on high*. Clearly, emphatically, constantly does He enunciate and enforce the prin-

ciple. His own Personality is the one great lesson and charm and power of the gospels. Personal sin, a personal Savior, personal seeking, personal forgiveness, a personal account, a personal reward—such are the constant and radical themes of His teaching, “Thou” was ever on His lips. Much that He spake was to individuals, as to Nicodemus, and the woman at the well. And every one of His marvelous lessons had a direct and positive personal application. “So then every one of us shall give account of himself to God.”—Rom. xiv: 12.

Alone was I born into the world; *alone* will I work out life's tremendous destiny; *alone* must I pass out of life and up to the throne of God and be judged. *Alone* am I in the control of my will, my judgment, my life—the whole current of my destiny. Yes, in the midst of this crowded, bustling, excited world, I am *alone*, as truly as if God's eye only were upon *me*, and God's voice spoke only to *me*. *Alone*—without aid from any human source—I must bear the mighty burden of responsibility which God has imposed upon me as a rational, social, accountable and immortal creature. And no man—no body of men—no association—no compact or authority of human device, in Church or State—can relieve me of that burden, or share it with me. No, it is mine—mine alone—by virtue of God's eternal ordination—and I must bear it all alone—bear the whole of it—every step of the way through this probationary period, straight up to the Throne of Judgment, and lay it down with my own hands at the Master's feet. “So, then, every one of us shall give account of himself to God.”

“This living is a fearful thing! I think,
Sometimes, when broad and deep before me
rise

The awful shadows of our destinies,
’Twere better God should plunge me o’er the
brink

Of the abyss of nothingness—so weak
My dropt hands are to do, my life to speak
The deeds and words that echo on so far.

This burden of responsibility—
Too heavy for our frail humanity—
Crushes me down as at His judgment-bar.

Why! death is naught to this! If we should
pray,

If we should tremble when that hour draws
nigh,

So should our hearts be lifted all the way,
To live, hath greater issues than to die.”

Sept. 8.—THE CERTAINTY OF DEATH.—
Ezekiel, xxxiii: 8.

The *certainty* of any event in which we have an interest is one of the chief factors in our estimate of it. Our interest in it will be graduated, in a great degree, by the probability of its happening. And in nearly everything yet in the future, the question of *probability* is really all we have to consider. Aside from *Death*, there is no *absolute certainty* of any event, calculation, hope, fear, experience, of any kind. Things that seem the surest to us to-day may be oblivious to-morrow. The very laws of nature, that we prate about so much and call “fixed,” “eternal,” may be suspended at any moment. The “foundations of the earth may be removed,” and the “everlasting mountains cast into the sea,” ere the sun goes down. But *Death*—grim, relentless, inexorable *Death*—oh, that is sure, *absolutely certain, to every one of us*. There is no release in this war. There is no escaping this doom. There is no ransom for death's captive. There is no escaping out of the realm of the “King of Terrors.” He is on our path and is sure to strike us down when the hour comes. He holds our bond, and all the powers that be cannot get us out of his clutches. Nearer and nearer, year by year, day by day, he is making his approaches toward each living man and woman and child, and no skill of physician, no “elixir of life,” no subterfuge, no vigor of constitution, no care and nursing, no excuses or pleadings, will be of the slightest avail. *Death will come—sooner or later—when, we know not, in what way we know not—but come he will with absolute certainty to every dweller upon earth, and end life, and introduce us to the judgment.*

1. One event, then, one experience, is sure to all of us—we must die. In all our hoping and planning for the

future, we cannot shut out the fact, "Thou shalt surely die." We cannot estimate life wisely and well and leave out this great factor. If we do, we are fools. There is not a shadow of doubt, not the remotest possibility, that we can escape. Death is the *only* absolutely certain event in our future experience; and shall we perpetrate the enormous folly and wickedness of ignoring *that*, and reckoning and planning and living just as if there were no Death ahead, no Death ever at our side, ready and waiting to strike us down?

II. Since Death is inevitable, since Death will affect fundamentally our relations to this world, to eternity, and to God, should we not *have special and constant reference to the event in the entire ordering and pursuit of the present life?*

III. Assured of the certainty of Death, and knowing not the hour of his coming, or the manner of his approach, is it not the imperative dictate of duty to *be always ready and watching?* Is there any folly so great, any neglect so inexcusable, any wrong and injury so wanton, as to live away one's years and probation without a thought of death, without any reference to the solemn and momentous hour of his coming?

IV. Ought we not to *pray, daily and unceasingly, that God will ever keep this subject alive in our thoughts*, and cause us to strive and watch and pray and live every day, knowing that the sun will go down and the night come in which no work will be done?

Sept. 15.—SINS OF THE TONGUE.—Ps. cxli : 3.

The figures used by the Psalmist here are very impressive and lend intensity to the meaning of his words.

I. There is no sin in the whole catalogue of sins that we more *readily* or *thoughtlessly* commit.

II. There is no tendency of our nature that requires *severer restraints* laid upon it than the tendency to speak hot words when we are angry, or mean words when we are envious, or deceptive words when we are cornered. Indeed, unless the "watch" is set and kept on

the alert, the words will slip out in spite of us.

III. There is no sin that has more *renom* in its sting than the sin of the tongue. It is like the sting of an asp. It wounds and rankles and burns like the fire of the bottomless pit. The tongue, in one moment, may blast a character that has been a lifetime in building, destroy the peace of a whole family, sow discord in a church, or plant the seeds of death in a whole neighborhood.

IV. There is no sin that has so *destructive* a power over man. Words articulated are the most tremendous agent in the world. Satan gained entrance into Paradise by means of them. They scatter "fire-brands, arrows and death" everywhere.

V. "The *exceeding sinfulness*" of this species of sin is not duly considered. Readily and thoughtlessly and without remorse, as we fall into this sin, the *Bible holds it up as a fearful offence*. "By thy words," says Christ, "thou shalt be justified, and by thy words thou shalt be condemned." "Whosoever shall say, Thou fool, shall be in danger of hell fire." And again, "Every idle word that men shall speak they shall give account thereof in the day of judgment." "Therewith bless we God, and therewith curse we men."

VI. There are times when we should set a *special watch* on the door of our lips. As, for instance: (a) When we are conscious of anger in our hearts. (b) When we speak to one who is in an angry mood. (c) When speaking concerning persons or things against whom and which we are conscious of being strongly prejudiced. (d) When in the presence of those who will be likely either to misunderstand us, or use what we say to the injury of others, or the wounding of the cause of Christ. (e) When an innocent person is liable to be wounded in feeling, or injured in character, by our unkind or thoughtless words. (f) When there is any doubt in our mind as to our motive and purpose in speaking.

If we weigh well these considerations

—which cannot fail to commend themselves to every man's conscience in the sight of God—they will be apt to impose a wholesome restraint on this "unruly member." But, in addition, there is no "besetting sin" that we have more need to pray against—pray against daily, earnestly, with strong crying and supplication to God. "Set a watch, O Lord, before my mouth; keep the door of my lips."

Sept. 22.—CONDITIONS OF VICTORY.—
2 Chron. xxxii: 1-8; 1 John, v: 4, 5.

I. Glance at the *negative* side. The truth is often, in this way, more clearly seen and deeply felt.

(1) Numbers are no surety. Gideon's army had to be reduced before it could conquer the Amalekites. And the same has been repeated times without number. "Not by might, nor by power," etc.

(2) Worldly wisdom, policy, shrewdness, enterprise, will not insure success. All these combined, in largest possible measure, have failed ten thousand times—they are no sure dependence in the realm of the spiritual.

(3) Unlimited creature resources of every kind, be it in the way of means, or men, or money, or influence, or all combined, will not guarantee a victory in a square fight against the kingdom of evil, whether within or without.

(4). The most seemingly favorable outward circumstances, as to time, place, auspices, expectations, combinations, oftentimes but deceive into carnal security, and insure the worst kind of defeat.

II. Now for the *Positive* side—the assured, unfailing conditions of victory in the cause of Righteousness and Godliness.

(1) We must have *God* on our side beyond all peradventure. There must be no *doubt* on this point. Our cause must be absolutely just, in the interest of truth and right, and waged for the glory of God. Secure in this position, we are impregnable, the battle is already won. Earth and hell united cannot dislodge us, or stand before us. God himself is for us, and with us, "to fight

our battles." "Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him: for there be more with us than with him" (2 Chron. xxxii: 7). We should be a hundred-fold more anxious about the justice of our cause, and to be assured that the Lord our God is on our side, than whether our cause is popular and who we can count on as friends and helpers. On the one side is "an arm of flesh," and on the other the living, all-powerful God. And what is an arm of flesh, multiplied a million times, when it copes with the single arm of Omnipotence?

(2) We must be careful to be on *God's side*. It is not enough to have Him on our side. He may from necessity, as it were, after the law of eternal fitness, espouse the cause we advocate, and yet stand aloof from us personally and refuse to honor our agency in its behalf, because our motives are selfish, or because we fight with carnal weapons, or for the reason that our hearts are not in full sympathy with the spirit and purposes of God. And this fact will account for the numerous defeats and disasters which God's people experience in carrying on His great cause in the earth.

(3) This brings out the point which the apostle John emphasizes so strongly, and sets forth with such clearness, that no comment can add to the force of his words: "Whosoever is born of God, overcometh the world: and this is the victory that overcometh the world, even your faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John, v: 4, 5.)

Sept. 29.—THE DUTY OF BEING ON THE LORD'S SIDE.—Exodus, xxxii: 26.

The allegiance of this world is divided. It is a revolted province of God's kingdom. Hostile camps are planted in it, hostile forces are in active conflict. The two kingdoms set up in it are the kingdom of God and the kingdom of Satan, who seduced angels

templations of the soul, and the most delicate and tender shadings of the imagination and emotions. It is the language both of action and feeling. But, as in Latin, for example in *Cæsar's Commentaries*, its chief strength is its plain significance. It is business-like and wastes no time on unimportant things. It says what it wishes to say and that is all. Though of a more artistic sort, the Greek idea of "form," which was at the bottom of all the powerful art of Greece, its architecture and sculpture, illustrates this plain, factual simplicity of style, where everything tells for what it is, where all is reduced to pure reality, where there is nothing in excess. It would be a good thing for the American pulpit if it could rid itself of redundancy and fine writing, of all that is unessential, and come down to matter of fact, at the same time not descending to absolute lowness of style. There is, I think, already an advance in this direction. Preachers write better now than they did fifty, or even twenty-five, years ago. They write with more force and clearness. There is a less ambitious style. Young preachers are not so artificial, but more manly and direct. They do not feel that it is necessary to be eloquent every time they preach, but are satisfied to say simply what is in their minds and hearts. The manner is far less stilted, learned and poetic. Not that poetry should be banished from the pulpit, not that the imagination should be repressed, but that it should be rather the poetry of truth and feeling than of words; that what one says on the sublimest themes should be said in the plainest way, and that the thought should have its full force without being hampered by words; that the words should fit the thought exactly, even as the body the spirit. Let young preachers fight it out on this line all summer, till the stoutest stronghold of unbelief surrenders.

Another great secret of style is individuality—that the style should be one's own, and not another's. The magnetic power of style lies in its genuine-

ness, in which the author lets us see himself, takes us into his soul's experience without artifice or deceit, and what he says comes from his inmost self and not from a conventional habit of thinking. His ideal is in himself. He lets us have his honest thought. His style interprets his mind and not some one's mind whose philosophy or theology he has espoused. Young writers and preachers often begin by adopting the style of a favorite author or preacher, and it needs reflex action of the mind to bring it back once more to a natural style. Through art one comes to nature. One must become aware of his not being himself, and then by a strong effort of will he must come to the use of a style in which he is himself and not another. Therefore, he should try to write and speak just as he would talk when roused to do his best, and he will thus acquire a genuine manly style, and will find that ten honest words out of his own head and heart are more effective than ten times as many words of the greatest preacher or writer of the world. Let us be content to quote Emerson fairly now and then, but let us not attempt to write oracularly like him. In preaching, especially, sincerity and conviction carry the day. It is wonderful what influence a man has who only speaks what he believes, whose utterances, however homely and simple, are the convictions of his heart. If you give the best you have to the people, that is all they can ask or will desire. Launch forth into the deep! was the command of Christ to His disciples, and the mighty power and the miracle that accompanied the act of obedience to the divine voice, tell us that simply to speak Christ's word and obey Him as His ministers, is better than human learning, skill, or eloquence.

The last element is unconsciousness. There cannot be much that is great which is consciously so. What we tell others that we think is great they will laugh at. The greatest speech I, for one, ever heard, was made by a plain man in war-time, who did not know that he was speaking eloquently, but

totally forgot himself, gave himself to his cause, and his country and freedom spoke through him. St. Paul forgot himself while preaching Christ. He was an instrument of divine love. So was Chrysostom, so was Savonarola, so was Whitefield, so was Robertson, thoughtful and subjective as was his manner of preaching. The subject was blended in the object. To love God is the only way to know Him and to teach Him. Love destroys self and

creates that unconsciousness out of which all that is noble is evolved. Love is the play-movement of the mind in which everything really great is done. The greatest preachers, amid their distress, their self-martyrdom and oftentimes agony of spirit, have still preached with joy and freedom. It has been their supreme delight to lose themselves, and to let Christ speak through them His words of everlasting life and power.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

I.

THE IDEA OF THE PRAYER-MEETING.

SINCE the conduct of the prayer-meeting generally falls to the lot of the pastor, it is highly important that he entertain right thoughts about what the prayer-meetings should be. What, then, is the true idea of the prayer-meeting? Is it simply an occasion to the church for assembling to engage together in prayer? Or is there some element other than the social and other than the devotional element which ought to predominate in our conception of the prayer-meeting, and interpret to us its significance? What aspect of the prayer-meeting is the chief one, the one entitled to preside over our conception? Is the prayer-meeting chiefly a devotional or chiefly a social occasion? Or is it a certain blending of these two things in one? Or is it rather something still different from either of these, or from both of them, however blended?

We answer that the prayer-meeting, while, of course, at the same time social and devotional, as its name implies, is, in its true highest idea, something different from that which either or that which both of these two adjectives would describe. The prayer-meeting is a meeting of the members of the church with each other. But it is still more a meeting of all the members with Christ. Christ's presence, His peculiar, His especial, presence in the prayer-meeting is the thought that should rule our conception of its true nature. This we gather from the nineteenth and twen-

tieth verses of the eighteenth chapter of Matthew. These verses read as follows: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." These two verses taken together, with the conjunction "for" standing between them, evidently point to a meeting for prayer as the thought that was in the Savior's mind. There was to be agreement in prayer, and the persons agreeing were to be *gathered together*. Jesus assigns, as the sufficing reason why prayer agreed in by persons assembled together, should be answered, that He would be present Himself in the midst of the assemblage. It may be said, "But Christ is always, everywhere, with His people, whether they are alone or together." True, but He has nowhere else made a *special* promise of being present among an assembly of His people, and here the promise is to an assembly conceived as engaged in prayer. The prayer-meeting has, therefore, a singular, an eminent, promise of Christ's own personal presence. This extraordinary grace pronounced upon the prayer-meeting is worthy of being regarded as constituting the chief distinguishing feature of the occasion. A striking and beautiful analogy, not to say prefigurement, is furnished in the Old Testament. The "tabernacle of the congregation," so often named in the books of Moses, was

more properly the "tabernacle of meeting." And this meeting was not a meeting of the children of Israel with one another, but a meeting of all with God. Exodus xxix: 42, 43, makes this plain: "The door of the tabernacle of the congregation before the Lord, where I will meet you to speak there unto thee. And there I will meet the children of Israel." (Compare this passage in the Revised Version.) The prayer-meeting is the Christian "tabernacle of the congregation," that is, tabernacle of meeting with Christ. In words parallel to those of God's promise to His ancient people, "There I will meet with the children of Israel," Christ has said with reference to the prayer-meeting, "There am I in the midst of them."

The very first and the most constant subsequent aim of the pastor should be to seize and to hold this thought himself, and then, with ever-varied and insistent inculcation, to impart it to his people. It provides at once the most fruitful condition conceivable of a good prayer-meeting, if the occasion is presided over by the vivid thought, in the common consciousness of all, that the Lord Christ Himself is personally present in the midst of the assembly. In the element of this presiding thought, all the exercises of the occasion are to be conceived of as transacted. The leadership is to be administered by the pastor on the principle of his being the voluntary, but obedient, visible and audible organ of the invisible and inaudible, but present and sovereign, Lord Himself. The leadership should, therefore, be as unapparent as possible—the imperceptible condition of the progress and harmony of the meeting. As far as the leadership necessarily asserts or declares or acknowledges itself, it should do so as consciously and confessedly a vicegerency merely, taking the word of command directly from the immediate King. But the ideal leadership leads by following. That is, the pastor so really, so literally, so self-evidencingly waits on Christ for the sign which he then communicates as intermediary to the meeting, that the meet-

ing instinctively learns to look itself for the sign directly to the first source, and thus leader and led together follow Christ. So it is that the ideal leader of the prayer-meeting leads by following. The prime condition, the condition that implies, if it does not contain, everything else essential to the prayer-meeting, accordingly is, for the pastor himself to possess, or rather to be himself possessed by, the living sense that Christ is the one who makes the occasion a meeting, Christ being the one by eminence whom the company assemble to meet—and then for the pastor to make this living sense equally the overmastering thought of all.

This conception of the prayer-meeting, as rather a meeting of the Church with Christ than a meeting of the members with each other, will serve to correct certain mistakes into which those who forget the true characteristic element of the occasion are likely to fall. For instance, the prayer-meeting is not primarily a means of impression upon those who do not participate actively in it. It is not even primarily a means of spiritual improvement to those who do participate actively in it. It is primarily an act of common obedience to the summons of Christ to His followers, bidding them assemble for the purpose of meeting Him. The prayer-meeting, no doubt, is eminently a means of spiritual impression. It is eminently, too, a means of spiritual improvement. It is both the one and the other of these things. But, secondarily, and by consequence rather than primarily, and of chief purpose on our part. If we aim at producing spiritual impression, if we aim at realizing spiritual improvement, we so far miss alike our aim and the prime result of good to us intended. The prayer-meeting is an interval of social communion with Christ. Our sole *first* aim in it should be to obey Christ and do Him homage. The manifold *results* of good from it at which we sometimes improperly *aim*, will certainly and abundantly follow—all the more certainly and all the more abundantly, for not being consciously aimed

at. Let the prayer-meeting be absolutely sincere. Its ostensible purport, self-evidently, is such as we have described it. Let the reality of it actually correspond to its virtual profession of character. The prayer-meeting pretends to believe in the supernatural. Let it conduct itself accordingly.

II.

HINTS TOWARD MAXIMS RELATING TO ENTRANCE ON A NEW PASTORATE.

1. ESTIMATE highly the importance of entering upon your pastoral work in a new field, in the right spirit—considering *where* you work of less consequence than *how* you work.

2. During the interval between acceptance of the call and assumption of pastoral service, cultivate in your own heart a sentiment of loyal and single affection toward the church. Be as true to your church as you would be to the woman that was to be your wife.

3. Make it a special point of prayer and endeavor, to have the occasion of your first sermon an auspicious beginning of your pastorate.

4. Shun, on the one hand, the mistake of ostentatious undertakings, and, on the other hand, the policy, equally a mistake, of timid and self-saving caution.

5. Appoint a meeting for religious inquiry, to be held in as close connection as practicable with the preaching service—and, *if your faith be equal to the test*, do this from the very first Sunday of your pastorate.

6. Preach with constant reference to producing effects that shall bring people, converted and unconverted, to your inquiry-meeting.

7. Cultivate individual acquaintanceships, with a paramount view to exerting your social influence to lead men to Christ.

8. Exercise great prudence in introducing new measures contrary to the previous ideas and usages of your church.

9. Aim to have desirable changes in methods of procedure suggest themselves; and, in general, be content with exerting power without appearing to exert it.

10. Be firm against the temptation to seek spiritual power over others for its own sake, constantly abdicating, in favor of Christ, the relation of *priest* to *souls*.

11. Moderate your expectations as to great visible effects, to be produced by your exertions, upon the older members of the church, cherishing your hopes in this respect mainly with reference to the young—soon to be the older.

12. Remember that you will never have the opportunity of *beginning* that pastorate again.

III.

QUESTIONS AND ANSWERS.

1. Ought we not to call the first day of the week "Sabbath," rather than "Sunday?"

We venture to put thus into the form of a question for answer, a friendly remonstrance, addressed to this department by a minister personally unknown to us, against our use, in these pages, of the word "Sunday" to designate the first day of the week. The point is one not unworthy to be raised, and we sympathize vividly with the sentiment evidently animating our correspondent, of sorrow to see reverence for the Lord's Day so visibly declining. If the change of a word would arrest this sad process of decline, no one could be readier than we should be to make the change. Names, however, though they are certainly to be reckoned among the influences that control the current conceptions of the things named, are among the least important of such influences. For example: "Sunday" is, as our correspondent points out, a word of heathen origin. But who ever thinks of that fact when using the word? The truth is, Christian ideas have so taken possession of the name "Sunday," that it is now almost equivalent in actual effect on the popular mind to the sacred name "Sabbath." The word *ecclesia*, used in New Testament Greek for "church," is likewise of heathen origin, and it must at first have carried with it heathen associations. But the Christian idea has proved stronger than the heathen word; and, to most persons, it

costs now something of an effort to recall that *ecclesia* originally meant a popular assembly among the Greeks, far enough from sacred in character.

Further, "Sabbath," as the exclusively proper name for a day of the week, belongs, historically, to the seventh day rather than the first. There is, indeed, no valid objection, on this ground, to speaking of the first day as the "Sabbath"; and, for our own part, we, on frequent suitable occasions, like to do this, and to hear it done, in the way of appropriate *description*, as distinguished from mere designation. We think we missed one excellent opportunity of so using language when, as our correspondent reminds us, we wrote: "expecting two sermons a Sunday," instead of: "expecting two sermons a Sabbath." Still, there would, in our opinion, be loss rather than gain in attempting now to substitute "Sabbath" for "Sunday" as the exclusive customary name for that day of the week. It would tend to raise the question of Sabbatarianism, and so to involve the Scriptural sanction of the Lord's Day, as Sabbath, in needless and harmful doubt.

2. What may we properly do to remedy the matter, if our minister, in his public prayers, says "*Wiltst* thou," for "*Will* thou," and "We

pray that we *shall*," for "We pray that we *may*," etc.?

The foregoing troubled inquiry, of course, comes to us from the pew, and not from the pulpit. We must, once for all, decline the responsibility of advising in such a case. The advice we give here is designed exclusively for ministers. To ministers, however, we may, perhaps, usefully take occasion to say, that the style of their public praying deserves from them more attention than, as a rule, they bestow upon it. The ordinary forms of grammar, at least, ought not to be violated. If you have a bright, vigilant wife, as we hope you have, ask her to watch you well in your prayers and correct any negligent habits of expression into which you may unconsciously have fallen. Some trusted, judicious friend in the congregation might, if requested, be willing to do the same service for you. If any volunteer suggestion on the subject should offer, from whatever source, do not resent it as meddlesome; welcome it and profit by it. But the best way is to give the matter your own religious attention. True devoutness, in yourself as well as in your hearers, will be helped, and not hindered, by reasonable study, on your part, of propriety in your public addresses to God.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

THE DUAL CHARACTER.

THE author of a recent novel, "The Strange Case of Dr. Jekyll," represents the transformation of a man, naturally upright and loving, into one so given over to brutal and fiendish passion that his very physiognomy is changed beyond recognition. This metamorphosis is accomplished through the operation of a powerful drug. Most critics of the book regard this extraordinary fancy of the novelist as having a real moral counterpart in the strange extremes of character oftentimes displayed by the same individual, as marked and as rapidly alternating in some cases as day and darkness. The soul seems to as does the earth, now catching

the heavenly lustre, and aspiring towards it, and now again dark and dank with the infernal shadows.

The old theory of demoniacal possessions came in conveniently to account for these phenomena. But some, whose superstition is not of the kind to permit such belief, hold to the actual possession by every man of a dual moral nature: an Esau and a Jacob struggling together in the womb of accountability. Goethe makes Faust say (Taylor's translation):

"Two souls, alas! reside within my breast,
And each withdraws from and repels his brother.
One with tenacious organs holds in love
And clinging lust the world in its embraces,
The other strongly sweeps, the dust above,
Into the high celestial spaces."

Even Paul figures the extreme contrast, between his better purpose and the resistance of his lower nature, as the strife of the new and old man within him.

History abundantly illustrates the statement that "man is a mass of contradictions"; and verifies the conclusion that old Barnabas Oley came to, after reading the shrewd analyses of character he found in the writings of Dr. Thomas Jackson: "Before I read this author I measured hypocrisy by the gross and vulgar standard, thinking the hypocrite had been one that deceived men like himself; but I find him to be a man that has attained the *Magisterium Satanæ*, even the art of deluding his own soul with unsound but high and immature persuasions of sanctity and certainty; and that not by the *cubeia*, or cogging of unrighteousness, but by virtue of some one or more excellent qualities wherein he outstrips the very saints of God."

It was this conception of the duplicity of the inner disposition that led Bruyère to make that "damning apology" for Cromwell, which would seem warranted by Greene's statement (Short History of England, p. 461): "Cromwell, whose son's death (in his own words) went to his heart 'like a dagger, indeed it did!' and who rode away sad and wearied from the triumph of Marston Moor, burst into horse-play as he signed the death-warrant of the King."

It is difficult to believe that Lord Bacon was not at times touched by a moral greatness not unworthy of comparison with his intellectual powers. Only an active and stalwart conscience could have held his pen to the high ethical teaching of his essays. He felt the sweetness of purity, the delightful poise of justice, the blessedness of charity. And yet the same hand received the bribes which disgraced his high office.

Macanlay relates of the gentle William Penn, that "exhibitions which humane men generally avoid seem to have had for him a strong attraction. He hast-

ened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned."

The constable, Montmorency, superintending the slaughter of the Protestants, was divided in heart between his deep devotions and his gratification with sights of cruelty, interlarding his Pater Nosters with cries, "Hang that fellow!" "Cut that one to pieces!" "Drive a pike through that one!"

One of the strangest of books is the Heptameron of Margaret of Angouleme, Queen of Navarre. In parts, it is the expression of one "hungering after righteousness," one ravished by the sentiment of purity and elated with loftiest spirituality. In other parts it is worse than the modern French novel, revolting in its vulgar realism. Dr. Baird, in his History of the Huguenots, says of this book: "It is a riddle which I leave to the reader to solve, that a princess of unblemished private life, of studious habits, and of not only a serious but even a positively religious turn of mind—in short, in every way a noble pattern for one of the most corrupt courts Europe has ever seen—should, in a work aiming to inculcate morality, and abundantly furnished with direct religious exhortation, have inserted, not one, but a score, of the most repulsive pictures of vice, drawn from the impure scandal of that court." It would be a relief to find that the defects in the character of Margaret were mere negative blemishes, showing only lack of attainment, or departures from the conventional role of saintliness—such as Fred. Robertson would call "moss-fibres in rock crystal," or the "fine blue-mould which grows on sweetness"—but we will have to regard them as, at least, dirt seams, which fatally mar the crystalline purity and putridity which taints the sweetness of her disposition.

Perhaps no man showed greater extremes of character than Rousseau. Hardly a vice which brings universal contempt was wanting from his life. His lusts were as ebullient and foul as a witch's caldron, and they vilely over-

flowed his whole career. He could steal a piece of ribbon from the effects of a dead woman whom he served as lackey, and then charge the theft upon an innocent girl. He abandoned a comrade who was taken sick when they were together upon a journey. He sent his children as fast as they were born to the Asylum for Foundlings rather than have the responsibility of their support. And yet we can take from his biography gems of moral heroism which would bear the setting of the most saintly life. He does not hesitate to confess that the memory of early sins haunted him to the last, his own conscience an ever-present judgment-throne, whose shadow ate itself into his sensitive soul. Indeed, the book called his *Confessions* tells a double story: first, of a man so shameless that he was willing to open the unseemly diary of his private life to the inspection of the world; and, secondly, of a man so honest that he would not cloak his innermost motives, or indulge that virtual and universal hypocrisy which makes other men willing to appear as better than they really are. We can forgive a thousand faults in Rousseau for the sake of the letter he wrote declining to become a pensioner of Frederick, King of Prussia: "I have enough to live on for two or three years (he had, at the time, but a few francs); but if I were dying of hunger, I would rather, in the present condition of your good Prince, and not being of any service to him, go and eat grass and grub up roots, than accept a morsel of bread from him." Later, he wrote: "Sire, you are my protector and my benefactor; I would fain repay you if I can. You wish to give me bread; but is there none of your own subjects in want of it? * * Fathom well your heart, Frederick! Can you dare to die without having been the greatest of men? Would that I could see Frederick, the just and the redoubtable, covering his States with multitudes of men, to whom he should be a father, then will J. J. Rousseau, the foe of kings, hasten to die at the foot of his throne." It is as difficult to believe

that such were the words of one who at other times was the victim of the pettiest selfishness, as it is to realize that the exquisite picture of female character in the *New Heloise*, which charmed the polite circles of Europe and led ladies of highest rank to court the society of the author, was the work of a man contented with the Circean embraces of the ill-favored Theresa, the mother of his abandoned children; or that the grand thoughts about social justice, that stirred the masses of Europe, were the utterances of one who, for a few francs, abandoned for a time his ancestral religion, abused the confidence of nearly every friend he had, and lived in disregard of the most sacred social ties. Yet such a phantasmagoria did the nature of Rousseau present—one of the mysteries of contradiction which no biographer has been able to solve.

We find many such contrasts in the sentiments and lives of the poets. Lord Byron could not have written some of his sonnets without feeling much of the reverence for the Divinity which they express. His soul flowed out like a holy chant, and then again polluted his lips and pen with lustful refrain, while his life was a denial of everything pure and noble he ever thought of.

What sensitiveness to suffering in even the dumb brutes had Robert Burns! He would not tread knowingly upon a worm. Only a tender heart could have written the lines, "To a Mouse, on Turning her up in her Nest with the Plough":

"Wee, sleekit, cow'rin' tim'rous beastie,
O, what a panic's in thy breastie!
Thou need na' start awa' sae hasty,
Wi' bickering brattle!
I wad be laith to rin an' chase thee
Wi' murd'ring pattle!

I'm truly sorry man's dominion
Has broken Nature's social union,
An' justifies that ill opinion
Which makes thee startle
At me, thy poor earth-born companion
An' fellow-mortal."

Equally humane are these which he wrote "On Seeing a Wounded Hare Limp by Me."

" Inhuman man ! curse on thy barb'rous art,
And blasted be thy murder-aiming eye :
May never pity soothe thee with a sigh,
Nor ever pleasures glad thy cruel heart ! "

But, alas ! for the humanity of Burns when his lustful passion led him. He could crush the heart and ruin the life of the maid, and put the unseemly hint of it into his verses without a blush.

The private lives and public careers of great men give abundant illustration of the dual character. Macaulay alludes to Pitt as honest to a penny in his relation to individuals, but willing to rob the treasury of the Empire if thereby he could accomplish his advancement.

Louis Napoleon was exceedingly kind to those who were thrown with him in private life. He spent the greater part of a day searching for a little trinket which a friend had lost. But he could appropriate without a scruple the estates of the poor, to make room for his palaces, and for the greed of glory seek war with peaceable neighbors.

We cannot help the inquiry: Does a man really possess two characters, either of which may at the time be uppermost and operative, the other being concealed and dormant? Or is man a mere changeling, operated upon by circumstances?

Goethe is said to have held the strange theory of atmospheric temptation and moral excitation. Taylor says of him that "he believed in the existence of a spiritual *aura*, through which impressions, independent of the external senses, might be communicated;" a moral tonic or malaria attaching to places frequented by good or bad people, and operating powerfully even in their absence. This notion Goethe involves in the scene of Faust's visit to the cottage chamber of Margaret. He enters by the prompting of Mephistopheles, and full of flaming, mad lusts. Margaret is absent, but the *aura* has been charged with the purity of the maiden, and the rakish mood of the intruder is subdued.

FAUST (to the Devil):

" Leave me alone, I beg of thee !

* * * * *

O, welcome twilight, soft and sweet,
That breathes throughout this hallowed shrine !

How all around a sense impresses
Of quiet, order, and content !

This poverty what bounty blesses !

What bliss within this narrow den is pent !

* * * * *

I feel, O maid ! thy very soul

Of order and content around me whisper—

* * * * *

And I? What drew me here with power?

How deeply am I moved, this hour !

What seek I? Why so full my heart, and
sore ?

Miserable Faust ! I know thee now no more.

Is there a magic vapor here ?

I came, with lust of instant pleasure,

And lie dissolved in dreams of love's sweet
leisure !

Are we the sport of every changing atmo-
sphere ?

And if, this moment, came she into me,

How would I for the fault atonement ren-
der ? "

Faust withdraws with Mephistopheles, leaving the *aura* tainted and heavy with spirit poison.

MARGARET (entering with a lamp):

" It is so close, so sultry, here !

(She opens a window.)

And yet 'tis not so warm outside.

I feel, I know not why, such fear !

Would mother come ! Where can she bide ?

My body's chill and shuddering,

I'm but a silly, fearsome thing."

(Sings a love-song.)

Of the trinkets Faust left for Margaret, Mephistopheles says :

" Her mother saw them, and, instant,

A secret dread began to haunt her.

Keen scent has she for tainted air,

She snuffs within her book of prayer,

And smells each article, to see

If sacred or profane it be ;

So here she guessed, from every gem,

That not much blessing came with them."

Fantastic as the notion of the spiritual *aura* may seem, it is the half-believed theory of many who are puzzled over the sudden and extreme changes they experience in their own disposition: at one moment exclaiming, in righteous sincerity, "Is thy servant a dog that he should do this thing?" and, at the next, leaning toward that very thing with the weight of foulest concupiscence.

Another theory places the secret of this moral transformation entirely in

the outer sensible or visible temptation. It would make a man as helpless and irresponsible for his moral emotions as the turbot fish is for the changes in its color, being black as it lies in the stagnant pool above a muddy bottom, and gleaming with silver and gold as it glides over the bright pebbles or darts through the crystal ripples. This theory would make the nimbus of saintship nothing but the reflection of circumstances, allowing no holy glow in the soul to produce the light. Man is thus not the performer, but the musical instrument, which shrieks or sings with Æolian caprice.

We must confess that circumstances have an immense power of eliciting the good or bad from us. While it is true that every man "is tempted by his own lusts," we are unwise to overlook the temptive occasions. No more sagacious words were ever uttered than those of the daily prayer, "Lead us not into temptation." Luther said of three journeys that a good sort of a man might make to Rome: In the first, he goes to find a rascal; in the second, he discovers him; and in the third, he brings him home with him,—under his jacket. Edmund Burke remarked that no man knows his own character who has not had limitless opportunity to do the worst things. The possession of riches and power is necessary to test the vicious or virtuous preponderance of the soul. One may imagine himself as not over-lustful until he has arrived at a condition in which he can buy the pabulum for his inclination, without running the risk of getting his head broken for "ploughing with his neighbor's heifer." The most exacting masters are often those who, in humbler condition, were most clamorous—and honestly so—for the rights of the laborer; the worst of tyrants, those who have floated into power on the waves of popular uprising.

It may be said, on the other hand, that no man can know himself who has not been tempted by deprivation. The rich man must have had to work for his crumbs before he can boast of his hon-

esty in not stealing. Let the lordly philanthropist be stripped of his surplus abundance to find out if he has no streakings of petty meanness through his nature. Yet, making all allowance for the eliciting power of circumstances, we find nothing to destroy faith in the positive and accountable morality of the soul itself. The Leyden Jar goes off with a touch, but the power is not in the touch; rather in the subtle fluid that is stored in the jar.

The fact is, that every man is of mixed moral nature. The best must groan with Paul, "O, wretched man that I am." "I see a law of my members warring with the law of my mind." David, the pure, must watch against Bethsheba; Peter, the bold, against the flash of Roman swords, and even the taunting gleam of a servant-maid's eyes. On the other hand, the worst of men will have many suggestions from his own heart, which, if he will but follow them, will lead him out into clear, moral light, suffusing conscience with serene complacency. Only let him "strengthen the things that remain, that are ready to perish."

This mixed nature and its hazard suggest the sedulous cultivation and quickening of the good that is within, and as systematic effort for the dwarfing and deadening of the evil impulses.

This work will be accomplished by the schooling of the thoughts. One's habitual meditation creates a "spiritual aura," a predisposition toward the good or the bad, a marvelous susceptibility to be influenced by the fair or the foul that comes from outward suggestion. Hence the wisdom of the Apostle's counsel, "Put ye on the Lord Jesus Christ (habit your mind in the virtues for which He, the infinitely Holy One, stood), and make not *pro—vision* (foreseeing, thinking about) for the flesh to fulfill the lusts thereof,"—wisdom which Augustine proved, in that it changed the libertine into the saint. But, metaphor aside, is there not a veritable "spiritual aura" in the presence of the Holy Spirit? The forces that nourish the body are not more real

than those which, in answer to prayer, are daily absorbed by the soul of the devout man. An environment of heaven, where God Himself is the light and life, presses close about every genuine Christian. Such is the close connection of soul and body that the holy potency acts upon the very flesh also: "Your bodies are temples of the Holy Ghost." The tonic power of this spiritual communion is felt in nerve and tissue. Passions which are generally regarded as simply physical are

allayed, in response to the holy spiritual purpose, as the lions became quiet at the gaze of Daniel.

The dual character may abide so long as we are in this world of mixed good and evil; but the vicious element should be, and can be, steadily repressed and diminished, as we endeavor to realize our prayer, "*Unite my heart to fear thy name;*" and hereafter we shall be true, moral units, possessed of integrity,—*integers* of holiness,—for we "shall awake in his likeness."

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

THE SUMMER SCHOOL AT MT. HERMON, MASS.

MANY people do not yet know the great educational work that Mr. Moody, the devoted Evangelist, has set in motion on Mt. Hermon and at Northfield, where his boys' and girls' schools are respectively located, with twelve buildings, in the best modern style. But of the summer school for students, with its two hundred and ninety representatives of ninety colleges, we now write. It opened on July 7th, and held till August 1st. Its object, to stimulate to Bible-study, personal consecration and evangelistic work. Two hours a day, 10 to 12 A. M., were spent in lectures, etc.; the rest of the day was given to recreative sports.

Our present object is to write of the marvelous missionary spirit developed. Early in the meetings it was found that a score of these young men had already chosen the missionary field, and a meeting was called of all interested. All the students and most of the regular pupils of the school were present. After an address by the editor of this missionary department of the *REVIEW*, the number seriously considering the claims of missions about doubled, and the rising tide of interest made another meeting natural and necessary.

This second public gathering in the interests of missions was held Friday, July 23, and it seemed another Pentecost. Ten young men, representing

as many different lands, of which they were natives, addressed the meeting. We heard them all, in our own tongue, tell of the wonderful works of God, and press the needs of India, Armenia, Japan, Persia, Denmark, Norway, China, Siam, Germany, and the North American Indians, upon their fellows. It was wonderfully thrilling. Such a meeting could not but lift all hearts to God in praise, and compel every earnest young man to face the question of his own obligation to the world-wide field. We could do no better service to missions than to reproduce, entire, the addresses of these young men, with the marvelous testimony that followed, from Rev. Dr. Wm. Ashmore, of Swatow, China. But space forbids. We can give only a brief summary.

Mr. R. P. Wilder, of India, referred to the great needs of that land. In the United States there is one minister to 700 people; in India, one missionary to 435,000. But two per cent. of money contributions, and but two and a half per cent. of ministers go abroad. Paul Iskajan plead for his native Armenia in Turkey, and told of those who, with a form of godliness, lack its power. He was followed by Mr. K. M. Shimo Mura, of Japan, who eloquently told of the changes taking place in the island Empire; of the three religions, Shintooism, a system of religious fables; Confucianism, an antiquated code of morals; and

Buddhism, a system of repulsive idolatry. Two enemies of these religions had entered the field—Christianity and infidelity; Christianity with the Book of Books, and infidelity with its authorities, Herbert Spencer, Stuart Mill, Charles Darwin; and now these two foes of Japanese faiths are fighting each other. He plead for self-sacrificing missionaries as the only hope of Japan.

B. W. Labaree followed, representing Persia. About fifty years ago, work began among the Nestorians. There are now nineteen churches, mostly self-supporting; a college for boys, with room for fifty, and a girls' seminary, forever linked with the name of Fidelia Fiske. When missions began, only one native woman could read; now, hundreds. Some work is in progress among Jews at Hamadan. As yet, it is at risk of death that Moslems acknowledge Christ. The only newspaper, girls' seminary, or boys' school, in Persia, were suspended for part of last year by the need of retrenchment.

J. Pehl, of Denmark, made a plea for the Danes, and showed how a church, with a nominal existence of centuries, harbored formality and infidelity, and needed the vitality of evangelical piety.

Jas. Garviethen spoke in behalf of the Sioux Indians, himself the first delegate from a Y. M. C. A. among the native tribes of North America. He was received with a standing welcome and cheers. He spoke with Indian eloquence. He referred to the fact that Indians, whom no torture could make to groan, cry at the story of the cross. There are 2,000 living Sioux converts, and as many more dead. The motto of the Indians is, "American rights, American citizenship, and American education!" All they ask is "tools and schools."

C. M. Jacobsen spoke for his native Norway. The pluck of this fellow is remarkable. He felt the need of such a school as Moody's, and, though not knowing a word of English, wrote to Mr. Moody, who, unable to read the letter, turned it over to Mrs. Moody, who was "in the same box." Jacobsen, hear-

ing nothing from his letter, followed with a postal-card in the same unintelligible tongue. Both the letter and the card were laid aside, as having no interpreter. Then this young Norwegian followed his letter and card by *himself*, and suddenly turned up at Mr. Moody's house in person to find out why his written communications were not answered! A servant in the house managed to interpret his words, and so the mystery of the letters was cleared up, and he is now in Mt. Hermon school; and, though only in this country since June, spoke in very fair English. He represented two millions in Norway—a large State Church, with no real liberty and little purity of faith or piety of life, needing a pure gospel.

G. E. Talmage, of China, said there were about 600 missionaries there, or, about one to 600,000 of the population. These, were, however, mostly on the seacoast, and therefore the provinces of the interior were very destitute. He illustrated the vastness of the population by imagining a procession of Chinese in single file passing. The procession would never cease, for a new generation would be coming on the stage as fast as the procession moved!

S. H. Schwab, of Germany, made a powerful talk in behalf of that great land, and showed the need of having all its learning consecrated; the only lever that can lift Germany is the revival of evangelical faith.

The last speaker was Boon It, of Bangkok, in Siam, who urged on his fellows the needs of 8,000,000 of Siamese, among whom only about twelve missionaries are laboring. He was one of the most magnetic speakers of the evening. It seemed impossible that we could be listening to a young man who was, but a little while ago, born in the shadow of Buddhism. Then "God is love" was repeated by all these speakers in their native dialects, and Dr. Wm. Ashmore, of the Swatow Mission, China, held the audience spell-bound to the close.

He told us of 1,001 reported members of his mission, 1,354 having been re-

ceived since the beginning, twenty-four years ago. They had nothing to start with then; not a friend but two old men, converted in Siam, and returned to their own land. They could not even read; but met on Sabbaths as near as they could make out which the Lord's day was, and worshipped, singing old hymns, and repeating snatches of Scripture. The neighbors called them daft, and warned their children that, if they accepted the faith of the foreign devils, they would become just such wrecks of humanity. That "1,001" meant 20 mobs, sacked dwellings, countless fights with Mandarins, bushels of stones, curses by thousands, tears, heart-aches; but also prayers of faith and blessed rewards of toil. It represented a regiment of converts, scattered over 5,000 square miles, and 200 villages, the seed-corn of a future crop. He reminded us, however, that no numbers can represent the facts. Statistics may give us the professed converts, but not the condition of the great masses of heathenism, whose faith in their own creeds is undermined, who are in doubt about the sufficiency of the pagan systems, and who, like the Midianites, who had a presentiment of Gideon's victory, are apprehensive of their defeat. He compared heathen systems to the rocks at Hell Gate, undermined and honeycombed, and awaiting God's time for sudden and violent upheaval. He compared one missionary, with a parish of 1,000 towns in China, with a village of 3,000, supplied with nine churches, where he had been preaching lately; and urged young men to convert their strength, time, talents, not into money and pleasure and worldly success, but into work for human souls.

Dr. Ashmore again addressed the students on Tuesday morning, July 27. He spoke over an hour. The address was overwhelming. It was a representation of the *Bible idea of a conquest of the world*. He maintained that the Church had lost the *idea* and the *art* of war for Christ. The Bible enjoins universal contact between believers and

unbelievers, and plans for universal conquest; every stronghold is to be seized and held. God has been moving in accordance with this plan. England was sent to India to prepare the way of the Lord, make roads, set up telegraphs, bring that great empire under control of law, and so God had successfully opened for conquest, India with 300,000,000, China with 400,000,000, Japan with 37,000,000, the Congo Basin with 50,000,000, and the whole camp of the enemy now lies before us.

The conquest of these nations is the object proposed by missions; to set up the banner of the Cross everywhere, and to bear universal witness. God promises in Psalm ii. to break the nations with a rod of iron, and He is doing it. Superstitions, ancient faiths and customs, the very foundations of pagan and papal society, are being *broken up*; and all we have to do is to take possession in the name of the Lord. China was nearly broken in twain by the Tai Ping rebellion, and Japan by the war between the followers of the Mikado and Tycoon.

God says to His Church, "It is a light thing" that thou shouldst gather together the outcasts of Israel. I will make thee "for salvation to the ends of the earth." All enemies are to be prostrated beneath His feet. What *kind of a force* is God employing in this war? Paul answers, "The *weak things*," etc. And it is so. Look at the small amount of *money* spent. Whiskey is the "stand-pipe" in our comparative expenditures, towering far above all others, and like a stand-pipe, determining much of the force of all our enterprises; and, in comparison with it, the money given for missions is a mere nothing. While we pay annually in the United States \$900,000,000 for strong drink, \$600,000,000 for tobacco, \$505,000,000 for bread, \$303,000,000 for meat, \$290,000,000 for iron and steel, \$237,000,000 for woolen goods, \$233,000,000 for sawed lumber, \$210,000,000 for cotton fabrics, \$196,000,000 for boots and shoes, \$155,000,000 for sugar and molasses, and \$85,000,000 for public education, we appropriate

only \$5,500,000 to Christian missions! That is, *two hundred and fifty-five* times as much is spent for liquor and tobacco as for missions; one hundred and seventy-five times as much for bread, meat, sugar and molasses; or, taking all the above articles together, we annually expend on these necessities and indulgences, *six hundred and seventy-five dollars to every dollar* that is given to foreign missions!

As to *men*, how few are the Missionaries! About 700 in India, 600 in China, 200 in Japan—say in all in these countries, 1,600. If Gideon's force had been culled out to the same comparative extent as the missionary band, how many would he have had to cope with the Midianites?

Against 135,000 of the foe he had 32,000 reduced to 300, *i. e.*, *one to 450*. The missionary force of the globe may number, all told, male and female, including native workers, 35,000, or one to 22,557 of the 800,000,000 unevangelized; at the same proportion Gideon would have had *but six men*. Or, if we count only the five thousand missionaries from Christendom, we send one missionary to every 160,000 souls. If Gideon's band had been reduced to the same extent, he would have had less than *one man to meet the foe!* If he was brave, as David's mighty men, how courageous must be the band of missionaries!

With what *weapons* does God propose to carry on this war? With weapons as inadequate in human eyes as Moses' rod, Shamgar's ox-goad, or Gideon's lamps and pitchers, *viz.*, the "little book." The missionary carries his fighting Testament in his pistol-pocket, single barrel sometimes, double barrel at others, but always a repeater; and with this, as the chief Mandarins say, these missionaries expect to overthrow the empire some day. The converts in China are trained to understand this little book, to analyze the sermons in the Acts, to interpret the abstract doctrines and verbal definitions of the New Testament by the pictorial illustrations and descriptive definitions of the old; and with this we expect to conquer the world. Dr. Ashmore then

concluded with a very fervent appeal for the consecration of gifts, acquisitions, time, money to the work of rescuing a lost world. The result of these missionary meetings is that over sixty students are now enrolled in the missionary ranks. And, so important seem these meetings, that we venture to occupy our space this month with this comparatively full record of them.

THE PRAISE SERVICE.

No. IX.

By CHAS. S. ROBINSON, D.D., New York

"Sovereign of worlds! display thy power."

—DRAPER.

ONE of the long-standing perplexities of the hymnologists has lately been relieved. This hymn is at last, by general consent, credited to a useful minister in the Baptist denomination, written at the time when he was preaching to a congregation at Coseley, in Staffordshire, England, Rev. Bourne Haw Draper, LL.B. In the *Baptist Magazine*, published in London, there appeared, in 1816, a very interesting piece of poetry entitled "Farewell." It was evidently prepared for some parting occasion, when missionaries were setting out for their distant fields. Out of this poem two of our modern hymns have been compiled; this one, and the other, equally familiar, commencing, "Ye Christian heralds, go, proclaim." Both of these have, for long years, been credited to a somewhat mythical "Mrs. Voke," of whom it has always been regretted there was no Christian name, no social biography, no historical detail, which could be trusted as true. The two little triads of verses first came to notice, in our country, in a collection called "Hymns for the Use of Christians," published in Portland in Maine, 1805. To one of these a running title is attached: "On the Departure of the Missionaries: By a Bristol Student." Subsequently, the name of Mrs. Voke somehow found a place; and it has since clung with more tenacity than intelligence.

The true author, Mr. Draper, was afterwards settled at Southampton, and

died, as nearly as can be reckoned, in 1843.

"Mourn for the thousands slain."—BRACE.

This temperance lyric was composed by Rev. Seth Collins Brace, in the year 1843, and was first published in a compilation he was making, entitled "Parish Hymns," issued in Philadelphia. The author is a minister in the Congregational Church, and was graduated at Yale College in the class of 1832. Most of his life has been passed in teaching and in literary work; he was, however, a pastor in Bethany, Conn., for some little time, but his health became impaired, and he retired from active service in the pulpit. His father was pastor of the Congregational Church in Newington, Conn., for more than fifty years.

Your harps, ye trembling saints."—TOPLADY.

This is instantly recognized as one of the most familiar and valuable of all the hymns which Rev. Augustus Toplady left as his legacy to the Christian churches. By its author it was entitled, "Weak Believers Encouraged." The verses we use constitute only a small portion of the poem; for it has eight double stanzas in all. Perhaps no lyric in our language has a finer history than this, when one thinks of the souls it has cheered on their way upward. It reminds us of one of John Bunyan's passages of help. In the *Pilgrim's Progress*, *Mr. Despondency* and *Miss Much Afraid*, his daughter (could there be imagined a more pathetic little picture than that of those two creatures!), had arrived at the edge of the river. And then the old man took occasion to say gently for the benefit of those who might come along afterward: "My will and my daughter's is, that our desponds and slavish fears be by no means ever received, from the day of our departure, forever, for I know that after my death they will offer themselves to others. For, to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after, and they will walk about, and seek entertainment of the pilgrims; but, for our sakes, shut the door upon them."

"The Lord Jehovah reigns."—WATTS.

Some few changes have been made in the phraseology of this very familiar song of praise. It can be found entire as No. 169 of Dr. Isaac Watts' Hymns, Book II. It is not claimed as a version, but it is evidently suggested by Psalm cxvii. Four stanzas are given, and the title is affixed, "The Divine Perfection." It marks with a most skillful progress of poetic transition the passing of Christian thought over from God's almost insufferable glory and grandeur and majesty to His grace and love and fatherhood; as if one were entering and emerging from a thunder-cloud, and suddenly saw the iris overhead in the sky.

The ancient Hebrews had one doxology which it was prescribed for every one to use whose heart devoutly desired to praise the Almighty on the departure of a storm. Each worshipper must sing on the instant the rainbow appeared along the surface of the retreating cloud: "Blessed be thou, Jehovah our God, King of eternity, ever mindful of thy covenant, faithful in thy promise, firm in thy word." How much more fitting is such an ascription, when we see the rainbow in these gospel days! We need never more be alarmed when we think of the Omnipotent Deity of earth and heaven; all the power we dread is engaged on our side, and remains pledged for our safety and salvation. It becomes the sign of a covenant, indeed, a gauge of unalterable affection.

"Sweet is the memory of thy grace."—WATTS.

Here we have Dr. Isaac Watts' version of Psalm cxlv., the Second Part, C. M. It has five stanzas, and is entitled, "The Goodness of God." This has always been a favorite song among the churches, because of its lively call to grateful reminiscences out of a prospered past. There used to be, twenty years ago, a tract put into circulation by one of the great societies, having on its cover the best motto possible for a genuine Christian: "Count up your mercies." It is wise to take cheerful views of divine things. One of our

throat. He generally talks to "edification," and such men are a tower of strength to any congregational gathering for prayer, study of God's Word, and the like. The writer vividly recalls what might be styled the *text* with which an old, keen-witted and deeply pious elder in his church began some very pointed and impressive remarks upon the danger of delaying and trifling through life with religious impressions. After the pastor's remarks, and when an opportunity for the laymen to take part in the exercises of the evening was given, this old servant of God arose, and, with an air and accent peculiar to him, and peculiarly impressive, prefaced his remarks by quoting the following stanza of a familiar hymn:

"Life is the time to serve the Lord,
The time to secure the great reward;
And, while the lamp holds out to burn,
The vilest sinner may return."

Then he suddenly paused and solemnly added, "but he'll not be *very likely* to." The remark may provoke a smile from the reader, but I can assure him, as the elder delivered it, the humorous mode of putting his thought only deepened the serious impression of his manner and the good effect made by his excellent remarks.

While pastor of a church in a manufacturing town, an accident occurred, I believe, in one of the woolen mills of the city. A young girl with a remarkable suit of long, luxuriant hair, of which she was very vain, allowed it often to flow about her person. One day one of the loose hairs caught in the machinery, among which she was moving carelessly, and soon her long tresses were relentlessly drawn in lock by lock, until her whole scalp was literally torn from her head. A layman related the incident in the prayer-meeting, and then "*improved* it" after this fashion: "We cannot afford to be *careless* as we move among the mighty temptations of this world, temptations through which our adversary, the devil, is ever watching and hoping to drag us down to the destruction of our souls. Our hearts are constantly throwing out fine

filaments of desire, which may get fast in one sin or another, and then comes the danger of our being dragged bodily into evil, and sorely hurt and injured before the Great Manager, who controls even the devil, can stop the machinery and get us out of our entanglements. 'Watch and pray, lest ye enter into temptation.'"

The timeliness of these remarks, and their practical application, made a deep impression when they were uttered.

Another layman took as the subject of his remarks a petition in a prayer to which he had lately listened. It was offered for "the one who should die next." At a Sunday morning prayer-meeting, held in the church of the writer's father, before the hour of regular morning service, a layman, speaking of the women being early at the sepulchre on Easter morning, drew the lesson that church members should be prompt at every service, for they were supposed to come to seek the Savior, and they ought to be early at the service which is to reveal Him to them. He urged that his brethren be *earnest* seekers, *early* in their places, not late at church, behind-hand at prayer-meeting, and showing, by tardiness, want of interest. A clergyman would hardly emphasize such a lesson from such an incident, but it illustrates the lay tendency to give a personal, "practical" turn to the Scriptures, the importance of which some clergymen forget in their care for scholarly exegesis.

These examples of lay prayer-meeting talks, with however much being lost to their forcibleness, as illustrations of effective lay exhortation, from the inability of the writer to recall the exact language in which the ideas were couched, serve, nevertheless, to exhibit something of the effectiveness of the mode of thought and expression of the every-day man speaking upon the interests of Eternity.

Depth of mercy, can there be
Mercy still reserved for me?
Can my God his wrath forbear?
Me, the chief of sinners spare?

—CHARLES WESLEY.

PREACHERS EXCHANGING VIEWS.

Every man is a debtor to his profession, from the which, as men do of course, seek to receive countenance and profit, so ought they of duty to endeavour themselves by way of amends to be a help thereunto.—LORD BACON.

Classification of Churches.

EXCEPT in extraordinary cases, I would have no such thing as a Young People's prayer-meeting, unless the general prayer-meetings of the Church can be made young people's meetings by drawing out and interesting the young people in them. The supposed advantage of greater freedom in social devotion among young people by themselves does not usually exist. There is no other company in which most young people feel so bashful about their religious exercises as that of each other. The motive of class spirit is a poor one at best, and of little force in practice, in this matter. The better motive of special class responsibility does not seem to take any stronger hold as a matter of fact. Nothing languishes like the average Young People's prayer-meeting. But whether it languishes or flourishes, the young people are practically excused from the devotional meetings of the grand spiritual household, lose much-needed instruction from that source, and are cut off to a great extent from the influence and sympathies of the body. The unity of the church is thus palpably impaired, and there is little or nothing to show for it in compensation.

The same considerations apply with much force to the expedient of young people's Associations for Christian work. If, indeed, the grown people will not do anything, or will not open their ranks invitingly to the young recruits, of course the young must have separate opportunity and impulse. But it is far better, both for their improvement and efficiency, in general, to work in concert with the fatherly wisdom and strength of the whole. The success of the general "Y. M. C. A." has misled the judgment of many churches, it seems to me, from overlooking the peculiar occasion and condition of that success; which was none other than that just referred to—a condition of things in the churches

which gave no scope to the energy of youthful piety in its proper sphere. The church seldom gave anything to do, or example in doing anything, in a way that it could take hold of happily. A pastor needs to be a good General of Division at least, able to handle all arms, small as well as large, horse, foot and artillery, in combination.—Bands of Hope seem to do well, for the reason that the subject of temperance is interesting enough to the natural man to call out the animal spirits and enthusiasm of the young. But these organizations should by no means be left to direct and run themselves. Youth is too much compassed with infirmity of its own, to maintain seriousness, much less religious earnestness, in a social movement by itself. Every Band of Hope, especially if connected with a church, should have a wise and influential president, not to preside in all cases at its meetings, but to lay out its work and exercises, see that the meetings are presided over with some dignity and efficiency, and make sure that fun and flirtation are kept subordinate to the higher objects of the Band. Of Female prayer-meetings and associations it is unnecessary to say anything, as their propriety and utility are obvious, and it seems to be the fact, they do not generally act as substitutes for participation in the common exercises of the church.

W. C. CONANT.

New York.

Doctrinal Preaching.

If we may form a judgment, based upon the utterances of religious journals and inferences drawn from the public deliverances of various leaders of religious thought, there is a growing tendency to inveigh against what is popularly called doctrinal preaching. Indeed, it would seem that we have already come upon a time when there is a manifest repugnance against this kind of preaching, on the part of a large

class of influential people. Perhaps the majority of adult Christian people look upon such preaching with more or less disfavor. But, be this as it may, how are we to account for the fact that there is an increasing drift in this direction?

Two reasons may be given. One is, during the last generation, the ministry engaged largely in doctrinal discussions. The old-time ministers were very assiduous in educating their hearers in the cardinal doctrines of the Bible, and especially in the doctrines of the churches which they represented. The present popular conviction is, that those preachers were extremists with respect to doctrinal preaching. If this be so, then we are witnessing such a reaction as naturally succeeds the pursuit of an extreme course. The pendulum of opinion and demand is swinging back to a reverse point. The other reason for the present state of things is, this is an intensely practical age, and the masses say: "Give us something practical. We care but little about your doctrines, your systematic and dry theories; what we want most are practical rules and experiences." And so, if pastors "preach up to the times," and thus, in obedience to the popular demands, they are to preach practical, rather than doctrinal, sermons.

But, is there not a good deal of ignorance, even among intelligent people, with reference to what is truly doctrinal in the Bible? It is a mistake to suppose that we cannot preach doctrinal sermons without treating such doctrines as depravity, regeneration, election, baptism, and the perseverance of the saints. We are bold enough to say, that no preacher can preach an eminently practical sermon, in the line of gospel truth, without basing it on Biblical doctrine, and buttressing it with the same. No Christian practice is good for anything unless it be grounded on the doctrines of Christ. Our Lord's sermon on the mount is intensely practical, just because it is also intensely doctrinal. Every practice suggested has its roots centered

and fixed both in Christian and ethical doctrine. The doctrines or teachings of Christ are necessary, in order to intelligently understand how to practice what Christ requires of His disciples. And, the better they understand His doctrines, the better will they practice His commands and principles. Why then should we decry doctrinal preaching? Is there any good reason why we should be ashamed to be called doctrinal preachers? We need not, and should not, be frequently parading the fact, before our people, that we intend to treat them with doctrinal sermons; nevertheless, we may be very doctrinal without their being especially aware of it. There is a way of preaching eminently doctrinal sermons, so that even those who are prejudiced against that kind of preaching, *per se*, will be interested and profited by them. And this may be done by letting the practical issues and bearings of the doctrinal appear, more or less prominently, to the minds of the hearers. The most successful doctrinal preacher is the man who can get his church to practice, faithfully and constantly, the principles of the doctrines which he declares.

C. H. WETHERBE.

The Clergy and Labor Troubles.

During the strikes, I was importuned by many people to preach upon the subject. I prepared a sermon. It did not satisfy me. My study for it was just sufficient to make me realize the magnitude and difficulties of the subject. I gave a second week to as profound an "evolution of my inner consciousness" as I was capable of, and as extensive reading as my tolerably well-filled shelves allowed me. The result was a feeling that I was less prepared to preach upon that topic than ever. I have since gone to the public libraries for help, only to be convinced that, before I commit my pulpit to any decided position on this great issue, I must become a master of the science of Political Economy, which will require from me some years of technical grubbing. So I have not preached upon the sub-

ject, except in the most general non-committal way. And as I read the reports of the pulpit sayings of some of my brethren, I can take consolation for my own personal failure to "meet the demands of the hour." I am convinced that few men are qualified to pronounce judgment upon this great and greatly involved issue. Indeed, few can comprehend even the terms of the labor problem. It will be solved by no *Concordat* in words, but by a gradual growth of understanding and sympathy between the great parties in the contention. The pulpit must not alienate either party. It will best fulfill its ministry to both by endeavoring to impress upon them the need of a higher than human wisdom for the termination of the conflict to the general welfare.

ORVM.

The Scrap-File Again.

I have read with interest the various plans submitted from time to time for the paging of stray thoughts; have tried some of them, and come back to my own with greater satisfaction. It is this: I have on my table pieces of paper of the width of that used for sermons, literary articles, etc. Any suggestion worth remembering, I at once write on one of these slips, and on the other side, across the end, write the topic. These I arrange alphabetically, in one of my drawers, in such a way that the topic appears at once to the eye. The advantage of this plan over the indexed book is evident.

1. There are no over-crowded and no vacant places, as the papers accommodate themselves to their places.

2. The papers are movable and require no copying; being on paper like that used in sermons, etc., they can be taken to the pulpit and returned, or pasted on the sermon page.

3. There need be no limit to the quotation or reference, as larger slips, containing pages if necessary, can be folded into their proper shape and size.

4. Extracts from newspapers and clippings of all sorts can be pasted on a slip, or have a caption pasted to them, or stand with printed heading.

5. There is no need of indexing. The matter indexes itself.

6. If one prefers the book to the drawer, he can use conveniently Craft's boxes.

A Sad Case.

This morning there died a noted saloon-keeper. His death was the result of a disease caused by drinking. Happening to be present at a house near by, and being desirous of helping in that last act which one man can do for another, I stepped into the house. He was dead. Dead, without a word of hope. I had desired to see him, and so said to his physician, but not a word came to me. What a scene! The wife, the mother of several grown daughters, was wringing her hands and crying at the top of her voice, "O, my God, what will I do! O, God has taken him away and I know not where he is! O, what shall I do!" The children were broken with grief and sobbing in deepest distress. But the whole family had often joined in laughing at the cry of the mother or wife of a drunkard. I had no word of comfort for them. A neighbor woman said, "Do go in there and comfort Mrs. ———." I could but reply, "This ought to have been thought of before." While in my mind kept running the passage, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption."

It had come. The woe had fallen with its shrieks and agony, with its muttering storm-cloud. What could I say to comfort? Would truth help them? Would it do to speak smooth things when God had not so spoken?

This is only one case out of a hundred others. What is the position of a minister at such times? What is his duty? Tell, me ye wise men! What would you have said to that wife who had enjoyed the ill-gotten gains, and knew and boasted that the business was of the most disreputable kind?

What is the pastor's duty? What word is there? The main question with

the mourners is, "Where is he?" "Where is my husband gone?" "Where is father gone?" "Oh, tell me where

is my papa?" said a beautiful girl of thirteen or fourteen years of age. Shall we answer? What comfort? PASTOR.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

It is an excellent thing to know a truth, and an almost equally excellent thing to know how to tell it.

Christian Culture.

THE ONE SUCCESS IN LIFE.

It is finished.—John xix : 30.

How seldom can one coming to die say of anything but life itself, that "It is finished?" Our projects overlap our days, and are either never accomplished, or left to others to complete. Most will then say with Job, "My days are past, my purposes are broken off, even the thoughts of my heart."

But Jesus was accustomed to measure life's meaning only by its results. "My meat is to do the will of him that sent me, and to finish his work." When, therefore, He cried "It is finished," it must have referred to the accomplishment of that for which He esteemed His life to have been given Him.

What was the deathless purpose which absorbed the life of Jesus?

1. To solve the problem of suffering, and to remove its occasion. He seemed to gather into His own sensitive heart all the pangs which He witnessed in others. "Surely he hath borne our sorrows and carried our griefs."

As a practical experience of those who accept the ministry of Christ and His cross, the evil of suffering is gone; it is transformed into an agency of blessing. "Yea, in all these things we are more than conquerors."

2. To solve the problem of death, and to remove its occasion. He wept over the stark form of Lazarus. Why, when He knew that in a moment Lazarus was to be restored to life? Because, Lazarus represented all the dead for whom resurrection was not as yet a possibility, nor could be until after His own death should allow him to enter and vanquish the power of death in its own realm.

Since then, believers in Jesus triumph over the grave, being able to say with Paul, "This is life eternal."

3. To solve the problem and to break the power of sin. The occasion of both suffering and death. Jesus always associated sin with sorrow and death. When He healed, it was in connection with some revelation of Himself as the sin-bearer. "Thy sins be forgiven thee," was in His mind equivalent to "Take up thy bed and walk." When He cried, "It is finished," He esteemed sin as a "broken hold" upon mankind. "When he shall make his soul an offering for sin, he shall see his seed, and shall be satisfied."

Since then, believers can experience what they confess, "Being justified by faith we have peace with God, through our Lord Jesus Christ."

The life of Jesus only was a complete one, except as our lives are "hid in His."

THE PERMANENCE OF THE HELPFUL.

The old Hebrew wells.—Genesis xxvi.

They are flowing to day. The monuments men build to their own pride and prowess are triturated by the passing centuries; Pyramids, Bisen, Nimroud, Palaces, etc.; the forces of nature preserve, and, in some instances, enlarge the wells. Mahomet when asked "What monument shall I build to my friend?" replied, "Dig a well."

THE REMNANT OF GOOD THE HOPE OF THE SOUL.

Be watchful, and strengthen the things that remain, that are ready to die.—Rev. iii: 2.

In the worst of men there remains, like a spark in the ashes,

1. Some moral sense.

(a) Prompting to *penitence*, for it recognizes sin.

(b) Prompting to *duty*, for it recognizes righteousness.

2. Some *spiritual sense*.

(a) Prompting *Divine communion*, for it recognizes God.

(b) Prompting *hope*, for it anticipates a future world.

TRUE PIETY *versus* FORMAL RELIGIOUSNESS.

It shall be well with them that fear God, which (really) fear before him.—Eccl. viii: 12.

"God-fearers" seems to have been the title of a class who professed and were outwardly devoted to the worship of God. Hence, the Preacher makes a distinction between them, in general, and those who had the true fear of God in their hearts. Similarly the French speak of *La Verite vraie*, as different from the ordinary *verite*.

DEAN PLUMPTRE, IN LOC.

Revival Service.

AN IMPERFECT BUT SAVING GRACE.

For she said within herself, if I may but touch his garment, I shall be whole.—Matt. ix: 21.

1. She *misapprehended the nature of Jesus' saving power*. It lay in the sovereign exercise of His will, and could heal from a distance (Jairus' daughter) as well as through contact. She imagined that Jesus' power was physically personal. There was, moreover, a taint of superstition in it. By "the hem of the garment" was meant that symbol of Jewish holiness which the conceit of the Pharisees had evolved from Numbers, xv: 38.

2. The woman *was not perfectly frank*. When Jesus asked "Who touched me?" they all denied; she among them, until she "saw that she was not hid."

3. She *mistook the nature of Christ's discipleship*. He said: "Follow me." She thought to steal the blessing privately, and keep the joy of it to herself.

The good element in her faith was *its strength and earnestness*. She said: "I shall be whole." Her gold was un-

coined, according to the Gospel prescription, and especially was it without our later ecclesiastical superscriptions; but it was true gold of the heart, and as such the Master accepted it.

Dean Alford has a sharp criticism upon some of the sticklers for Doctrinal and Ritualistic proprieties: "I much fear that if my excellent friends had been keeping order among the multitude on the way to the house of Jairus, this poor woman would never have been allowed to get near to Jesus."

CRISES IN LIFE.

Moses smiting the Egyptian.—Ex. ii: 11.

The turning-point in Moses' life, what the world calls a chance: he happened to see the outrage on his brother Hebrew, and happened to be in an irate mood.

But note:

1. It was *providentially ordered*. See whole previous and subsequent history of Moses.

2. It was the *prompting of Moses' own character*. Had he not been in heart, as in blood, a thorough Hebrew, had he not loved the enslaved race more than he was enamored of the glories of the house of Pharaoh, he would not have been enraged at the smiting of the Hebrew.

So regarding all the so-called "turning-points" in life. The occasion may seem accidental, the hinge hung without our agency, but the way we swing on the hinge-event depends upon the tendency of our own characters, the momentum and direction of our principles, disposition and impulse. It will be found that, whatever opportunities offer, we are, as a rule, only acting out ourselves in using them as we do.

GOD'S CONQUEST OF SIN.

The shields of the earth belong unto God.

—Ps. xlvii: 9.

The shield is that by which the soldier defends himself from the stroke of the enemy. The sinner's shield is any conceit of mind or habit of life by which he avoids the Christian conviction and duty; e.g.:

1. A forced unbelief.

2. A forced indifference.
3. Intentional absorption in secular interests.
4. Delight in sin preventing desires for holiness, etc

These will, one day, fail us. God's truth, the realities of spiritual things, the excellence of righteousness, will be recognized. The shields will be taken.

The Tower of David, at Jerusalem, was decorated with 500 golden shields, taken from the Syrians. God's armory in heaven.

Funeral Service.

THE SOUL'S OWN TESTIMONY.

O taste and see that the Lord is good.

—Ps. xxxiv: 8.

Said a strong, restless thinker, "I would give the world if I had my wife's faith. But I have put all the thoughts I can gather from the best philosophy into the crucible, and the Christian system does not result from them." The mistake this man made was in that he did not put into the crucible the meaning of the confession he made, viz.: that his whole soul demanded just such a faith for its satisfaction.

When John Stuart Mills moans his depression without religion, in the dreary lines of Coleridge:

'A grief without a pang, void, dark and drear;
A drowsy, stifled, unimpassioned grief,
Which finds no natural outlet or relief
In word, or sigh, or tear."

And Sir David Brewster, dying, cries, enraptured: "I have had the light for many years, and, oh, how bright it has been!" Shall we not put both these experiences into the crucible? When a great genius like Hobbes, moving as a light through the dark labyrinths of mere speculation, looks out from the verge of life, impelled by the instinct of immortality to move on over that verge, shuddering, cries, "O, I am taking a fearful leap into the dark!" And the dying Wesley, at that "Land's End," cries, "The best of it is, that *God is now with me.*" Shall we not

put both experiences into the crucible?

When Voltaire sneered at Jesus so long as his sneers gained him the applause of the multitude, in which his vain heart cloaked itself; but when his physician rudely tore off that cloak by telling him that he would in a few moments hear no more of the world's flatteries forever, for he must die; and then he cried, "O, Christ? O, Jesus Christ!" and sent for a priest to administer the sacrament; and Payson, dying, said, as the world was being stripped from his touch, "Now I know that my happiness is just beginning; I cannot doubt that it will last forever." Shall we not put them both into the crucible?

When the poets, however dissolute and skeptical, following the poetic light that gleams among our deepest sentiments, fears and inner necessities, as Byron "in melodious notes curses his day," and Burns sings a sad *Miserere*:

"Is it departing pangs my soul alarms?
Or death's unlovely, dark abode?
For guilt, for guilt my terrors are in arms."

And Heinrich Heine writes: "My sufferings, my physical pains, are terrible, and moral ones are not wanting. When I think upon my own condition, a genuine horror falls over me, and I am compelled to fold my hands in submission to God's will, because nothing else is left for me. . . O, God, how ugly bitter it is to die! O, God, how sweet and snugly one can live in this snug, sweet nest of earth!" And Newton, and Addison, and Cowper, and Sigourney, and Elliott die praising Redeeming love; shall we not put all this into the crucible?

And as we watch this testing process, lo! the finished rhetoric, the formal logic, the shrewd doubtings, the jests of irreverence and the jibes of unbelief, float like scum upon the surface, while deep beneath glows the real gold of Christian evidence, that mined from the very heart, almost a part of the self-consciousness of man.

J. M. L.

LIVING ISSUES FOR PULPIT TREATMENT.

The Coming Revolution ; One of its Prophets Interviewed.

[We have a friend who is a very level-headed man, but a socialist in his views and tendencies. We have tried to get from him just what his tribe are driving at; and have thrown into the form of an interview the ideas which he has repeated to us in various "confabs." Perhaps it will do ministers no harm to hear this "representative man" talk.—EDITORS.]

Editor.—"You often speak of the great upturning which awaits society in the near future, Mr. Socius. It appears to most of us that society is settling; that government—of our Republican form—is perfecting itself by the laws of its own development; and that even capitalist and laborer are coming to an understanding which promises to be permanent."

Mr. Socius.—"No, we are at the beginning of a new stage of the conflict for liberty; and my belief is, that this country will be its battle-field, for America alone is far enough advanced to appreciate the elements which make it. Study the drift toward the reign of the people during the last few centuries. Coming out of the middle ages, the first fight was against the undue prerogatives of the Crown. In this, the liberal party consisted only of the aristocracy,—as the Barons against King John—and Magna Charta, of which we boast, was only a victory over monarchy, not over oligarchy, not over tyranny. The next campaign was marked by the rise of the Parliamentary Commons, not only against the Crown, as in the days of the Stuarts, but against the assumption of lords, among whom kings are bred. The American Constitution belongs to this stage. You note that the conflict, so far, has been purely political, relating to who shall rule, and how rulers shall acquire their offices. I think, with you, that on this line we need go no further. We have no political oppression which weighs a feather upon the popular discontent. Communism—the reign of the Commune, the disintegration of

commonwealths into small, independent communities, as Rousseau advocated—would not be an advance but a menace to all that we have gained; for they would only become the prey of some Napoleonic enemy of humanity. And the same may be said of a pure Democracy, that is, government directly by the people without the restraint of an intermediate representative government whose administrators are changed but infrequently, and with due consideration of the will of minorities. We are Democratic enough. This purely political stage of the controversy, however, has passed; but men are not yet free. Almost as grievous burdens and restrictions are upon the individual toiler as ever—and the wage-toilers are 99 per cent. of humanity; so we call them 'the people.' And the demand for liberty is as hot as ever; yes, hotter, inflamed by what has been gained upon the purely political field,—and more by the fact, that in this country the votes of the working masses can determine any rearrangement of society they wish. We are only waiting for the people to see eye to eye what they want, and then we will take it."

Editor.—"But there does not seem to be any prospect of such agreement in the near future, Mr. Socius."

Mr. Socius.—"Therein you are blind. Study all great movements. They were formulated into success before even their advocates were prepared to realize their possibility. Given a deep and widespread sentiment, however vague, and at any moment the people may awake to find themselves living under a new order of affairs. The old colonists did not dream that union against England could be effected, until they faced one another in the conventions that made separation from the mother country a fact. The Civil War burst upon us while we were debating the seemingly extravagant statement of Mr. Seward about 'an irrepressible conflict.' Three years ago, Home Rule in Ireland was a remote contingency, even

to the mind of Mr. Gladstone, and to be talked about with bated breath. Great revolutions are virtually effected before the prophets get their trumpets ready. And ten years hence we will be living under so different a scheme of society as to mark a new era in the life of the world. The fruit is ripe, and only awaits the shaking of the tree."

Editor.—"What are some of the features of this new order, Mr. Socius?"

Mr. Socius.—"First of all, a new ownership of capital. The ancient theory was, that capital (property and money) belonged to him who was strong enough to seize it by brute force. We have advanced somewhat, but not far, from that barbarous code, and insist now that the seizing shall be only by shrewdness, or through lucky opportunity. We retain the substance of the iniquitous theory, that he owns who can get; that might makes right. Now, the true theory is, that all capital belongs to the community. The laboring man, by his skill and industry, helps to produce the general prosperity which increases wealth, and he must have a share in its benefits. Every man who works is a member of the syndicate which controls all accumulation."

Editor.—"But is there not something to be said for the theory of Mill and Bastiat, that, as capital increases in the hands of an individual owner, the percentage of benefit to him decreases, and the interest of the laboring class is proportionately increased?"

Mr. Socius.—"A mere dream. Here are 100,000 miserable wretches within sight of Mr. Vanderbilt's palace. Besides, if it were true, what right has the millionaire to assume the direction of vast capital, even if some dribblets of benefit come to his fellow-men, through his inability to carry it all in his capacious stomach?"

Editor.—"But how would you accomplish this exchange of ownership?"

Mr. Socius.—"Now you are getting practical. The first-thing to go down before the rising tide of popular demand will be the prerogatives of corporations, the feeding-ground of our

money-dragons. We must have a law preventing any chartered institution from being used as a nursery of private wealth. Just as Savings Banks will not receive deposits beyond a certain amount, measured by the possible savings of the laboring public; neither should Railroad, Telegraph, or any properties receiving privileges from the State, be monopolized for the large investments of a few. The State should assume such control of them as shall free them from the manipulation of those whose money now buys them the position of Directors. Stockholding should give no more control than the possession of Government securities carries with it Government office.

"Then, next, we shall strike for *limitation of private possessions*. We have already reached the point where we legislate against the accumulation of property by churches. Institutions, like Savings Banks and Insurance Companies, are required to expend their surplus in such ways that it shall go directly to the benefit of the community in the form of some public improvement. The next step is a near one. When the individual gains great power through the accumulation of capital, he is virtually an institution, a public body, though held within one skin. Beyond a certain limit, which includes only the necessities of a generous self-support, he should be compelled to use his money in ways that the State may prescribe."

Editor.—"Your scheme will touch the *laws of inheritance*?"

Mr. Socius.—"Undoubtedly. In the old countries, the evils of entail are felt more than with us. Our laws recognize the power of a dead man only over one generation, but that is one too many. The common sense of mankind reasons thus: Nature allots to a man his generation, say a good four-score years; he dies to make room for others who may, for their time, enjoy the fruits of the earth. What right has one mortal to control an inch of ground after he has gone beneath it? When a man dies let him make a graceful salute

to the world, and keep his death-grip off the affairs that are to be after him. Yet, vast sections of the earth are so controlled. Here is a child who cannot tell the maiden name of his grandmother, who is kept in possession of vast estates, to the exclusion of others, simply because said grandmother fancied to appoint him her heir. This is as unreasonable as it is wrong, and you may be sure that one of the first decrees of the sovereign people will be, that the earth shall be for the reward of the living, and not disposed of by the caprice of the dead. We shall forbid inheritance beyond a certain amount desirable for the care of young children who may be orphans; and the conditions of bequest shall not be determined by a dying man, half of the time out of his head, but by the courts.

"*Marriage?* Our laws are called 'loose'; but they must be loosened more yet in certain particulars. Think of the horrors of a life-long misalliance! Nothing is so demoralizing to both the parties and to their children. The immorality of promiscuous concubinage is no worse than the legally enforced prostitution of loveless couples. Why should a woman be tied for life to a drunken husband, or, equally bad, to one who, a saint in other respects, is, by lack of congeniality, a brute to her? for nothing but the consciousness of soul-marriage can make the marriage relation other than brutal. The legal bond of marriage should be limited to responsibility for the care of offspring.

"There is also to be remedied that in our industrial system which allows rich men to absorb all the benefits of *mechanical inventions*. Labor-saving ma-

chines save the expense of the labor to the capitalist, but they rob the working-man of the opportunity to labor to an almost equal extent. You complain that, in some trades, the unions insist that only a limited number of young men shall be allowed to learn the trade under the same employer. But we must lessen the number of mechanics to meet the lessening amount of work that the inventions leave for the hands to perform, or soon all the trades will become guilds of starvation. We would not, we could not, prevent inventions; but we demand that no change shall be introduced into our factories at the expense of the workmen. In time the inventions will themselves suggest new forms of occupation, so that the men may acquire a livelihood in other ways. But we must have a law forbidding the introduction of new machinery until after the lapse of a certain period from the issue of patents for them; or, if introduced within that period, no workmen must be discharged without compensation. If machines save labor, they must in some way save the laborer. Until such laws are enacted, we must have fewer hours in general for a day's work. With eight hours a day, more work can now be turned out than could be in fourteen hours twenty years ago. And the world's need of work has been lessened every year. We rejoice in the progress; but insist that the benefit of it shall not be absorbed by an already over-rich class. But there is no need of mentioning further details of the popular demand. Put yourself in the working-man's place and think; your own common-sense will prophesy to you the inevitable."

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

GERMANY.

THE PULPIT AND PESSIMISM.

IN German literature, as well as life, there are many evidences of a deep and extensive pessimism. It is one of the diseases of the age, and with it the pulpit must reckon. It is not limited by real suffering, but is a real spirit, a tendency, which in different classes has become the prevalent and most marked characteristic.

In view of this chronic disease, the article of Rev. Martens, in *Zeitschrift fuer Pastoral Theologie*, on "The Relation of the Sermon to the Prevalent Pessimism," is very timely. He pronounces pessimism the ruling disposition of the day. It prevails among the poorer classes, and reveals itself in dissatisfaction with the existing order of things; among the middle classes it is seen in restlessness, and in the greed for more

of the former. Profound and Biblical, he aims to establish a system of spiritual, in opposition to the worldly, speculation.

BIOGRAPHICAL.

Does the Protestant doctrine of faith and works account for the fact that the Evangelical Church emphasizes the lives of its saints less than does the Catholic Church? Of course, they do not have saints in the same sense; but Protestantism is rich in examples of Christian truth embodied in persons. Prominent among such eminent Christian characters is the man whose life and institutions became the inspiration of the celebrated George Müller while a student in Halle. An address on *A. H. Francke*, his character and work, appears in the May number of *Kirchliche Monatschrift*, by Dr. O. Frick, director of the various institutions founded by Francke. He pronounces him a truly great man, whose attractions increase in proportion as we become acquainted with him.

Francke continually reveals new sides, suggests new problems, and we find in him a remarkable combination of characteristics often regarded as incompatible. There was in him a union of the mystical element and of unusual mental acumen, even of "cold-bloodedness," as Ritschl calls it; genuine humility and native simplicity, but united with a full consciousness of his power, which might strike some as pride; an idealism which almost seemed extravagant, and yet great sobriety in practical matters; a constant planning of what was not realizable, and yet the most careful attention to the details of ordinary affairs; he was cheerful and friendly, and yet disregarding of the feelings of others, and even severe; so passive, that, as he himself said, he would sit still and not take a step beyond where God's finger pointed, and yet full of decision, energy and zeal; severely ascetic, almost fleeing from the world, and demanding that others should, like himself, spend hours in prayer daily, and apparently dead to social life, and yet the centre of the most extensive communications, and with a wide knowledge of men and of worldly affairs; a man of God, and yet, in a proper sense, a man of the world; a thorough theologian, and yet a man of affairs and a founder of institutions on a grand scale; a man of science as much as any in his age, and yet all his learning was but means for serving faith and life; a professor in the university, and yet a teacher in a school for the poor; with a nature as if born to rule, and at times domineering, he was yet wholly a servant of God and of men, even of the poorest, and a father to orphans; equally zealous as a theologian, teacher, and social politician, he sought to influence the Church, the school, and social life. The source of his marvellous influence, Francke himself attributed to the great transformation in 1692, while praying for deliv-

erance from his doubts and wretchedness. He declares that he arose from his knees a changed man. His doubts were gone; he felt assured of God's grace in Christ, and recognized God as a loving Father; all sorrow and unrest had left him, and with a full heart he praised God. Instead of his previous doubts, he now had a faith for which he was ready to sacrifice his life. "I went to bed, but for joy I could not sleep; and if for a moment my eyes closed, I awoke again and began anew to praise the living God who had revealed Himself to my soul. For it seemed to me as if during my whole life I had been in a deep sleep and had done all in a dream, and had now been suddenly awakened. It seemed to me as if I had been dead and had become alive." Henceforth he lived a life of faith and love and gratitude. Although known chiefly as founder of the great orphan asylum in Halle, and the numerous educational and training institutions connected with it, he also organized efforts for home and foreign missions. The mission founded by him in India still exists. Interested in all that pertains to the kingdom of God, he labored in all directions for its establishment and progress, and much of the religious activity of Germany has sprung from seed which he planted.

SPAIN.

As far as the Government is concerned, no hostile steps are taken in Spain against the spread of the Bible. But with the priests bitterly opposed, and with a people bigoted and ignorant, the good soil for the living Word of God is not very abundant. Both the British and the Scotch Bible Societies are active, and last year the circulation of Scripture, or portions of it, reached 50,000 copies.

During a recent visit to Berlin, the Spanish evangelist, Juan Fuente, of Granada, gave interesting accounts of the work in Spain. He spent seven years in a seminary to prepare for the priesthood; then, amid violent opposition from his family, he entered the Evangelical Church, and since then has spent his life to spread the Gospel. His labors are among the poorest and most neglected classes of Granada, where some two years ago he established a church among the gipsies. According to his statement, the first Evangelical church in Spain was dedicated in 1869, in Madrid. Since then Protestant missions have made progress but slowly, and encountering great opposition. There are now about sixty congregations, most of them, of course, small; and they are found in all the larger cities. Various denominations are engaged in the work of evangelization. The membership numbers twelve to fourteen thousand, though twice as many attend the services and claim to accept the doctrines. In the various Evangelical schools there are about 7,000 children.

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REVIEW SECTION.

I.—SYMPOSIUM ON THE “NEW THEOLOGY.”

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. VII.

BY M. VALENTINE, D.D., LL.D., GETTYSBURG, PA.

It seems to be agreed that “The New Theology” does not yet exhibit any fully or clearly formed system. What has received this name, or prefers to style itself “Progressive Orthodoxy,” stands for a “tendency” in present thought, a sentiment belonging to the *Zeit Geist*, seeking larger freedom of view, and what seems to it broader and better horizons. Unquestionably, it is largely a rebellion against doctrinal conclusions as formulated in the orthodox creeds inherited from the Church of the past. It longs for a Church of the future less trammelled by defining dogmas, or, at least, with dogmas more rationally molded. It is breaking the old bottles, in the desire of more elastic ones for the reception of the fresh vintage of religious insight and truth gained by modern progress. It shows a strongly naturalistic temper, much inspired by the scientific theories and culture of the day, which, in some respects, it seeks to express in theological accommodations. It aims to harmonize, if not to identify, natural law with spiritual grace, to unite redemption and evolution, broadening the basis of the Christian verities by viewing them as part of the primeval order of creation.

It has not, however, shown any genius for constructive theology, and to a great degree its work has been that of chafing against dogmatic conceptions which heretofore have been held as expressing and limiting the Christian doctrines. Assuming that the true grasp and repose of faith come properly out of the questionings of doubt, the “New Theology” has indulged largely in the critical function. But, for the quiet theological revolution which it proposes, it is seeking to connect the new with the old by returning beyond the Latin or Western theology to the earlier Greek theology of the Schools of

Alexandria and Antioch, where the teaching endeavored to shape the Christian doctrines in harmony with philosophic gnosis.* It has now been beating against the barriers and seeking truer and larger views long enough, both to disclose the points of its most positive aversion and to foreshadow some of the features of the new system that is expected to come in place of the old. The object of this paper is, from the stand-point of the writer, to trace, if possible, the real trend of the movement, and to discriminate between the features of real gain and probable loss found in what it offers as both a "theological renaissance" and theological progress.

Because the movement has been gradual and not centered in any one great leader, it is difficult to find what may be held as authoritative statements of the new teaching. Apart from the germs discovered for it in some Greek Fathers, it may, however, be safely said to have its roots in the strongly subjective critical methods of Germany in general, giving direction and coloring to the writings of Dorner, animating and shaping the views and sentiments of J. F. Denison Maurice, F. W. Robertson, and J. Robertson Smith, of Great Britain, accepted and developed in our country by Dr. Newman Smyth, Dr. E. Mulford, Dr. Theo. Munger, Prof. A. V. G. Allen, Dr. Bascom, Prof. Geo. Ladd, and, especially, the able Professors who edit the *Andover Review*. The editorials of this Review, cautious, deliberate, and yet very positive and emphatic, as well as able, especially as since published in a volume, as "Progressive Orthodoxy," may be accepted as probably the best authorized statement.

1. The *principle* on which the "New Theology" claims its right to work is unquestionably valid—the principle of *theological development*. While the Holy Scriptures, as the only infallible rule of faith, are full from the completion of the canon, the Church's apprehension of their truth is progressive, under the help of the Holy Spirit, in the experiences of the Church age after age. The living Church, as well as the living Christian, is to grow in the knowledge of Christ. It is among the Church's highest obligations to adjust its creed to the fullest light that advancing time, experience, scholarship, and the Spirit's illumination afford from the word of God.

2. The *motives and spirit* which impel it must be conceded as not only reverent, but earnestly Christian. It is the spirit of all-embracing love or benevolence. Whatever perils may attend the dictation of the heart to the intellect or cold logic in the determination of truth, the benevolent sentiments are at once a true product of Christianity and a noble feature of the genuine life in Christ. What the "New Theology" is aiming at—the fullest, best adjusted, most thoroughly Christian theology and an optimistic view of the world—is an aim worthy of the highest commendation. And against the features of

* See Professor A. V. G. Allen's *Continuity of Christian Thought*

its spirit, as summed up by Mr. Moxom, in this symposium *—"increasing *frankness* in the utterance of religious conviction," "deepening *sincerity*," "deepening spirituality," and "a high degree of *hopefulness*,"—no fault can be found. It may, indeed, be questioned whether the "New Theology" really does surpass the old in these excellent virtues; but for any strengthened emphasis it may put upon them, or any increased power it may give them, its critics have no reason to find fault.

3. The starting-point of the new view is a changed conception of God's *immanence in nature and humanity*. The divine immanence has always been recognized by theology; but it is claimed that it was taught more profoundly by the Greek theologians than by Augustine and the Western teachers. This view is now taken up and pushed almost to an obliteration of the equal truth of His transcendence, and God is viewed as dwelling in universal humanity as an ever-illuminating and saving power. "The history of redemption is but the education of the human race under the tuition of an indwelling Deity." "The redemptive work of Christ is not so much a restoration of a broken relationship between God and man as the revelation of a relationship which has always existed." "God in Christ dwells in humanity as a continuous, living process, a divine, ever-present teacher speaking to men made in the divine image and constituted for the truth," so that "all authority for spiritual truth lies, in the last analysis, with the consciousness of man." This one-sided view of the divine immanence has evidently been transfused through Hegelian philosophy and evolutionist theories of nature. It has a strong flavor of pantheism. A change so fundamental and extreme affects every department of theology—for the most part, we believe, unfavorably.

4. One feature of the "New Theology," conceded to be gain, is its seeking to make theology *Christocentric*. It does this with emphasis. This is one of its leading features; and the fact discloses the source of the felt trouble, the chief wrong conception which mal-shaped the system from whose implications and limitations the "New Theology" is now trying to get away. The old Theocentric Calvinism, in which everything was made to revolve about the divine sovereignty, by its absolute predestination, is responsible for so contracting the design and scope of redemption as to introduce all the harsh and forbidding features that obscured God's love and perplexed human faith. His mercy was subordinated to the mere determinations of a sovereign will. His free, all-embracing goodness was abridged by a "præterition," not to say "reprobation," which limited its design as for only a part of the race. Everything took start from the "decrees," and was settled by them. Thus wrongly centered, the system gave but a contracted view of God's "eternal purpose" in the

* HOM. REV. for March.

incarnation and atonement. It threw the doctrine of justification by faith out of its true character, as presenting to all the open, genuine, available privilege of salvation, and fixed it in the different and subordinate relation of a simply decreed step in the predestinated progress of the elect toward their fore-ordained destiny. It measured all the purpose and movement of redemption in the movement, not of love, but of the absolute determinations of an all-ordering sovereignty. No wonder that trouble was felt whenever the scheme came to be vindicated under the light of the Fatherhood and love of God. As progressing theology came into fuller and stronger sense of the truth, that "God is love," the feeling deepened that the system had not fully measured and exhibited the blessed Gospel. The various doctrines failed to receive their true and full illumination. They did not present their true, full face.

Theology, as the science of God, must view Him in Christ. Christ is the "revelation" which is to give the doctrine of God. He is His "express image." "The only begotten Son, who is in the bosom of the Father, He hath revealed Him." It is only "in the face of Jesus Christ" that we know Him. The system of Christianity is a system whose truths are the truths of God in Christ. The whole circle of theological truth, therefore, centres in Christ. He is "the face of God." Making theology Christocentric, however, makes it not less but more truly Theocentric. "It is thinking God's thoughts after Him in His own disclosures of His being, character and will."*

In this great feature the "New Theology" is better than the old which it seeks to modify. And yet, in this, the so-called new is not new. It has returned to what has always been characteristic of the theology of the main line of Protestant orthodoxy. The Lutheran system has always been Christocentric; and if the present tendency in the Calvinistic development is at last accepting this principle, it is certainly to be recognized as in so far attaining better ground.

It does not, however, seem to us to be at all needful to a truly Christocentric theology, to connect with it, as this movement is now doing, the additional notion that the incarnation belongs to the order of creation apart from the fallen state of man and the need of redemption.† That the Word would have been made flesh even had man not sinned, from ultimate reasons "in the ethical nature of God" and to complete the creational plan and process, is no necessary part of such a system. It seems added in the interest of the constitutional *immanence* of God in humanity. It may, indeed, be allowed as a theological speculation, but nothing can be more uncalled-for than the attempt to lift it to the rank of a dogma, and to assert that no truly Christocentric system can be reached until this idea is incorpo-

* *Progressive Orthodoxy*, p. 36.

† *Progressive Orthodoxy*, pp. 36-40.

rated and made basal for the incarnation.* Besides the fact, that the Scriptures clearly and uniformly represent the incarnation as in order to redemption, to rest it on a different basis removes the distinguishing grace of redemption and involves the metaphysics of creation in fresh difficulties. So far as the "New Theology" is trying to identify the Christocentric view with this non-Scriptural ground for the incarnation, and the notion that the Logos is immanent in humanity by virtue of a *creational* necessity, it is certainly not adding anything essential or anything which, if known to them, the sacred writers deemed of sufficient importance to mention distinctly. Rather, it is using it to shift the heart of redemption from the cross to the manger. To some degree it is perverting the Christocentric principle while receiving it.

5. The "New Theology" proposes seriously to modify the old conception of the Bible. It so enlarges the human element in it as to impair its reliability and completeness as a revelation. The very idea of revelation is so changed as to make it not so much a disclosure *from* God as a discovery *of* Him.† Says Mr. Moxom: "The growth of spiritual perception, the deepening of moral capacity, the enlarging of the soul, is the 'progress of revelation.'" Inspiration is made to mean merely the clearing and helping action of the believer's new life given by the Holy Spirit, a speaking or writing from the insight of his renewed and sanctified heart. It was not, it is represented, something unique and special afforded to the sacred writers, but rather a product of their Christian vitality and growing spiritual perceptions. "The pentecostal gift of living in a new and higher way was the fountain out of which flowed the divine teaching. The elements of the teaching were all the fruits of the new life. The revelation, of which each apostle was the bearer, was in essence his personal experience of Jesus Christ, in and through which he lived." "Not that they alone possessed the Spirit of wisdom and revelation. He is the Spirit of wisdom and revelation in every soul in which He dwells, and there have been some souls in ages since the Apostolic into which He has so abundantly shed the radiance of God's truth, that they have been the spiritual luminaries of their own and following centuries."‡ This levels away revelation and inspiration to the simple illumination given by renewal and sanctification in the ordinary supernaturalism of saving grace. As human experience touches up higher and higher into divine realities, it fetches down better and better revelations. The process is only that of clear-eyed faith's better and better insight. Inspiration is different, not in kind, but only in degree, from the common enlightenment by the indwelling Spirit. "In its highest action," says

* *Andover Review*, May, 1885, p. 472.

† Dr. Munger's *Freedom of Faith*, p. 10.

‡ *Progressive Orthodoxy*, pp. 201, 209.

Prof. Allen, approvingly expounding Clement of Alexandria, "it still corresponds in principle, however it may differ in degree, with the humblest insight of faith."*

Now, the ground of just complaint is not that the "New Theology" seeks to modify the old theories of a mechanical or artificial inspiration. This it might do, not only without detriment, but with the advantage to the authority of the Scriptures as the divine rule of faith and life. But in pushing the change to the extreme it does, it really empties the Bible of its unique character as God's authoritative and completed revelation. It is true that, even on this low conception of it, it could still be spoken of as *containing* a revelation—that of Jesus Christ; but so far as, in the New Testament, evangelists have attempted to trace the meaning of that revelation, or apostles have developed and expounded Christian doctrine, that high quality, in virtue of which we could appeal to their teaching as decisive for doctrinal truth, would be gone. Thus, this attempt to find a broader and more natural basis for the authority of the Bible broadens it out into a naturalism with too scanty a supernatural and divine quality to assure faith or obligate conscience.

7. Allied to this is the exaggerated authority given to the so-called "*Christian consciousness*." Under this favorite designation is introduced a large reliance on reason and the ethical sentiments in settling theological truth. Having reached the conclusion that the sacred writers spoke and wrote only out of their personal experience as men renewed by the Spirit—out of their Christian consciousness—it has found in such consciousness a co-ordinate source of real and continuous revelation. Having reduced the external authority, it exalts an internal authority. In the right of this, the new theologian may feel authorized to go forth into the realm of the unrevealed and settle "larger hopes" or other things. Once establish the principle that "the human consciousness is the ultimate source of authority in religious truth," and every man may make his own Bible.

8. The doctrine of the *incarnation* and of the *Person of Christ*, the "New Theology" accepts as in its main features correctly stated in the old teaching, but it puts it in such "new light" as greatly to change its meaning and place in Christianity. Even the cautious statement of it in "PROGRESSIVE ORTHODOXY" shows that whilst in some aspects it has been somewhat conformed to the Lutheran Christology, and therein made better, it has at the same time been shifted from its hitherto accepted relation to the atonement by Christ's death and adjusted to the idea of atonement by the divine immanence. In the extreme effort to identify the incarnation with the creational teleology, the new teaching makes the *redeeming* purpose of it only incidental. "The ultimate reason" of it is declared to be "an abso-

* *Continuity of Christian Thought*, p. 60.

lute purpose of divine self-revelation and self-communication." "It is not in its origin contingent upon sin." "Evolution looks to an Incarnation as its adequate goal." It is easy to see that the "New Theology" is about prepared to join hands with Darwinism and obliterate the doctrine of the Fall, as underlying the fact that "the Word was made flesh," "made of a woman, made under the law." All this is for the sake of "the absoluteness of Christianity," i. e., its independence of the special fact of man's fallen state. And when it goes on to say that, unless the Person of Christ be thus viewed as above the contingent fact of sin, men "cannot be won to that absolute devotion to Christ which is essential to Christian living and Christian work," it becomes evident how far the "Christian consciousness" has, in its necessities, changed from what it was in the Apostle, who felt the love of Christ in *dying* for all quite sufficient to "constrain" him, 2 Cor. v: 14, 15.

9. In the doctrine of the *atonement* the "New Theology" departs still more from the old, and with more damage. This is shaped into the general conception of the organic connection of Christ with humanity, independently of the Fall. The *guilt* of sin is minimized, and the notion of *satisfaction* to God's holiness in the atonement almost wholly disappears. "It is not believed that the consequences of sin can be borne by an innocent for a guilty person."* The atonement is made "a divine act and process of ethical and practical import"—a reconciliation. By virtue of Christ's organic relation to the race, He can act for it, represent man in confession of sin and in suffering its consequences. So "the entire race repent in Christ, and Christ becomes the Amen of humanity to the righteousness of God's law to the ill-desert of sin, the justice of God's judgments." "Christ's sacrifice avails with God, because it is adapted to bring men to repentance." In its last analysis the new theory is a modification of the combined "mystical" and "moral influence" theories. It makes little or nothing of the guilt of sin as requiring expiation, of Christ's dying for our sins, "the just for the unjust," and seems to empty the whole idea of atonement into that of the resultant reconciliation.

10. Corresponding to this is the changed view of *justification by faith*. Faith is made justifying, not in virtue of apprehending Christ as having suffered for sin and wrought a perfect righteousness for man, but in virtue of its ethical force as working a new obedience—"a faith," says Dr. Munger, "that, by its law, induces an actual righteousness, a simply rational process realized in human experience." The ground of the acceptance is not the merit of Christ, imputed to the believer, but the free love of God, which is satisfied and pleased with the sinner's return to obedience and righteousness. It becomes justification through conversion and virtue. It is not so much a

* *Progressive Theology*, p. 49.

counting of the believer righteous as a making of him righteousness. No fault ought to be found with the "New Theology" for emphasizing the ethical necessity and movement of true faith; but when the ethical excellence of obedient faith is magnified into the ground of the sinner's acceptance, it is pushed into a dangerous extreme, a destructive error.

11. The "New Theology" extends its deviation from the Old into Eschatology—in belief in *probation after death*, especially in case of the heathen. This belief assumes that the final decision, in the Judgment, of each man's destiny, can come only when he has, by his own free act, in clear knowledge and view of the historical Christ, either accepted or rejected Him.* Where the opportunity has not been enjoyed before, it will be given after death. While this teaching harmonizes in many respects with the rest of the "New Theology," it does not seem to be truly consequent in it. Its general trend would seem to look to this conclusion less than does the old theology, which lays stress on Church and sacraments. For it accentuates Christ's immanent connection with universal humanity. "He is not a governor set over it, but is its life everywhere."† The relation is vital. "Christ's Person," says Prof. Harris, "is revealed as so constituted that it sustains an organic relation to the heathen as well as to Christians."‡ We would hardly expect this theology, with its emphasis on the immanent action of Christ in humanity, to turn upon its path and declare the insufficiency of the conditions in this life as a basis for Christ's final judgment of men. And yet, disallowing the logical implications of its own starting-point, it denies to a greater degree than the common theology the acceptableness, in consequence of the atonement of Christ, of those who in heathen lands live according to the light afforded them, and calls in the help of this unknown future probation.

Altogether, the drift of the "New Theology" does not seem to be toward a truer or more Scriptural system of the Christian doctrines. Its gains in some respects are annulled by its tendencies in others. Despite the learning, ability and culture with which its friends discuss it, the prospective system is not assuring. Its movement shows a strongly Pelagianizing tendency. Indeed, none of its views are entirely new, and many of them are easily recognized by the student of history as having been long ago canvassed and rejected by the *consensus* of the Christian creeds. Its chief service is probably the emphasis it puts upon the ethical intent and force of Christianity. Its permanent influence on the system of Christian doctrine is a thing of the future; but it may safely be predicted that it will accomplish less change from the old theology in the main doctrines than it is now seeking to effect.

* Prof. E. G. Smith, HOMILETIC REVIEW, April, 1886, p. 289.

† *Progressive Orthodoxy*, p. 44.

‡ HOMILETIC REVIEW, April, 1886, p. 289.

II.—OUGHT PROHIBITION TO BE MADE A POLITICAL QUESTION? IF SO, WITH WHAT LIMITATIONS?

NO. X.

BY PRESIDENT JOHN BASCOM, OF THE UNIVERSITY OF WISCONSIN.

I. THE first step toward Prohibition is the conviction that prohibitory law is just and necessary. This conclusion rests on grounds, near and remote, civil and moral, obvious in their urgency and obscure from their very scope. Many thousands, chiefly women and children, have no sufficient protection in their most urgent personal rights because of the tariff in intoxicating drinks; and the safety of all in person and property is, from the same cause, reduced. The burden of taxation is greatly increased, and that from the most unbearable of all causes—crime, imbecility and pauperism. Thus, within the closest circle of civil rights, to wit: that of protection and justice, the traffic is condemned.

It interferes, also, in a high degree, with thrift and productive energy. Industry is in many ways embarrassed by it, enterprise reduced, the sense of responsibility weakened, the efficiency of labor impaired. In the conflict between labor and capital, no one term is of such evil omen as the poverty, passion, and brutality incident to intemperance. There cannot be a redemption of the poor otherwise than by temperance.

The whole moral tone of a community is greatly lowered by this traffic. Men become accustomed to wretchedness and vice, and regard them as irremediable.

Drunkenness is set down as a necessary human infirmity, and coercive measures of relief are scoffed at. Christian sentiment bows to the burden, and toils within the limits set it by invincible debauch. Further progress in civilization and in a true spiritual temper must turn on our ability to deal with this evil, which bars the path of improvement. There are no form and no weight of worthy motive which are not found, directly or indirectly, urging this movement. The kingdom of heaven, in all its interests, is on one side only of this question—an immediate and decisive check of intemperance.

II. The second step toward Prohibition is a calm and clear assurance that the means, by which this most great and inclusive object is to be reached, are wise and sufficient. Simple moral persuasion has shown itself insufficient. The last quarter of a century in this country has been one of great activity and devotion among temperance advocates. Yet, in spite of this effort, the consumption of intoxicating drinks has steadily and rapidly grown, and with it crime has increased, especially the graver offences against life. The efforts to enforce the old forms of law, though made by law and order leagues,

viting. Not only will each success prepare the way for a larger one, it will make all its conditions lighter. Prohibition is the easiest, as well as the most effective, regulation to which the traffic can be subjected.

VII. We notice but one more objection, for they swarm innumerable, like mosquitoes from stagnant waters—it is this: you are about to impose many and uncomfortable limitations on those either not at all at fault, or slightly so, in this matter of intemperance.

We acknowledge this objection in part, but regard their losses as quite contemptible when held up in clear sunlight, and contrasted with the immense gains of Prohibition. We have no social nor civic war with those strictly temperate in the use of intoxicants. We would much rather regard their wishes if experience showed it to be possible in connection with the general well-being. This it is not; and they, with all the rest of us, must accept the burdens imposed by the common life. We do not propose to hinder them in their easy purchase of intoxicants as long as they are the majority. Nay, we expect to pay a large share of the expense and the penalty incident to their indulgence. But when we shall be the majority, these temperate men will not only be a minority, but a very small minority; and then it will be a most surprising claim that we, the majority, shall sacrifice our own interest and the safety of the State in behalf of an appetitive pleasure on the part of the few.

If we add women and children to the majority of male voters; if we remember that all criminals and inebriates, and that the makers and sellers of intoxicants, are with the minority, we shall see that those whose legitimate enjoyments are to be unfortunately shortened by Prohibition are few indeed. Well may they gracefully yield to the public safety; but, if they will not so yield, let the public safety be sought nevertheless.

Is there any real difficulty in understanding that the progress of society, its just and wise development, does bring some limitations to individuals even in things otherwise harmless? None of us can take the preposterous position that all good things are saved by true progress at all times, in all places, for all persons! What mean labor and self-denial but this very thing, that much is left behind, and, for the time-being, lost by growth; that to wisely waive the lower in winning the higher is the very secret of Christ? Certainly, if one stood on no terms of responsibility and fellowship with those about him, the law of just action on this subject, and many another, would be profoundly altered. We should not be called on to make Paul's assumption: If meat maketh my brother to stumble—nor to follow him in his conclusion—I will eat no flesh for evermore. With the conditions of charity, the method of charity is constantly changing; and I would interpret the words and acts of Christ reverently under the

law of his own time, resting on him; and not irreverently under the law of a later time, not resting on him. In the fact that we would not do this, in the understanding of Scripture, lay one of the difficulties that we found, or rather made, in settling the slavery question.

That deep gulf which lies between a conservative and radical temper evidently divides in thought the disciples of regulation and of Prohibition respectively. Thus, Dr. Chambers, in the article immediately preceding our own in this series, renews arguments which appeal for their force to a mind heavily weighted by existing sentiment. He starts by infringing the patent of the Democratic Party on the phrase, "sumptuary law"—a convenient form of words for those who seek to waive the entire discussion. He then enforces the point, that the use of intoxicating drinks is not "*a malum in se*." Here we readily assent. This is followed by the familiar assertion that Prohibition does not prohibit. We, with our radical temper, read this chapter of history in this wise: The faults of method being duly considered, Prohibition has been as successful as we had any right to expect it to be. With improved methods, it promises increased efficiency. He then urges, as a fourth point, that the efficacy of a law must depend on the moral support of the people. Third Party Prohibition recognizes this fact fully, and is the only temperance action that does completely understand it.

The fifth reason offered is that of "unwholesome alliances." Here, again, the Third Party Prohibitionists have learned the lesson enforced on them, and stand at the very head of the class.

This is followed by the assertion, that the true spirit of reform must be moral. This affirmation is every way just. But social relations involve the carrying forward of moral convictions into civic action, and any movement loses its moral basis when this action is refused it. Deny the corollary, and you deny the proposition on which it rests.

Gentlemen, you have either not studied our position, or you fail to show the skill we have expected from you. In striking at us you strike for us, and that, too, with our own familiar weapons.

Dr. Chambers thinks that the method of regulation has the foreground as compared with that of Prohibition, and may first claim full trial. So history has decided, and we look in vain through many dismal years and many dark places for any success, or promise of success, in regulation. The radical eyes with which we read the events of the past century and the past dozen years disclose one clear, unmistakable fact,—the utter failure of all half-way measures.

Dr. Chambers concludes by commenting on the extravagance into which the advocates of Prohibition have fallen, and the excessive emphasis they have laid on one sin. Doubtless our zeal sometimes eats us up, yet, in the multiplicity of human infirmities, this is among the more pardonable offences.

The Prohibitionist takes his stand on the prayer, "Thy kingdom come," believing it to be a kingdom both of inward conviction and outward force. He may not perfectly understand this kingdom, but he vividly conceives it, and is earnestly pushing for it; and this effort is the divine school of greater patience and more knowledge.

III.—A PHYSIOLOGICAL VIEW OF FAITH CURES.

BY PROF. ARCHIBALD CUTHBERTSON, NEW YORK.

ONE great end of Divine Revelation appears to be largely for reducing the amount of suffering, which is the inevitable consequence, either in this life or the next, of sin. Since the gospel of Christ has been so powerful in purifying the moral or spiritual condition of people, and since also associated with it marvelous things have been done for the cure of bodily diseases, some think the continuation of the bodily power possible. One sect of those who believe thus, say its existence depends on the sincerity and perfection of the Christian character, and is the great boon to all who attain to the proper standard of spiritual life. Others say, all who believe in salvation through Christ ought, as an indispensable factor in their profession, to believe that God will cure bodily as well as spiritual diseases.

There cannot be any doubt that those who are true Christians are, by that very fact, improved in both soul and body; but, while the spiritual benefit is direct, the bodily is indirect. When a man believes that a certain injurious action is wrong, he is, by that belief, immediately improved in soul, but the body is not affected till the mental principle has been put into practice, and this, we believe, gives the key to the whole difficulty about Faith Cures.

It may, to some, appear almost superfluous to say anything about this mode of healing, since, in theological, scientific, and literary periodicals, there has lately been so much discussion. We think, however, that the main point at issue has not been made as prominent as it ought to have been. There is not any need of giving either a history of this movement or even an outline of instances and examples, as both of these have been well done by others who have taken part in this discussion, one of the best accounts being given by J. M. Buckley, D.D., in the June *Century Magazine*.

It does not appear, however, that satisfactory evidence either for or against Faith Cures can be got by merely enumerating instances. A different investigation requires to be made, and that is, what is a bodily cure, and how can such be accomplished? This leads back to the prior question, namely, what is bodily disease, what is sickness or weakness? These may be divided into two prominent classes: first, mere weakness arising from lack of strength; second, injured tissue. Hence, to restore the body to strength when it has been weak, or to

purify diseased tissue, is a cure. How, then, can either of these be brought about? If we can find conditions which will answer these two questions, we may get some light as to the probability of Faith Cures.

It is necessary for us first of all to consider how any bodily function is performed. Every movement is caused by impulse from the motor nerves. This power may be sent by the will, or by a call from a sensory nerve. The life of each item of the body as well as the general health of the whole organism depends on the amount of strength supplied to the various parts. When a living body is being brought into existence, during the process of growth, its progressive life depends on the fact of both sensory and strength-giving nerves, as pioneers, ramifying every speck of matter belonging to the organism. And these life-giving and life-guiding threads are the last to quit the field when death takes final possession. When, then, a piece of tissue is diseased, its cure depends entirely on the power supplied to it, by means of which it may be able to dispose of the impurity or injurious elements. If a whole organism is weak, its future health depends on regaining its proper amount of stimulus.

BODILY STRENGTH.

Bodily power is something which appeared to scientists as a great factor in explaining both physical and mental phenomena, and having begun this study they followed it in some such mode as the following: They noticed that while a mollusk moved slowly through the water, a little fish much smaller could move quite rapidly. The mollusk had much more muscular tissue than the little fish, why, then, did it not move the quicker of the two? One marked difference was noticed to be that the little fish had a fully developed nervous system, including the incephalic ganglion, or brain, the spinal cord, and various other ganglia throughout the body, while the mollusk had only one ganglion, from which a few branches radiated to the different parts of the body.

Following this line of investigation up through the whole animal kingdom, it was found that rapidity of motion and durability to continue at work were conditioned, other requirements being normal, on the amount of nerve matter in proportion to the muscular tissue. A horse with only about two pounds of nerve matter, including brain and spinal cord, ordinarily lives to be about twenty years of age, while man, who has about four pounds, including brain and spinal cord, lives to be fully three times the age of the horse. Amongst human beings it has been noticed that small people and larger people who have big heads—*i. e.*, a large proportion of nerve matter—are bodily more durable than those who have less brain matter. For further information on this wonderful subject, our readers are referred to any lately published standard work on the structure and function—bodily only—of the nervous system. All are cautioned against such descriptions as

are associated with theories of mind, for these do not give sufficient prominence to the purely bodily functions.

Another point requires to be remembered, and that is, the two means by which nerve stimulus is liberated or sent forth—these are the will and sensory nerve impressions. The will may control a large number of organs, such as the hands, feet, eyes, tongue, and external movements of the body generally. The other class of organs is guided by sensory nerves—*e. g.*, stomach, liver, intestines, etc. The feeling-nerves in these indicate the need of strength, and, as these nerves end where the feeling ones begin in the various ganglia, the arrangement for sending out power in response to feeling is perfect. We have no voluntary power over the stomach, but when the food touches the inside of the stomach that fact is recorded at the seat of power, and instantly power is directed to the needy part.

There is still another factor to be considered in the control of stimulus, and that is, the emotional means, or an idea in the mind. When we see a ridiculous sight, the check which is generally on the expenditure of energy is suddenly, although momentarily, relaxed, and instantly the whole muscular system receives a shock, but most especially the abdominal muscles and the diaphragm. The result being that the air in the lungs is suddenly expelled, and this is the physiological explanation of laughter. We thus see that a pleasant idea in the mind will accelerate the flow of stimulus, while, on the other hand, a disagreeable one will check it. Joy enlivens, grief depresses; all, however, is conditioned on the amount of stimulus in the reserve fund and throughout the organism.

HOW IS NERVOUS STIMULUS GOT?

This question cannot be definitely answered, but the following requisites are suggestive: First, people who have the proper amount of good muscular tissue are stronger than those who have too little, or a large amount of the wrong kind—fatty especially; second, those who use their bodily energies in good muscular effort during each day properly are stronger than those who do not; third, after a proper amount of activity there must be sufficient rest, especially sound sleep. These are facts, and suggest the conclusions that there is a very intimate relation between the wearing away of good muscular tissue and generating energy, and between sound sleep and gathering it. We must, by the possession of a strong body, work and sleep to get our bodily strength as inevitably as we must eat for the purpose of keeping up the supply of blood. On the other hand, we have no more evidence that God will give us strength—bodily—any other way than that He will give us blood in an unnatural way. We must eat for the purpose of getting blood; in like manner we must, by muscular effort, obtain strong bodies, and they must be maintained by the same means, *and thus only can we get bodily strength.*

The Spirit of God guides in the right use of bodily powers, and in this way we are strengthened in body by God's Spirit.

DISEASED TISSUE.

This also, as previously said, depends on the amount of power or stimulus in the body. It is now a recognized fact with medical doctors that many wounds and sores become chronic and cancerous in old age which would easily have healed during younger years. In taking the statistics about cancer especially, it is found that a very large percentage of them occur after fifty years of age, and after this age not one in a hundred is cured; the older the person having cancer the less possibility is there of a cure. Thus, we see, that the possession of vigorous strength is a necessary condition for the healing of diseased tissue. Since this is the great thing to be supplied, how shocking it is to read the various quack remedies offered and tried on so many incurable cases! How vain and presumptuous to try to find a substitute for human bodily vitality!

FAITH CURES.

Having now collected these physiological data, let us try a few test cases. But first we shall point out some defects of so-called faith cures. (a.) There are many instances—some striking ones given in the *Century* article referred to—where there was assurance from God that a cure would be accomplished, and the sufferer died within a few days afterwards. (b.) Many cases of recorded faith cures were cases of mere hysteria, there being no disease, the whole was the result of imagination. (c.) Many cases of cures effected, when medical doctors had given the patients up, afterwards proved to be instances where the medical diagnosis was wrong. Such mistakes frequently occur with heart and lung troubles. (d.) Cures which have been reported as effected by faith were merely momentary, the sufferer relapsed, to be worse than ever before. These different kinds of cures dispose of a large number of faith-cure instances.

APPARENTLY IN FAVOR.

There are many cases of sickness which require, as the chief element in the cure, only a hopeful state of mind, and there is not a more commonplace fact in the whole of ordinary medical practice than this. For instance, if a physician is called in to see a patient who has been dissipating and perhaps eating the wrong kind of food, the doctor will see at once that there is not any need of medicine. There is nothing organically wrong. The two most necessary conditions are dieting and a little more sleep than usual. But the patient does not understand this, neither is he disposed to listen to a lecture, however short, on the power within himself to overcome his weakness. He has been accustomed to believing in an internal element, and cannot do without it. M. D.'s are well aware of this, and know the folly of any other method, so give something like burned

sugar and water. The patient feels something within, which feeling produces a hopeful idea in the mind, which idea accelerates the flow of stimulus, which is the most perfect kind of faith cure known, and the most common cure in existence. But it is neither more mysterious nor supernatural than the process of breathing.

(b.) The most prominent kind of cure which seems to favor faith-healing is that which is accomplished through the emotional influence, and is only an exaggerated form of the kind spoken of in the preceding section, and was also called a third means of liberating nervous energy.

Suppose a person to be weak and languid: two means may be used of restoring feelings of strength, and these are: either wait patiently till strength naturally returns by the surplus of stimulus accumulating, or call it forth artificially by a tonic. Few have the intelligence and patience which enable them to wait for the natural return of strength, hence apply for a tonic.

If a person in such a state should come under the influence of a faith-cure medium, the emotional nature could be operated on by religious excitement or a hot or cold spring of water as well as by a tonic, and with better results, because there is always a waste of stimulus in medicine. The following instance is a good illustration of what is implied here: An elderly gentleman had become blind, but retained all his other faculties normally. So he continued during years, till one day, when straining at a heavy lift, his sight suddenly rushed back to his eyes, and he saw quite well afterwards.

A quite natural explanation of this, and similar cases is, that the optic nerve did not transmit enough stimulus—the man could see dimly through the space of a few feet—then, when at the straining lift he was impelling stimulus along all the motor nerves, the optic ones received a proper amount. Had this man been of an excitable nature, and in a religious meeting which would have stirred the emotional nature, a similar result could have been produced by an expenditure of stimulus through the emotions. If a man in such a condition had been plunged into a very hot or cold spring, the sudden shock might have caused such an expenditure of energy as would have restored his sight. Either of these means would have caused credulous people to believe that something miraculous had been performed, while the cure was effected without either this or any other man's consent, or even expectation.

(c.) When a cure is possible at all, it is much better to do without medicine, because the nervous system is always weakened by effective medicines. If the hopeful state of mind can be got without an artificial stimulant, the faith means is by far the more preferable of the two. A secretary of a Y. M. C. A., having expressed his belief in the supernatural power of faith-healing, was asked why he had such

confidence. He replied that a case which the doctors had given up had been subsequently healed by faith. It is to be regretted, but still it is a notorious fact, that people are coming to be as safe left to their own bodily resources as to a course of medical treatment, so the fact of being given up by an M. D. does not assist the faith-healing theory very much.

There must be both curable and incurable cases of sickness and disease, but it will be difficult for our faith-healing friends to show that they have obtained a cure which could not have transpired by perfectly natural and ordinary means. God has done wonderful works in the past, even for bodily suffering. He may be doing marvelous things now, and we do not know what He may do during the future, but let us be careful that we do our duty both as to acquiring knowledge of bodily health, and obeying that knowledge.

The writer has gone several times to hear and see the Rev. A. B. Simpson, of N. Y. City, one of the prominent advocates of faith-healing, and at the first hearing of this gentleman could see that he possessed many natural qualifications which enable him to live according to his theories. Mr. Simpson has a very large head, which indicates great bodily durability. Second, he is a comparatively large-boned man, which prevents him from expending his nervous energy too quickly. It is a fact, in the experience of those who have studied the subject, that large-boned people have much less muscular tissue than small-boned people. Hence, since muscular tissue drains away stimulus much more quickly than bone does, small-boned people will exhaust themselves the quicker of the two. Again, Mr. S. being a man comparatively thin in flesh, he is free from the ordinary dangers of congestion. Then, he is now past the very active time of life, and such principles as he advocates for strength, are much more congenial to his age than they would be to younger people. Recuperation for young people demands activity, while older people are strengthened by rest, and need less activity.

A final point about the Rev. Mr. Simpson, and every other *human being*, is predisposition. His ancestors may have so lived and acted, that it is comparatively easy for him to regulate his life by his principles, while there may not be another in a thousand qualified as he is, and, as a *man*, there will be only *one* during the whole history of the world. This, we think, is the great objection to all such theories, viz. : *one man* trying to bring *all humanity* to his individual standard, morally, intellectually, and bodily, because what might regulate Mr. Simpson's life might, in a short time, kill thousands of others.

OBJECTIONS TO THIS SYSTEM.

Christianity is a religion which makes all its believers intelligent, and that for the purpose of rendering them as independent of each other as possible—*i. e.*, each must look to the Great Source of all good.

IV.—THROUGH DOUBT.

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

LOTZE's remark about philosophy applies equally to theology : " In our day there is less need of originality than of definiteness." The prevalent critical spirit insists on destroying the structures of fancy, and on making all constructions conform to the rigid laws of reason. Hence the foundations are subjected to the most thorough scrutiny. That doubt is the mighty impulse leading to the deepest inquiry was taught by the Greek sages; and it is not accidental that language, the repository of so much hidden wisdom, makes "to question" the synonym of doubt and thus connects it with inquiry and investigation. If we put investigation instead of doubt, we simply put a process for the state which sets it in motion.

One need not be enamored of the inquisitive spirit, as Lessing was, in order to see in doubt a blessing in disguise. The teacher who arouses the mind, and inspires it to inquiry and research, is the one who awakens wonder and creates doubt. A mind that does not question receives no answer; conceit is folly that imagines itself wise, and neither investigates the basis nor the limits of its supposed knowledge. The place of Socrates in history is determined by the fact, that he threw the mind back on itself, revealed to it the depth and breadth of its ignorance, and then led it to attempt to answer its own questions. The father of philosophical ethics knew full well that only by constant questioning could the pretensions of the Sophists be overthrown. Socrates, the questioner, is an embodiment of that spirit which is absorbed in the search of wisdom, and which lays no claim to its discovery; but if we find in him little or no ripened fruit in the way of finished dogmas, we must not forget that the divine Plato belongs to his school, and that Plato was followed by Aristotle.

This is not intended as an apology for doubt. For its existence in our day, no apology, no special incentive, is required, the mind itself and the environment create and develop it. Doubt is a deep and broad fact, with which the religious teacher and thinker must constantly reckon. But, instead of looking on it as an evil which threatens religion itself, Christianity, as well as philosophy, teaches us to see in it the means for higher attainments. It is not to be mourned over, but to be studied, used and mastered. Nathanael questions whether any good thing can come out of Nazareth; Thomas doubts that the Lord has risen from the dead; but both saw and believed. Scripture itself teaches us to prove all things, but to hold fast that which is good. Not doubt itself is a curse, but the diseases often connected with it make it fatal to the religious life. These diseases, as well as healthy doubt, are worthy of profoundest study by the spiritual *pathologist*.

Doubt is neither an acceptance nor a rejection of religious faith, but a halting or vacillating between the two. It varies greatly in depth and extent, sometimes pertaining to the fundamentals of religion, and thus affecting all that rests upon them; at others, relating only to particular facts or dogmas. Not the existence of doubt is a peculiarity of our age, but its radical character and its wide prevalence have given our times a peculiar skeptical stamp. The assumptions of materialism rob man of spirit and the universe of God, put fate instead of freedom, natural law in place of faith, and the despair of pessimism in place of hope. Religion is thus reduced to a phantom of the brain, which must vanish in proportion as the problem of the struggle for existence in this world is appreciated, a struggle to which religion has already been voted a hindrance by socialism.

Materialism is subjective, psychological, not an objective fact. On the Continent it prevails chiefly among physicians, while those who study the mind as well as the body, and philosophy as well as mechanical law, reject materialism as shallow and inadequate. A man may not be what he eats, as materialists claim, but his mind does take the coloring of the things it contemplates. By allying materialism with science, all the power of scientific authority is claimed for it, and this accounts for its deep effect on many eager students. If it is true, then morality and religion are impossible; there is not even a chance for doubt, since positive atheism is the only logical possibility.

Historical criticism can never do more than attack historical events and the doctrines associated with, or based on, them. It may, therefore, affect theological dogmas, but never the root of religion itself. Spirituality may have a reliable basis in the nature of things, and be a legitimate demand of our nature, even if it were possible to overthrow the great historical events on which religious creeds are based. Only when historical criticism is associated with a particular philosophy or with materialism, as in the case of D. F. Strauss, does it aim at the destruction of religion itself. But then it is the underlying philosophy, or the materialism, not the historical criticism, which is so radically destructive.

But whether the origin of doubt be in the assumptions of science, in the speculations of philosophy, or in historical criticism, we must not confound its occasion with its psychological character; that would be assenting to a general mistake in our day—the mistake of taking the historical account of an object as the explanation of its essence.

We must distinguish between the doubts of such as have never believed and of those whose former faith has been shaken. Those who never cherished faith in spiritual objects may have a vague notion of them and give a general assent to them, but they have never seriously inquired into them, or else their inquiries have not resulted in positive conviction. Such persons may, for years, or even for life, halt be-

tween two opinions; but their doubt is mainly theoretical. Very different is the doubt of those who once really believed. Faith has assimilated their whole nature to its objects; they have found in religion a spiritual home, a satisfaction for their longings, and a completion of their being. According to the preciousness of religion, and the depth of spiritual experience, will be the intensity of the agony of doubt. They know that to be without God means to be without hope in the world; therefore, to deprive them of faith in spiritual objects, robs them of the better part of self, and destroys both the value of life and the hope of immortality.

Religious doubt, then, does not mean the overthrow of faith, but it destroys its certitude. It is a hesitation, an uncertainty, a trembling between two poles. Fear and hope alternate. It is a state of unrest, perhaps of painful anxiety. With the mind intent on determining the truth, the heart is deeply agitated because its treasures are in jeopardy, and life itself becomes unsettled on account of the uncertainty. "One must know whither he would climb, before he sets up the ladder," is a German saying; and will one set up a ladder where one doubts if there is a place to hold it? Doubt implies faith; were there no faith, there would not be doubt but certitude; not the slightest inclination to spiritual objects, but a positive rejection of them. Those who esteem religion but little, let it go assailed by doubt. Rootless piety—seed on strong ground—easily yields to adverse circumstances; the strong forest tree may sway hither and thither in the storm without being uprooted.

We of course exclude from religious doubt the triflers who affect skepticism respecting questions they have never considered seriously, and which they cannot even appreciate. There are profane babblers who think it sharp to propose puzzles on sacred things, and who like to seem more than ordinarily profound by questioning what Christians generally believe. A cheap notoriety may be gained in some circles by sheer eccentricity, even if it be the product of levity and folly. But it is a misnomer to call this child of vanity and irreligion religious doubt.

The serious doubt of deep and earnest natures may have its inspiration in the love of truth. Peter's love induces him to follow Christ when other disciples flee, and this became the occasion of his temptation. Just because one esteems truth above all else, and prizes faith and hope so highly that he is unwilling to let them rest on a false basis, he may be led into deep inquiries respecting religious doctrines. The emphasis which Christ places on truth, particularly in John's Gospel, implies that Christianity encourages the utmost search for truth. When an early apologist called Christ "the Master of truth," he indicated the spirit which should animate every believer—a spirit intent on truth and truth only. And here is the point where religion and philosophy meet and perfectly harmonize.

No one who understands the age can question that much called doubt has its source in a bad heart ; but we stultify ourselves and weaken ministerial efficiency by shutting our eyes to other causes. Whoever strives with all the power of his being to pass out of the darkness of doubt into the light of truth, cannot but be repelled by statements which imply that his doubt is wicked and does not deserve careful consideration. There is honest doubt, and it must be honestly met. It is a spiritual state which requires the wisest counsel. Indeed, there are certain cases which can be treated successfully only by those who themselves have come through the furnace of doubt. It was the fact that Tholuck had himself experienced the difficulties with which young men came to him which made him so efficient in dealing with them.

While thus vindicating for doubt that place which it occupies in many deep, earnest and inquiring natures, we cannot overlook the fact that in many instances its continuance indicates a lack of character. Sometimes it becomes a habit of the mind, so that indecision is made the normal state. Doubt becomes valuable as means to deeper inquiry and to a higher and more solid stand-point; but it may lead to weakness just because it does not go deep enough in its inquiries, or because there is not character enough to seize the truth that is seen. The temperament, the disposition, the total mental and spiritual character, particularly the will, as well as the occupation and environment, may be potent factors in the peculiar form of doubt in different individuals.

Doubt should therefore be what the Germans call a *Durchgangspunkt* ; something through which one passes, but in which no one wants to rest. It is a question, not the answer; a process to truth, not the truth itself. But the objects of religious faith are such that in some respects a full and final answer may be impossible. There is a Christian as well as a philosophical agnosticism, and even an apostle sees some things as obscure reflections from a mirror, stands in wonder before the mysteries of godliness, and at the close of the doctrinal discussion in Romans pronounces God's judgments unsearchable, and His ways past finding out. Thus there are points on which doubt may run parallel with faith, and respecting which the maturest Christian confesses himself in a state of suspense.

Some earnest natures, on account of, or even aside from, these unsolvable problems have a vein of doubt running all through their lives. Particularly is this the case where reason and the heart are equally balanced, and where an effort is made to harmonize faith with philosophy and science. The problems involved are endless, and it is not strange that the inquiries can never cease. Such problems become especially prominent in periods of great intellectual activity, when new discoveries are made and new theories are proposed, periods in which there is a transition from the old to something new. Even if

the principles of religion are not affected, there may be difficulty in adjusting it to the new demands and the new circumstances. But in such periods religion is more deeply studied than at others, and the very things which threaten it may lead to its purification and progress. With our confidence in the truth, we cannot doubt that the fire through which religious thought is now passing will be a purifying one.

While doubt may destroy spirituality, it may also be the means of quickening it. Down into the depths it leads, and from the depths the soul cries unto God. What pathos in the prayer of the father whose son the disciples could not heal! Jesus said: "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said, with tears, 'Lord, I believe; help thou mine unbelief.' " Here is faith blended with unbelief, and faith praying that unbelief may be removed. There is much doubt which yet believes enough to come to Christ and to beseech Him to grant relief from the ills of self as well as others. Speculation never ends, theories never cease, and perplexing problems never vanish; but, in spite of these, a faith is possible that can trust and pray and wait and work. Much of the pain of doubt springs from a false view of the relation of faith to knowledge, and from mistakes respecting the requirements of religion. Many believe far more than they know; all that is required is the development of the mustard-seed of faith in them. Some must learn by their very efforts at demonstration that there are things which can be seen but not proved, which can be felt but not discovered by speculation; and they must learn that the best things of the soul must be loved in order to be found, and must be lived in order to be appreciated.

For the honest inquirer after spiritual truth, a significant hint is given by the obscure writer but deep seer, Jacob Boehme: "Above all things, one ought to examine himself to determine for what purpose he desires to know the divine mysteries, whether the knowledge he seeks is intended for God's glory and the neighbor's welfare, for dying unto his own earthly will and for attaining the same mind as that for which search is made. Whoever has not this aim (and indeed many seek the solution of these mysteries only for the sake of the world's regard) is not yet prepared for such knowledge."

V.—THE PULPIT ON PROFANITY.

BY REV. W. H. LUECKENBACH, GERMANTOWN, N. Y.

SOME subjects, of course, require more frequent treatment in the pulpit than others. But "the whole counsel of God" includes some subjects which I have observed, during a ministry of more than twenty-five years, are not, and have not been, presented in the pulpit as often as their importance demands.

One of them is common swearing. That a vice so prevalent and inexcusable, so *low and mean*, so useless and ungentlemanly, and so destructive of all reverence

for the Supreme Being, without which it is morally impossible to persuade men to love and serve Him, should be so generally either entirely ignored in the pulpit, or, if mentioned at all, only in an incidental manner, is certainly somewhat remarkable. How can this silence of the pulpit, touching one of the most shameless sins of the day, be explained? Either of two views may satisfactorily explain it to some minds, although neither strikes me as being Scriptural or reasonable enough to justify or excuse it.

1. The first may be called the *æsthetico-religious view of the criminality of swearing*. This view rather admires cursing as a fine art—"cursing," in distinction from "profane swearing." There is in it—the *art* of cursing—the fascination of real eloquence, even though its concomitants, such as "force of word, sound and gesture," and its animating spirit—"the darkest passions of anger, rage and malice" are simply and purely "elaborate diabolism." Its beau-ideal of such denunciatory eloquence is "the Oriental who . . . has perfected the art . . . to a point little less than sublime." There attaches to it "the dignity of earnestness," and it "has in it elements of consistent wrath," which finding expression in the impressively appropriate language and dramatic contortions of the honest, impassioned, "solid curser," invest him with a poetic glory which will be ignored, or depreciated, only by such unæsthetic minds as have no sense of the sublime. As "the power of being a poet," says Montgomery, "is a power from heaven," to seriously protest against such exhibitions of sincere wrath, as are thus all aglow with a poetic halo, is equivalent to a denial that the artistic curser is really inspired. If an "Arab boatman," then, attempting to cross "an Eastern lake," should upset his "leaky skiff" before he reached the farther shore, and his involuntary immersion should constrain him to groan out, "Billah!" which means "By God," or "Walloth," which means "My God," a hundred times, and if his "substantial" oaths are accompanied with such appropriate dramatic gestures, genuflections and facial expressions as he could observe without much inconvenience while floundering in the water, to attempt to rebuke him for his only *seeming* impiety would not only betray one's ignorance of what constitutes one of the fine arts, but it would amount also to an officious interdiction of the pious Arab's mode of prayer.

But the æsthetic, fine-art-ico, semi-religious sentiment touching profanity is even more apologetic and accommodating. It finds "nothing said in Scripture of profane swearing." They are bungling exegetes who interpret "the commandment that reads, 'Thou shalt not take the name of the Lord thy God in vain,'" as at all including the useless, flippant and blasphemous habit of interlarding His name with the low slang of the ruffian, the witticisms of the buffoon, and the frothy ebullitions of the braggadocio. It "forbids *perjury*" only—"the crime of willfully making a false oath," and this is *not* putting "the name of the Lord thy God to a vanity, a nothing," as "in Hebrew it reads."

"The only instance" "in the Bible" in which "swearing and oaths" do not appear to be "substantial things," and, therefore, worthy rather of admiration than of censure, is that of Peter. And he "only *seems* to do" his swearing imperfectly. *He* made bungling work of it. A little more regard to the necessary details of attitude, facial expression and tones of voice, and he would not have appeared to us as having leveled himself with the common swearers of his day, but we would have ranked him with the glibly eloquent Oriental, who is simply "perfect" in this sublime art. In all justice, we ought not to censure him severely for his blundering work, since his dead earnestness and "excess of terror" very greatly modify the criminality of his demoralization.

Finding nothing in Scripture, then, that authorizes the pulpit to rebuke the sin of common swearing—the habit of "useless playing with sacred names," this æsthetico-religious appreciation of the perfected art of profanity bases its protest

against the practice on other ground. It is more an offence against good taste and good manners than a sin against God. The swearer degrades himself more than his Maker. His habit is not a violation of any divine command, but is silly, vulgar and wrong, as transgressing the rules of decorum. It is criminal more in the sense that there is no refinement about it, than that God Himself has forbidden it. God's displeasure is not to be feared by the swearer so much as the offended sentiment of cultured people. In short, the most serious, solemn, logical and religious reason why common swearing should not be indulged is, that it is not gentlemanly!

I have thus briefly sketched a view of the wickedness of profanity, which may partially account for the indisposition of the pulpit to lift up a bold, scathing and uncompromising voice against it. To show the reader that I have not been "beating the air," or criticising the pulpit at random, I beg to refer him to a sermon in *THE HOMILETIC REVIEW* of September, 1885, on "Swearing and Cursing."

2. But another, which may be termed *the prima facie view of the criminality of swearing*, has no such taste for it as a fine art. To this view of 'profanity' there is nothing admirable about it, but, on the contrary, it is an unmixed, unmitigated evil. It has not the shadow of a claim to our respectful consideration. It is never fascinated by the glamour with which the æsthetic view invests the poetic curser—so deeply impressed by the sublimity of his dramatic exhibition, that it doffs its hat before him and bends in deferential acknowledgment of his superiority.

It is too evidently a sin—a gross, shameless, inexcusable sin—to need any argument to prove it. It seems as useless to depict its malignity as to show that darkness is night, since swearers *know* that it is sinful, without any pictorial instructions to this effect from the pulpit. Though there is no literature on the subject, except a few printed sermons and an occasional tract or leaflet, yet to write a book exhaustively discussing its demerits and exposing its destructive tendencies would appear very much like a "work of supererogation." Indeed, merely a whole discourse on the subject would be less likely to do good than a part of a discourse or an incidental allusion to it; or, in other words, the less that is said about it in the pulpit the more the swearing portion of the people will be convinced of the folly and wickedness of the vice!

But does either of these views of the criminality of profanity explain satisfactorily the quietness of the Christian ministry, in general, touching the vice? I know that some ministers, acting upon the latter view, have never preached a whole sermon on common swearing, and there is evidence afforded, which cannot be ignored, that the former semi-religious and semi-apologetic view of its character is not an invention of the writer. Without discussing the merits of either view, I have presented them, in order, if possible, to elicit from the pulpit some more satisfactory explanation of its silence on this neglected subject than I have been able to supply.

VI.—SEED THOUGHTS FOR SERMONS.

NO. IX.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LXV. *Christ's Intercessory Prayer*.—John xvii. Carefully studied, it reveals a clear order of thought: *Security, sanctity, unity, glory*. These four petitions in behalf of believers comprehend everything desirable for them, and the *order* cannot be changed. Sanctity prepares for unity, and unity and sanctity for glory. I. *Security*. The same grace that saves from sin saves from falling. God must keep us. We have no greater foe than the world; its antidote is the power of the *world to come*. Security is to be found in *separation*. This is demanded by the

law of the new nature—for Christianity is essentially unworldly: by God's design, choosing us out of the world, Jno. xv : 19; by the testimony we are to bear (vii: 7), and by the conditions of growth, Matt. xiii: 22. II. *Sanctity*. The word is the main instrument. 1. It determines our conceptions of truth and duty. 2. Stores the memory. 3. Corrects and enlightens conscience. 4. Moulds practical life. III. *Unity*. Here is a hint. 1. As to its character: such as exists between the Father and Son, a unity of sympathy, love, nature. 2. Its dependence on sanctity. Disciples get nearer each other as they get nearer to Christ. 3. Power as a witness to the world. 4. Perfection of fellowship in Heaven. IV. *Glory* consists: 1. In being with Jesus, where he is. 2. Beholding and reflecting His glory. 3. Knowing God as revealed in Christ. 4. Sharing His glory and reign.

LXVI. *Past Feeling*. There are sensibilities of the spiritual nature correspondent to the bodily senses—correspondingly delicate, sensitive to impression and to injury. They may, as Paul says, “be exercised to discern both good and evil,” or be blinded, seared, darkened, hardened. There are voluntary methods of deadening them, such as resistance to truth, to conscience, to the spirit of God; familiarity with evil, voluntary continuance in sin. There are involuntary ways of hardening, such as simple neglect of holy things, or novel-reading and theatre-going, which excite sensibilities, but offer no natural vent in benevolent activity. People weep over fictitious misery in the novel and play, and have no tear for real misfortune. The results of such hardening are: loss of spiritual perception, of moral repugnance to evil, and final fatal choice of sin.—Comp. Romans i: 18–21, 23, 24, 26–28.

LXVII. *Light and Fire* are conspicuous and consistent figures or emblems in the Scripture. God is the original and uncreated *Light*. His ministers are “*flames of fire*”—seraphs, “burning ones.” Satan, a *fallen* seraph, in whom the flame is perverted, turned inward for self-torture, turned outward for destruction—“fiery darts.” All disciples are *lights* in the world. The source of service is the *tongue of fire*. Heaven is the glory of the inapproachable light. Hell is the consuming flame. All depends on our *relation* to the fire, whether it warms and refreshes and cheers, or burns and tortures and destroys. The story of *Semele* in the Greek mythology is significant. She besought Jupiter to appear to her in the same splendor as to Juno. He warned her to desist, but in vain; and, having vowed to grant her every request, he fulfilled her desire; but she was consumed by the lightning of his presence as the Thunder God.

LXVIII. *Origin of Weights and Measures*. A curious fact it is, that we have to recur to nature for standards of uniformity. The word “*grain*” occurring in Troy weight, and “barley corn” in long measure, show, that in England the originals or natural units resorted to as the means of fixing, and, in case of need, restoring, the value of measures, were *natural objects*. A statute of Henry III., A.D. 1266, enacts “that an English penny, called the sterling, round, without clipping, shall weigh 32 grains of wheat, well dried, and gathered out of the middle of the ear; and twenty pence (penny weights) to make one ounce, 12 ounces a pound, 8 pounds a gallon of wine, and 8 gallons of wine a bushel, which is the eighth part of a quarter.” Edward II., A.D. 1324, provides that the length of 3 barley corns, round and dry, shall make one inch, 12 inches a foot, etc.

LXIX. *Montezuma II*. When this last of Aztec emperors received the official announcement of his election to the imperial dignity, the humble priest and brave soldier was sweeping the sacred stairs in the great temple of Mexico. He was a man of most remarkable gravity, reserve, and pride of character. He cared more for humiliation than any other calamity, and died of a broken heart.

LXX. *Effective Preaching*. Were all preaching judged by its *effectiveness*, how speedily would the pretensions of some brilliant pulpit orators have a disastrous fall. Sir Astley Cooper, visiting Paris, was asked by the chief surgeon of the empire

how often he had performed a certain wonderful feat of surgery. "Thirteen times," said he, "I have performed that operation." "Ah! but Monsieur, I have done him 160 times." "How many times did you save the patient's life?" continued the curious Frenchman, looking into the blank amazement of Sir Astley's face. "I saved eleven out of thirteen—and how many did you save out of 160?" "Ah. Monsieur, I lose dem all! but de operation was *very brilliant*." When you remember that, on the whole, Mr. Spurgeon has been the most *effective* preacher of the century, you see how puerile become some of the criticisms which have been hurled at him.

LXXI. *The Touchstone.* A kind of siliceous stone, or of flinty jasper, otherwise called "Lydian stone," or basanite; velvet black and densely hard and smooth, used for testing precious metals. When metals were rubbed across it, the streak left on the stone, when compared with that left by touch-needles, revealed to the experienced eye of the assayer the relative proportions of metal and alloy. The Divine touchstone of character is Romans viii : 9.

LXXII. *The Butterfly is a Good Type of a Worldly Life.* The great object and aim of a worldly mind is to break loose from the rough, plain, coarse envelope of poverty and obscurity, and on the shining wings of a fashionable, luxurious self-indulgence, attract attention and admiration, pass a few years in the sunshine of prosperity, fluttering and flitting from flower to flower of worldly enjoyment, gaily sipping sweetness from each new cup till it is exhausted, then flying to some other; dazzling others with the glitter of wealthy display, and seeking all varieties of sensual and sensuous pleasure.

LXXIII. *The Carnal Mind.* See Bunyan—"Interpreter's House"—the man who could look only downwards, with a muck-rake in hand. One above his head held out a starry crown, but he neither looked up nor regarded, but raked in the dust of the floor for sticks and straws. Depravity shows itself in nothing more than in man's earnestness about trifles, and indifference about the infinities. Compare Isa. lv : 2; Jno. vi : 27. Beau Brummell spent \$4,000 a year for his tailor's bill, and took hours to display to his fellow fops and dudes his skill in tying a starched cravat.

LXXIV. *Searching with all the Heart.*—Jerem. xxix : 13. Kepler, first in fact and in genius of modern astronomers, deservedly called "the legislator of the heavens," sought with all his heart to solve astronomical problems. With agony he strove to enter the straight gate and narrow way that led to the secret chamber of science, and explain the enigmas of six thousand years. Vainly did the secrets of planetary and stellar worlds seek to elude him. He forged key after key, that he might unlock the doors of these mysteries. His courage and patience transfigured even failure into success. If one theory proved inadequate, there was at least one less to try, and so the limits became narrower within which truth would be found. He exhausted eight years of toil, only to prove worthless nineteen successive experiments. At last, driven to abandon the *circular orbit*, he founded his twentieth hypothesis on the curve which is next to the circle in simplicity, viz., the *ellipse*, and as all the conditions were met, the problem was solved. Bursting with enthusiasm, he cried: "O, Almighty God, I am *thinking thy thoughts after thee!*" Pressing his research further, he established his second and third laws, and, almost wild with triumph, exclaimed: "Nothing holds me! I will indulge my sacred fury! The book is written to be read either now or by posterity; I care not which! It may well wait a century for a reader, since God has waited 6,000 years for an observer." If Kepler was the minister of science, Agassiz was her missionary. He had no time to make money; but was found wandering alone on Pacific slopes, a pilgrim, to gather specimens of flora and fauna, minerals and metals, shells and pebbles, for the cabinets of science. What would not such zeal accomplish in religion!

SERMONIC SECTION.

WHO IS MY NEIGHBOR?

BY KARL GEROK, D.D. [LUTHERAN],
CHIEF COURT-PREACHER IN STUTTGART,
GERMANY.*

And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shall love the Lord thy God with all thy heart . . . and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, etc.—Luke x: 25-37.

Go, and do thou likewise! Indeed, beloved, this word that concludes our gospel strikes home; it is the best possible sermon on the whole text. Go, and do thou likewise! If each of us had given proper heed to this exhortation from the Lord's lips, each taken it to heart, then whatever we preachers might desire to add would "come of the evil one"; it would be better to dismiss you, so as not to interfere with the exercise of your Samaritan well-doing, to the right hand and to the left, far and near. In just these present times, no one among us will be likely to stand long inquiring, Where ought we to "go"? To whom shall we "do likewise"? Such dreadful news has lately reached our ears, so many needy have appealed to us from near and from far, since even last Sunday. Whether we bear in mind the contributions now solicited for our peasants whose crops have been injured by the hail-storms, and whose promise of a rich harvest from their fields and trees, whose value of labor and cost of living for an entire year were all beaten down in one fatal hour, or whether we remember those who were burnt out, who barely escaped from the mad flames

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with their lives, and who celebrate their Sabbath to-day over the ashes of a hundred and fifty houses,—beloved, what a Sabbath! Or whether we reflect on many a lamentable scene our own eyes have witnessed, many a deed of outrage committed in our very midst—everywhere we have a wide field for benevolence, everywhere much work for the true spirit of the Samaritan.

But have we not the Samaritan disposition? Are not our newspapers full of urgent calls, as well as of long acknowledgments of donations from the benevolent? In spite of all we complain of in our times, must we not accord to the present at least this praise, that here in our province of Wuerttemberg, and, especially in our city of Stuttgart, love towards humanity is unceasingly active, and a great amount is given for benevolence?

That is true, beloved, much is done, but far from enough. Many are doing much, but all are doing far from enough. Much is bestowed, if we examine the list of amounts, and sum up the guildens and the kreutzers, but far from what should be when we look at the sum of misery, and think of what could be done considering the blessings showered upon us by God. If we consider the external works, then it seems as if much were done; but, if we consider the disposition from which they flow, we perceive that it is far from enough. The true spirit of the Samaritan still remains rare throughout Christendom, and many of us have something to learn from the question of this learned man in the Scriptures, *And who is my neighbor?*

Let us now take this question into consideration, and see how it is answered by three different kinds of people in our parable:

1. By thieves and murderers.
2. By priests and Levites.

3. By the good Samaritan.

"And who is my neighbor?" the lawyer continued, wanting to justify himself and to conceal his confusion because so clear and simple a reply had been vouchsafed to his question designed to tempt Jesus, "Master, what shall I do to inherit eternal life?" And Jesus answered in this hearty, life-breathing parable of the good Samaritan, discovering to him the extensive sphere of love for one's neighbor, showing that by three different kinds of people who had very different views on the subject of their neighbor.

I. First: came thieves and murderers. Usually in this parable we pass these quickly by, and with good reason, they are not prominent figures in the narrative; and I would prefer to do that again to-day. Indeed, when I took up this parable to prepare a sermon upon it, because it is generally my weakness to see the good more than the evil, and to prefer speaking of beauty rather than of what is ugly, I intended to preach only on the spirit of the Samaritan, the extensive sphere for it, its noble office and true source. But this time, beloved, I could not so easily get past the priest and Levite, nor even the thieves and murderers. "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Did not some of you experience horror in your souls during the reading of this passage? Did it not arouse bloody recollections of recent occurrences in our own immediate neighborhood? This was between Jerusalem and Jericho, in a wilderness notorious for its robbers. But what took place here last week, took place twice, between Stuttgart and our nearest village, hard by our city gates, on the public highway, beside blooming gardens and green vineyards? It was with horror that we recently heard of the bloody execution done by Turkish sabres in distant Syria, and thanked God that we live in a Christian land. But here, right in the midst of our Christian land, in the pious capital

of this Christian country, where, ten days ago, crowds of devout pilgrims were assembled to attend Bible and missionary conventions, are not things happening which might sooner be looked for among Turks and Heathen? The blood-stains upon the vineyard stairs have been washed away by the thunder-storms which the gloomy heavens have been pouring steadily over the spot; but the disgrace to our city, is that washed away, too? The victims to the slaughter, felled by the stabs of a knife, are under the ground, but has the blood-guiltiness also been buried? Do not think it my aim to goad you into pronouncing any pharisaic woe upon the perpetrators of these crimes. Do not now direct your thoughts to the prison where those unfortunates are incarcerated, who, in a moment of passion, perhaps without even knowing what they were about, stained their hands with blood. They are more unfortunate, but not worse, than hundreds of us who are now crying woe unto them. No, beloved, let us beat our own breasts, let the commission of such deeds startle us concerning our own sinfulness; for such occurrences, what are they other than the bloody breaking out of a general pestilence stealing through the darkness of a widespread destruction that wasteth at noonday? What are they but a few wild outbursts of the sentiment of thousands living among us—of that carnal spirit which no longer loves any neighbor as itself because it no longer fears a God above; no longer holds any commandment of the second table sacred; not the fifth, Thou shalt not kill; not the sixth, Thou shalt not commit adultery; nor the seventh, Thou shalt not steal; nor the others, because it tramples also upon the commandments of the first table, Thou shalt love thy God more than all beside. Possessed of such a carnal spirit, of course no one longer inquires, Who is my neighbor? But only, What is my heart's desire? That no longer enables one to perceive in the world about us a sphere of labor for the exercise of love toward a neighbor, a field to sow with

seed for eternity, in the question, What shall I do to inherit eternal life? No, nothing but a playground on which to let loose the passions to plunge about like wild, unemployed stallions, never asking on what they are trampling; only a feeding-place whereon the flesh, like a hungry brute, may greedily graze to glut its desires; nothing but a hunting-ground for the lusts, whereon avarice, immoderate longing after pleasure, lust of the eyes, the lust of the flesh and the love of display, can prowl about without inquiring, "Am I perhaps on forbidden paths? Am I encroaching upon my neighbors' rights? Am I not overstepping the sacred bounds of the divine Commandments?" Such hunters in the service of lust, such robbers of the possessions, or the honor, of a neighbor, such murderers of both their neighbor's soul and body, have their being. Oh, my beloved, not in the wilderness between Jerusalem and Jericho alone, but right here in our own city. Here they do not carry daggers or guns, but may be apparelled in very fine coats, adorned with most polished manners, people highly distinguished who pass for extremely amiable among the fashionable world. And the unfortunate victims of thieves and murderers, swindled of their honor and wounded in their souls—alas! so many are lying half dead in a city like ours! We find here poor girls whose innocence, honor and happiness for life have been betrayed by unscrupulous tempters and temptresses, unhappy wives mistreated and trampled upon by heartless men who first robbed them of their marriage portion in earthly possessions, or in youthful strength and bloom; young men whom their evil companions have deprived of their faith, their good principles, their powers of body and soul. These compel us to declare, "They have fallen among murderers." Now and again, we come across some honest man, an industrious laborer, who, by painful sacrifice, has accumulated small savings, which have fallen into the hands of an unscrupulous speculator, or a hard-hearted creditor,

or a malignant rival, or some thoughtless friend, under whose hands the whole of it has been frittered away, and now his troop of small children suffer poverty. Oh, such people are to be pitied, unfortunate victims of unscrupulous self-seeking! But still more unfortunate than they are the thieves and murderers, even though the majority of them may never appear before a human court of justice; they are approaching a great Judge of whom it is said, "It is a fearful thing to fall into the hands of the living God." Already, here below, they bear about their sentence in their conscience a hell within their hearts, of which the Lord says, "Their worm dieth not, and the fire is not quenched."

Oh, my beloved, whatever we engage in let us take well to heart the question, "Who is my neighbor, and what do I owe him?" Face to face with the omniscient One, let each examine himself, inquiring, "Am I, perhaps, a murderer; if not of my neighbor's body, yet of his soul? Is my conscience clear not only of the blood but also of the tears of any wronged fellow-being? Have those roots in my heart been destroyed from which such evil fruits might ripen to-day, to-morrow, or any day; the self-seeking that forgets God and neighbor; the lust of the flesh which wars against the Spirit, and that lovelessness of which the apostle says, "Whosoever hateth his brother is a murderer"? Let us repent of what we ought to repent, make reparation for what we can still make reparation, and bring that for which we cannot atone penitently to the cross of the Redeemer of the world, and with it fall humbly before the mercy-seat of the Eternal Propitiator to whom David lifted up his blood-stained hands imploring, "Have mercy on me, O God, according to thy loving-kindness, according unto the multitude of thy tender mercies, blot out my transgressions. For I acknowledge my transgressions; and my sin is ever before me. Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of my righteousness!"—(Ps. L.)

II. And even if you are innocent of blood-guiltiness, dear Christian, the question forces itself upon you for an answer, Who is my neighbor? Although your attitude toward the question may not be that of a thief and a murderer, may not your views be those of the priest and the Levite? "And by chance there came down a certain priest that way; and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

Now, these were neither thieves nor highwaymen. Of course, these servants of the Lord were pursuing their way most irreproachably, not only from Jerusalem to Jericho, but throughout their whole earthly career. Indeed, if their conversation had been directed to this experience, they likely would not only have expressed the most virtuous indignation at those ruffians, but, also, beautiful sympathy for the unfortunate victim, all the while producing most satisfying reasons for their course under the circumstances. Either they were on business that required haste, so they could not delay without disturbing their whole plan of travel. Or they had reason to think the man already half-dead, and that nothing could be done for him. Or they had no bandages, no remedies along; and, besides, were liable to feel faint at sight of blood. Or, they did not know but those cutthroats might still be prowling in the neighborhood, and, unless they made haste, they, too, might be attacked; and what good would that do the wounded man? Come to think, this bleeding fellow might have been some dangerous rough, who had brought these injuries on himself in a fight, and his misfortune be all his own fault. Who knows, he may have been a Samaritan, one of those half-heathens! Of course, if it had been some acquaintance, one of their neighbors, they would then have spared no pains for his rescue. In short, these were men of the highest respectability, concerning whose conduct in this, as in every other respect,

certainly no evil could be spoken—however, alas, no good! Not anything more than is rigidly demanded for duty! People whose entire righteousness consisted in the pharisaic merit, "I thank thee, O God, that I am no thief, not unjust, not an adulterer." To the question, Who is my neighbor? this would have been the response from their inmost heart, "Charity begins at home."

And now, beloved, how much fellow-feeling this priest and Levite would find among our highly respectable people to-day? How many, even among us, can sum up all their righteousness when they say, "No one can accuse me of anything bad!" No, nor of anything good! "I do my duty"—but never anything beyond! "I would not harm a chicken"—no, nor benefit a human being! But let some violent deed occur anywhere, and, oh, they overflow with virtuous indignation, neither the police nor the law interpose swiftly enough. And when, be the agency human or providential, fire or water produces great destitution, how eloquent their sympathy, how full of benevolent wishes for their fellow-men! But, one thing you must never require, that they do anything, or give anything, or take any risks, or make any sacrifice, or suffer in any way for their neighbor. If you demand that, they will pass by like the priest and the Levite, and have a thousand ways of getting out of it, a thousand excuses for not helping. If it is a question of giving, they tell you that this matter of begging and solicitation has no end! Besides, either the damage is so small, "The people can get along of themselves," or it is of such magnitude that "My gulden or groschen will not mend matters." "And, then, can we place confidence in the reports; who really knows whether it is not exaggerated, or whether we can trust those who receive the contributions, or whether our money will be wisely dispensed?"—and their money remains in their pockets. Require some personal service in the case of a stranger in need, a sick person who ought to be visited,

some poor person who should be looked after, or ask them to unite with some benevolent association—and either they will have “no time,” or they “suffer from a natural aversion for any scene of distress,” or they “fear to be too much affected,” or “the association contains this one or that one” with whom they are “not on good terms”—and they remain away. But the true reason underlying all is their reflection that charity begins at home. However, in case some unusual impulse should float a priest or Levite like that out beyond his precious self—who, then, is his neighbor? His own flesh and blood, his wife and child, brother and sister, some one whom he loves, just as a brute loves its young; some one for whom he naturally exercises care, just as a bird provides for the brood in its own nest, from a blind impulse of nature. And you want to make a virtue of that? “For if ye love them which love you, what reward have ye? do not even the publicans the same? And if you salute your brethren only, what do ye more than others? do not even the publicans so?”—Matt. v: 46, 47. Or, when the charitable impulse occasionally wins an unusual victory, so that really, for once, some one beyond the most intimate circle receives some benefit, it has cost an inner struggle, and is yielded only to escape humiliation or disgrace; or it is accompanied with secret self-applause under the impression that now something really beyond one’s due has been achieved; or, it is given grudgingly, after anxious calculation lest it might cost too much, since the deep undertone of their being is the never-ending refrain, “Charity begins at home.”

Oh, ye icy souls, ye hearts of rock, what would God’s world look like if such as you had had the management and the keeping of it? No orphan’s home for the fatherless would ever have been erected, no hospital ever founded for the poor and the sick, no missionary have sailed out to the blind heathen, no hero ever marched down to death for his fatherland, no work of faith ever

been accomplished, no deed of love performed, none would have heeded, though poor humanity had gone on bleeding to death from its thousand wounds, physical evils and moral injuries;—and you, you would wash your hands in innocency, sit under your own fig-tree in peace, your motto would remain: “Charity begins at home.” But what if God the Lord were to measure you with the measure you mete, were to harden His heart against you, to close His hands unto you, to grant you only what you deserve, and nothing more, to abandon you to your human weakness amid the thousand dangers which threaten you unawares, and to wrap himself up in His divine glory and confine himself to His blessed heaven—what would become of you? Is it not on grace that you depend for all that you have and are, on unmerited grace? Is it not love, free love, by which you live and have your being? Are you not the recipient of compassion, pure compassion, with every piece of bread you eat, every draught of water you drink, every breath of air you breathe? And has this kindness of your Creator and Keeper never yet so touched your heart as to make it well up in gratitude toward Him, and in compassion for His creatures? And having experienced this most God-like rapture, did you never long to taste that “to give is more blessed than to receive”? And has your soul never been overcome by that most human of all impulses, to “weep with those that weep”? Pursue your way, then disappear from the world like the priest and the Levite in the parable, leaving no trace, no gratitude, and no blessing. A nobler figure claims our attention.

Let us revive our hearts in the good Samaritan. “But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-

and Israel), which the Lord did choose, He hath even cast them off." "There's an end of all our fine expectations! Prophecy breaks down! God can't keep His contract! Religion is a failure! We told you so!"

But what does God say to them in reply. "Thus saith the Lord: . . . I will cause a Branch of Righteousness to grow up unto David. . . . David shall never want a man to sit upon the throne of the house of Israel. . . . If ye can break my covenant of the day, and my covenant of the night . . . then may also my covenant with David be broken. . . . If my covenant of day and night stand not, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David my servant," etc. Thus God reminds the skeptic and the doubter that His covenant with His Church is as firm as that with day and night, and when man can break the one he can break the other, and not sooner. The coming captivity of Judah, instead of being the knell and end of the Church, was only to discipline and save the Church for a purer and mightier future. Skepticism should see its folly in due time and be silenced. Those who trusted God should have their reward. And so the end proved for both.

Now, as it was in Jeremiah's time, so it has ever been, and still is. We of to-day are in the midst of a skeptical age, and some good people are alarmed at the growth of doubt, and at coldness and troubles in the churches. Some of the ministry, godly men too, are uneasy, and fearing desolations in Zion, a decay of faith, and an age of moral and spiritual darkness. These good men firmly believe in the *truth* of Christianity, but they seem to have lost something of their faith in its conquering power. They lack that grand and sublime confidence in the Gospel they preach, and which has God for its author, that the glorious old Greek had in the power of the machines he himself had built. "*Dox pou stō, kai ton kosmon kinēsō!*"—Give me where I may stand, and I will move the world!

It was Archimedes, the greatest mathematician and mechanic of the ancient world, who said that, as, sitting in his chair and working the lever of his compound windlass and pulleys with one hand, he drew the fully manned and loaded galley across the sands to the feet of his astonished king, Hiero. It was a bold saying, that he could "move the world," but he knew of a harder thing than that to do. Pythagoras had taught, at Crotona, the true theory of the solar system, in its substance, two hundred years before Hiero reigned in Syracuse. And so Archimedes, who was also a great astronomer, must have known of the earth's diurnal and orbital motion. And thus he knew of a far harder thing than to move this swinging world, a trifle in its elastic path: namely, to stop it from moving! His hand could move the lever of his windlass and draw the loaded galley; and any modern "house-mover," with his jack-screws and horse-capstans, his compound pulley-blocks, cables and rollers, can do far greater things. But what arm of flesh, what human mechanics, shall turn or stop the crank that revolves this world upon its axis!

And yet, it is just this stupendous rotation of the globe to which God appeals as the perpetual and most palpable of all witnesses of His power; and as a witness that he will keep the kingdom of Christ and His Church and ministry at their glorious work till time shall be no more. What does God mean by His "covenant of day and night?" Why, we of to-day know just what that means. Whether Jeremiah understood the motions of the earth or not, we cannot say. He lived a century before Pythagoras, but Pythagoras brought his philosophy from Egypt and Babylon to Greece and Italy. It is probable that the knowledge of planetary motion is as old, at least, as the book of Job, possibly far older. Certainly, correct Chinese and Babylonian astronomical records go back beyond David's time. But, at any rate, God knew what He meant, for He made the worlds and all their laws. He knew that to speak of "breaking

His covenant of day and night in their season" was equal to saying: "If you can stop the daily rotation I have given to this earth, then you may stay the onward rolling wheels of my Messiah's chariot from the conquest of the world!" That's what God meant, and He has thus far made good His word. Judah, like Israel, for her sins, went into captivity. But, unlike Israel, Judah was brought back to do God's work for ages longer; and perhaps for more work in the future than we now understand. The Davidic and Aaronic lines of genealogy are indeed lost. Not a Jew on earth can prove his descent from either the one or the other. But the "Branch of Righteousness" has "grown up unto David." "Great David's greater Son" reigns, with ever-widening sway. "David shall never want a man to sit upon his throne." The "man Christ Jesus" is King on earth and in heaven. Our "Great High Priest" ministers forever for us in such a "Holy of Holies" as Aaron never knew. The Church lives and grows. Her ministers are thousands of thousands. "As the host of heaven cannot be numbered, neither the sand of the sea measured," no more can her people. The earth rolls onward, bringing "day and night in their season," and the sun hears the missionary Angelus chiming around the globe.

The Boston infidel, George Chainey, declared at a recent Freethinker's convention: "Science has conquered. . . . Miracles and Providence must go out before immutable law; God must give up the ghost before the indestructibility of force and the motion of matter, etc." So the poor chatterer has served an eviction notice on God. He must vacate the universe He has made, and which exists only as the visible expression of His upholding power. Ah, it will be a wild day for Chainey when God lets things drop! And yet we see no signs of God's going. His old witnesses fail not. The earth rolls on. The old covenant of day and night stands. They still make good their old time-tables, to a second, every day in the year. God still stands at the crank of nature, and

she comes to time on the second, age after age. Laplace has demonstrated that the earth's rotation has not varied the hundredth part of a second since the observations of Hipparchus, 2,000 years ago! Nature goes to the dogs very slowly indeed! And just so God's Church moves on, growing, building, saving souls, enlightening the world, taking the earth for Christ. And what are skepticism and atheism going to do about it? Have they ever comprehended the infinity of that Power against which they are measuring themselves?

My brethren, have we ourselves ever thought of the grandeur of Jeremiah's witnesses for God, the motions of the worlds in space? Let us study this sublime illustration for a few moments. Look at the daily rotation of this globe, and imagine the power necessary to produce and maintain this rotation. I confess myself very fond of steam-engines, and proud that my understanding was gained with my hand on the steam lever as well as in the college class-room. There is more of moral grandeur, more of character-building power, in a great steam-engine, in splendid order and gloriously doing its useful work in the world, than in any other material work of man. It is the highest expression of human power. Now suppose we see what God's oath of day and night means when represented by steam mechanics. Let us build our engine and run this revolving globe awhile by steam power.

The earth is not a flat fly-wheel set upon its edge, but a massive sphere, 8,000 miles in diameter. So, by the ratio of size of shaft to size of paddle-wheel on a large steamboat, the earth must be slung on a steel shaft about 250 miles in diameter and 10,000 miles long. It must be driven by an engine whose cylinder should measure 1,200 miles bore and 2,000 miles stroke, having a piston-rod 100 miles thick and 2,500 miles long, working by a connection rod 3,000 miles long on a crank of 1,000 miles arm, with a wrist 200 miles long and fifty miles thick. The piston of this engine will make but one revolution daily; but to do that it will travel

4,000 miles, at an average velocity of nearly three miles a minute. The working capacity of this engine will be about fourteen thousand million (fourteen billion) horse-power. It must be controlled by an automatic governor of infallible accuracy, and supplied with inexhaustible fuel and oil; and so run on, day and night, never starting a bolt, nor heating a journal, nor wearing out a box, age after age. The iron bed-frame for this machine must be 10,000 miles square and 4,000 miles high, and not tremble a hair under the stroke that drives the equatorial rim of this fly-wheel globe up to a steady velocity of seventeen and one-half miles a minute, twenty times the velocity of a lightning express train! Who'll take the contract to build and run this engine? Who'll furnish our Archimedes his "pou sto," the where it may stand? Who'll build the masonry underpinning for that vast bed-frame? But it can have no underpinning. The vast mass must fly through space in the earth's orbit around the sun, with a velocity of more than 1,100 miles a minute. The Armstrong 100-ton steel rifle sends its 2,000 pound steel projectile at the rate of 1,600 feet per second clean through a solid wrought-iron plate 22 inches thick. But God fires this globe, 8,000 miles in diameter, through space with 60½ times the velocity of the monster projectile, and 2,000 times that of an express train at 34 miles per hour. And our engine that gives it its day-and-night rotation must fly with it, at that speed, and never lose a stroke! And these are very slow among the velocities of the starry worlds. And yet these velocities only represent what God does every moment by the abiding force of that first impulse He gave to this silent spinning globe when He shot it from His creating hand like a top from a boy's finger! "The indestructibility of force and the motion of matter," instead of banishing God from nature, demand and demonstrate an *Infinite Volitional Energy* behind them, as the only ultimate force in the universe; as the highest philosophy now concedes.

Now, it was our God who built this flying machine, and set it at work revolving out our day and night, and flashing the rosy miracle of sunrise and sunset around the world! And it was that same God who also framed the plan of our redemption by His Son, and set up His kingdom on the earth; and He says to the skeptic: "When you can stop the one, you can stop the other! Just you try your hand on my day-and-night engine first, and then see about Christianity:

"Once have I sworn by my holiness;
I will not lie unto David:
His seed shall endure forever,
And his throne as the sun before me.
It shall be established forever as the moon,
And as the faithful witness in the sky."

—*Ethan the Ezrahite, in Psa. lxxxix: 35-37.*

Now, imagine the infidel trying to seize, in its mighty sweep, the flying crank that runs this globe, to stop its revolution! What then? Did you ever see a man caught and whirled and mangled on a little factory shaft, reduced to a shapeless pulp in a moment? Even so it has ever been with those who have tried to stop the engine of Christianity, Judas Iscariot tried it before the Divine Machinist had fairly got it running. But his effort to stop it started it going, and its first revolution struck him—and he made haste to hang himself. Herod Agrippa I. tried it. He "killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to seize Peter also." But God's angel unlocked Peter, and sent the worms, as God's sheriffs, to seize Herod. Julian, the Apostate, the most gifted, learned, and active of all the Roman emperors, tried it, with all the culture of Greece in his head, and the sceptre of the Roman empire in his hand—and died, exclaiming in despair: "Thou hast conquered, O, Galilean!" Voltaire, the wit of Europe, tried to stop it, crying and writing for years: "Crush the wretch! Do crush the wretch!" meaning Jesus; and earth and heaven fled from the ghastly recantations, the unendurable horrors of the most hideous death-bed of the centuries! Poor, vulgar, besot-

ted, though able, Tom Paine, tried it. When he had published his "Age of Reason" (which Benjamin Franklin, himself, like Paine, a Deist, conjured him to burn rather than to publish), he said, in his vanity, that he had "passed as an axeman through that gloomy and miasmatic forest called Christianity, and hacked and felled and grubbed it beyond all possibility of ever sprouting again!" Poor fool! He had only noisily woodpeckered a few rotten limbs that had already fallen! The glorious forest still waved on in health and majesty, shaking down its golden fruit that feeds a thousand ages! Paine, too, died horribly in New York, after being pulled out of the gutter for several years at New Rochelle. His uneasy bones have tried to rest in two continents, and failed in both. His cenotaph, at New Rochelle, is being destroyed for relics by the vandalism of his own disciples. His house and farm were the property and home of one of my Methodist "stewards" during my pastorate there, and the room in which he wrote his insane "Age of Reason" I enjoyed as the "Prophet's chamber" for Methodist preachers! To-day, the very press that printed the "Age of Reason," in Paris, is owned by a Geneva Bible House and kept for printing only Bibles! That's how Paine stopped the engine of Christianity! To-day, that poor, brilliant, blaspheming mountebank, Bob Ingersoll, and a host of lesser lunatics like him, are frantically clutching at the tremendous crank! When it hits them, as, alas! it some day must, we shall hear from them—if there is anything left to hear from.

And so, brethren, day and night move on, and the glorious engine of Christianity moves on also, and under higher and higher pressure, age after age. It will stop when day and night stop, and not sooner. When, some day, sunrise arrives an hour behind time, or this revolving globe stops with a sudden jolt, and we fly off into space like water from a grindstone; then may we believe that infidelity has seized earth's flying crank and ended Jehovah's covenant

of day and night; and then Christianity will go next. But not till then may we believe that the "Great Salvation" has broken down, and that it is a vain thing for a poor sinner to put his trust in Him whose most glorious name is "Mighty-to-Save."

But there is more than our mundane "day and night" in Jeremiah's figure. God quotes His "ordinances of heaven and earth," the solar system and the whole stellar universe, as the witnesses to His oath concerning the perpetuity of the Church. We must imagine an engine planted in the sun, which shall have force enough to run this little orrery of worlds, which we style "the solar system," as though there were not millions of solar systems! This engine must drive a crank shaft, strung with drums of different sizes, according to the velocities to be given to the several planets which their belts must drive. One belt 92,000,000 miles long, and double, will drive our little earth. A belt of 500,000,000 miles, double, will drive mighty Jupiter. A belt 3,000,000,000 miles long, and double that, will drive far-off Neptune, and shoot him around his orbit of 18,000,000,000 miles circuit once in 165 of our years. From his orbit the sun has only 1-1000th part of his size, as seen from the earth. What an engine it would take to drive such a system of worlds! And yet this "solar system" is only one flying speck in our own starry cluster of suns, the "milky way"; and this, in turn, is only one of the countless "milky ways," the starry clusters that dust the fields of space with magnitudes immeasurable and velocities inconceivable. Think of the *Infinite of Force* that floats and whirls this universe of universes; yet, He who framed and runs this maze of sun-drifts like an infinitely complex and infinitely perfect watch, framed also the moral and spiritual salvation of an undying being who is capable of studying the watch, and of adoring the Watchmaker. He meant, too, that His salvation should, in this world, make us morally fit for any other world He has made. Who, then, shall fear to

trust His work, and the workman of such work? Who shall fear for the ultimate victory of truth and righteousness in this world of His making? God's own Son, "by whom also He made the worlds," is the "Head of the Church" and the "Captain of our Salvation." He reigns and saves here as He reigns and saves in heaven itself. And He shall still reign and still save when the nightmare of doubt and the insanity of unbelief are over and gone forever.

ONESIPHORUS.

BY HENRY M. BOOTH, D.D. [PRESBYTERIAN], ENGLEWOOD, N. J.

The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.—2 Tim. i: 16-18.

ONESIPHORUS comes into view as a ship appears upon the ocean when she crosses the pathway of the moon. Very little is known of his life before or after this brief contact with the life of Paul. The radiance which the Apostle casts upon the page of history makes Onesiphorus visible. In this light the beauty of a noble character, whose gentle ministrations were the solace of one of God's servants, is evident. The moon discovers the model of a ship, and also her course; and an acquaintance is formed with a stranger of the ancient time because he stands near to and sympathizes with a notable man. So true is it that life depends for its efficiency and its estimate upon the relations which it sustains, and that obscurity and fame are determined by the perspective.

The Apostle was a prisoner in a Roman dungeon. The comforts of "his own hired house" were no longer his. Nero was the Emperor. Christianity had been charged with political designs. The sword of the persecutor was red with blood. There was little hope of a favorable verdict at the bar of Cæsar.

One companion after another had found it convenient to leave Paul. "Only Luke is with me," was the sad announcement which Timothy read when he opened the last letter of his honored friend. It was not safe to visit such a prisoner. He was a marked man. The caprice of the Emperor was ready to seize upon any protest. His spies filled the city. A single word from his lips meant instant death. He had determined to hold Christianity responsible for a great disaster which befell Rome upon the 19th of July, in the year 64. For then a fire broke out in the valley between the Palatine and Cælian Hills, and marched steadily on its downward course for six days and seven nights. Some one must be punished, and Nero selected the Christians as the victims of his wrath. His own gardens—the site of St. Peter's Church—were offered to the populace. There, in the midst of a gay and reckless throng of pleasure-seekers, among whom the Emperor himself was conspicuous in the dress of a charioteer, many of the purest, sweetest saints endured the agonies of martyrdom, perishing by the flames, or by the rage of wild beasts. "The gardens," says the historian, "were thronged with merry crowds, among whom the Emperor moved in his frivolous degradation, and on every side were men dying slowly on their cross of shame. Along the paths of those gardens on the autumn nights were ghastly torches, blackening the ground beneath them with streams of sulphurous pitch, and each of those living torches was a martyr in his shirt of fire. And in the amphitheatre hard by, in sight of twenty thousand spectators, famished dogs were tearing to pieces some of the best and purest of men and women, hideously disguised in the skins of bears and wolves. Thus did Nero baptize in the blood of martyrs the city which was to be for ages the capital of the world."

While Christianity was thus enduring persecution, Onesiphorus, an Ephesian, who had befriended Paul in his own city, reached Rome. He learned that

the Apostle, aged now and infirm, was in prison and in chains. He determined to go to his relief. His courage was equal to his sympathy. "He sought me out very diligently, and found me," is the grateful testimony, which implies that the task was by no means an easy one. Then, when the search was successful, he came again and again to cheer the prisoner of the Lord, doubtless bringing to him messages of sympathy from timid friends, and assurances of God's presence and help from his own soul. How long this continued we have no means of knowing; but it would seem that it could not have been very long. For, in writing to Timothy, Paul does not send a greeting from Onesiphorus, which would have been the case if the worthy Ephesian was still his visitor; nor does he send a greeting to Onesiphorus, as he would have done if the good man had returned to his home. But he simply breathes a prayer for and extends a salutation to the family of his devoted friend. We may venture the suggestion that the fidelity of Onesiphorus cost him his life, and that, before Paul was beheaded at the Ostian Gate, this truly noble Christian man had secured his reward. Thus, his heroism is gratefully commemorated by one who enjoyed its fruitage, and, at the same time, the earnest desire and hope are expressed that Onesiphorus may find mercy of the Lord, who once said that, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

As we read these few sentences of Paul's letter to Timothy, we are impressed with the unfailing courtesy of the Apostle. He appreciates the attentions of his friends, and he never fails to acknowledge them with great delicacy. His letters are models of correspondence, so dignified, so sincere, so frank, so affectionate! They are filled with personal allusions, which exhibit the social character of this eminent man. In the case before us, we witness the refinement of a cultivated gentleman who wishes to express his appreciation

of a friend's attentions, "The Lord give mercy unto the house of Onesiphorus."

"The Lord grant unto him that he may find mercy of the Lord in that day!" How heart-felt! How genuine! How delicate! This sturdy soldier of the cross, whose valor has been displayed upon many a battle-field, commends the truth of the Gospel by his courtesy. He does not repel men, but wins them. One of the wise sayings of Hillel, the distinguished Jewish Rabbini, was this: "Be thou of Aaron's disciples, loving peace and seeking for peace, loving the creatures and attracting them to the Law!" Hillel himself was a beautiful illustration of his own teaching. His gentleness of manner was associated with firmness of principle and strength of conviction. Paul, as a Pharisee, must have been familiar with the many traditions which were current among the Jews concerning the renowned teacher, and his own character must have been somewhat affected by his admiration for one whose virtues were praised in the schools of Jerusalem. "Let a man be always gentle like Hillel, and not hasty like Shammai," was an oft-repeated injunction. Gamaliel, the teacher of Saul of Tarsus, was the grandson of Hillel, and the school which the future Apostle entered was pervaded with an atmosphere of courtesy. Then, when our Lord taught that zealous Pharisee and led him to realize the sinfulness of his mistaken zeal which had made him a persecutor, and gave him a new appreciation of the excellence of humble service and gentle ministrations, he advanced to a new recognition of the duty and the opportunity of courtesy.

I regard courtesy as one of the *efficient* graces of the Christian life. It is the polished mirror which reflects the most light. Bluntness, coarseness, rudeness, are not evidences of strength. The courtesy of Lord Chesterfield is not the courtesy of Paul. For Chesterfield, in his letters to his son, exhibits his lack of sincerity, his want of principle. His courtesy is only a thin veneer, which has received constant rubbing until it

is worn out. Paul's courtesy is the real wood, which is solid down to the heart. The Christian heart is always ready to sustain the Christian manner; and the Christian manner is Christ's manner. He commended truth by his address. "The common people heard him gladly." Little children rejoiced in his welcome and smile. The wretched outcasts of society heard from him those words of considerate hope which stimulated them to seek a better life. The afflicted felt the tender pressure of his hand when he reached out to them a sympathy which is divine. "Thy gentleness," the Psalmist said, in his prayer to God, "hath made me great." Take almost any incident of the life of Christ; that, for the present, connected with the restoration of the child of Jairus, and how wonderfully courteous our Lord is! Jairus approaches him in an agony of despair. His little daughter is dying. He has exhausted every resource save this one. He casts himself at the Master's feet and beseeches him to heal the child. The response is prompt. Jairus finds an answer to his prayer. Even when they are met by certain messengers, who announce that death has made further efforts unnecessary, a calm, gentle voice reassures the sorrowful parent: "Be not afraid, only believe." At the door itself of the chamber, where death has secured a momentary triumph, there are the same restful assurances as before: "The damsel is not dead but sleepeth." And at the couch of the maiden, how tenderly does he speak, saying, "Talitha, cumi, Damsel, arise!" Can you wonder that such courtesy as his secured him many friends among the poor and suffering? Does it seem strange that a similar courtesy has led mankind as with magnetic power? And yet, we carry too little of it with us into the practical work of daily life. There is many a man whose business hours never hear a single kind word—a "thank you"—an "if you please." Service becomes drudgery. The rich and the poor draw apart. Hostile camps are organized. Men who should be friends look angrily

at one another. There is a better way for the home, the shop and the counting-room. It is Christ's way, and Paul's way, and the way of all who manifest with them the true spirit of love. When we come to realize that we evidence our strength by our courtesy, that a strong man can be truly courteous, we shall prize this beautiful Christian grace, and shall endeavor always to obey the Golden Rule. Then we shall commend our religion, and shall induce multitudes to accept it.

Paul's considerate desire for the welfare of the household of Onesiphorus, and his fervent wish on behalf of Onesiphorus himself, are a striking illustration of the method by which the blessings of heaven recompense the services of earth. The Apostle is not able to make a return in kind. He has to confess as Peter did, "Silver and gold have I none." Onesiphorus has ministered unto his wants in Ephesus and in Rome, but he cannot repay him, except as he gives to him and to his family his cordial sympathy. He will fondly remember the dead, while he earnestly continues his prayers for the living. His good friend's name is engraven upon his heart. God must behold it there.

This is a commerce which has always obtained among the saints, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "God hath chosen the poor of this world, rich in faith." They often have treasures which are more valuable than gold or silver. Happy are the heirs of power or of wealth who can exchange some of their possessions for the especial interest of the humble people of God! When George II. was upon the throne of England, there came once into the royal presence a simple-hearted old minister, who was the bishop of the forlorn diocese of Sodor and Man. Instantly recognizing him, the king stepped out of the circle of his courtiers, and, taking the bishop by the hand, said, "My Lord, I beg your prayers." Thus did the royalty of a frivolous and corrupt age pay deference to the saintly character of Thomas Wilson, whose

greatness was evident as a devoted servant of God. Such lives as his are the salt which preserves society. The prayer of Abraham secured the promise that wicked Sodom should be spared if ten righteous men could be found there. Paul made frequent and large collections for the poor saints of Jerusalem as he went among the Gentile churches, and he always announced the principle that this is a matter of obligation rather than of charity. "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

There is, after all, more of an equality in the distribution of blessings than at first sight appears. The most precious gifts of God are not the wealth and the honors which men applaud. For grace has treasures which satisfy and spiritualize and ennoble. These treasures never disappoint. They do not make one selfish. They are not accumulated to be left behind at death. They go with their possessors to Heaven, where they discover anew their excellence. Was Paul in his dungeon a richer man than Nero upon his throne? Would Paul have been willing to have exchanged treasures with the Emperor? We have his answer. Once, when he stood before King Agrippa, who, with Bernice and a splendid court, had invited him to speak, he took occasion to say, "I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, except these bonds." He was satisfied. His poverty was better than their luxury. He carried a conscience void of offence, and he had a hope in Christ, which always cheered him. I do not think that we should be envious. If God has given us His grace, He has given us the very best of all gifts. Disappointments may trouble us, and our distress may be hard to bear. But our consolation is real, and Heaven will quickly banish from our minds all thought of injustice. If we can learn to estimate life as Christ did, if we can accept His standard, we shall be ever

coveting the best gifts. The poor Christian should be more to us than the rich profligate. We shall love his company and we shall promote his welfare. There is something very fine about this conduct of the large-hearted Ephesian. He was evidently a man of substance, for he had the means at his command which enabled him to help Paul in Ephesus and in Rome. Yet, when he visited the Imperial City, where a money-value was placed upon almost everything, he went about through the streets and among the prisons to find a despised Jew—one Saul of Tarsus—whose name had become a by-word and a reproach. Social life needs an illustration such as this. We are apt to forget, alas! we are apt to despise, the poor. Yet but for the poor, God's own poor, social life would perish in its corruption.

Let us then, my brethren, appreciate these godly lives, which are often so dependent. Their presence is a perpetual benediction. Their prayers are worth everything to us. We may think that we are doing a great deal, when we give these saints food and raiment now and then, and yet their prayers for us, offered in love, bring God's angels to our assistance, and secure for us the blessing of the Holy Spirit. I have heard of a poor woman, whose poverty kept her from active service in Christ's cause, and whose prayers for members of her own congregation were unceasing. Selecting individual after individual, she made each a subject of prayer until a confession of faith in Christ was witnessed. I have known of another Christian, whose prayers for Foreign Missions were signally answered by God. In a rural neighborhood, there once lived a lawyer, who had become a skeptic. No arguments could reach him. He seemed to be given up to his pride of unbelief. But a certain humble shoemaker began to feel anxious about him, and one day ventured into his office to speak to him about his soul. Terrified beyond measure at finding himself in such a presence, the humble Christian could

only say, "Oh, sir, I am anxious for your soul." But the arrow hit the mark. It aroused conviction. The skeptic lawyer became a follower of Christ.

It is well for us to appreciate the intimacy of this dependence, which obtains. Spiritual treasures are to be regarded as wealth. We must traffic more. Gold and silver must be exchanged for sympathy and prayer. The material blessings of this life are to be distributed just as the spiritual blessings are. The rich are to live for the poor, and the poor are to live for the rich. The man, whose talents qualify him to command armies, is to be the protector of the weak, and the man, whose appreciation is sensitive, is to be the teacher of the ignorant; the man who has this world's goods is to supply his brother's need, and the man who can prevail with God is to realize his responsibility in prayer. "Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

The ministrations of Onesiphorus exhibit the watchfulness of God, which is exercised through His servants. The poor saints understand this better than the rich saints can. Their poverty affords many occasions for the manifestation of special providences. And in their lives, these special providences are very numerous. God feeds them, as he did Elijah by the brook Cherith. There is a wonderful adaptation of supply and demand. Some one is led to send a supply which exactly meets the demand. If this should happen once, or infrequently, it might be referred to chance, but where it happens again and again, under many different circumstances, devout men recognize it as God's answer to prayer. And if there is such a thing as God's providence, there is no reason why there should not be this sort of activity. God hears the cry of his hungry children, and is acquainted with their wants; of that, we

may rest assured. Then He so affects the minds and the hearts of men and women who have plenty, that they are inclined to give, and to give in a particular direction. Any one who occupies a central position as a pastor or a missionary will be impressed with the evidences of Divine control which he witnesses in the administration of relief. The voice of God seems to be audible. His purpose is evident. He brings forward the supply just as it is required.

There is assuredly comfort in such a fact as this. It is not to be pressed unduly, and thus to be torn from its relations to other facts of divine revelation. No one has a right to use it for the encouragement of idleness. God does not promise to relieve idleness or profligacy. But it is for the comfort of the needy in their distress. They may hope in God. His good pleasure may be their confidence. The belief that "all things work together for good to them that love God" may sustain them. So they can wait. Even if they feel that they must wait until death comes, they will wait trustingly, knowing that such is the will of God. But ere death comes, such a trusting spirit will find many occasions to trace the hand of God in the experiences of daily life. He will send His servants, as He sent Onesiphorus to Paul, and thus He will "supply all your need according to his riches in glory by Christ Jesus."

Nor should we fail to discover the dignity which is ours when we are selected by God as His messengers. Subjects always appreciate the preference of a Sovereign. God honors us, if He makes us His almoners. Let us appreciate the honor, and let us seek to discharge such duties with considerate love. "Blessed," says the Psalmist, "is he that considereth the poor." This is something more than giving; for it includes the manner of the giving. I wish that I could realize this myself, and that I could make you realize it. The life of service is the only noble life. Away with the vain, empty-headed, hollow-hearted conceptions of

life, which are eager to be feasting and dancing, and frolicking all the time ! Ah ! friends, Christ frowns upon these conceptions. They are not to be cherished by Christians. The sick and the afflicted and the degraded and the dying are all around, and can we spend our days and nights

" Just as if Jesus never lived,
And as if He had never died ?"

England has forgotten many of the leaders of fashion who were in favor thirty years ago, but she will never forget that cultured woman who went as nurse to the soldiers of the Crimea. Florence Nightingale once wrote that "the strong, the healthy, wills in any life must determine to pursue the common good at any personal cost, at daily sacrifice. And we must not think that any fit of enthusiasm will carry us through such a life as this. Nothing but the feeling that it is God's work more than ours—that we are seeking His success and not our success—and that we have trained and fitted ourselves by every means which He has granted us to carry out His work, will enable us to go on." Christianity waits for such service. The army seems to be halting. Oh ! that we might advance with renewed consecration, filling each his place in the ranks, and performing each his own personal duty !

When Onesiphorus came into helpful contact with the life of Paul, he secured an unconscious immortality. His is not a principal figure in the Scriptures. He is of secondary rank or importance. But he has secured a grand immortality, while other men, greater, wiser, more conspicuous than he, are forgotten; and this immortality was secured by self-forgetfulness on the part of Onesiphorus. He did just that which a prudent man would have advised him not to do. He went to the relief of an imperial prisoner in a time of unusual excitement. Worldly prudence would have urged him to hold back, but the spirit of his Master sent him forward on his way. He put his life right into the existing demand, not caring much whether he left it there or brought it

out again for future use. His name lives; but, better than that, his service lives in the precious Epistle that Paul wrote with the strength and courage given him by Onesiphorus.

There is a twofold immortality which may become the ambition of service—the one is eager to secure personal renown, to be widely and honorably known, to live by name upon the page of history. This ambition is almost certain to meet with disappointment. The meshes of the sieve of history are very large, most of us will drop through, and be lost sight of soon after we die. A stern hand shakes that sieve. History expends no sympathy. We must be too big for the meshes, or else we must go through. What does our generation know or care about the last generation? We cherish a few great names, and we consign all the rest to oblivion. Suppose you, that the next generation will institute a new criticism in our behalf, or will we be treated as our ancestors have been? This is the rule. Visit any great cemetery with an aged man, and he will surprise you by his conversations, which are suggested by names upon the monuments, to you unknown. We are moving rapidly. We do not linger long over the commonplace. The average of life has reached so high a standard, that any one life must be conspicuous to be noticed or remembered. It is not safe, therefore, to make personal ambition a controlling aim. The young man who does so will probably spend his life selfishly, and will die unwept and unhonored. The great dramatist, whose philosophy of life was so keen and thorough, has placed upon record his estimate of ambition in Wolsey's address to his confidential servant, Thomas Cromwell :

" Thus far hear me, Cromwell;
And when I am forgotten, as I shall be,
And sleep in dull cold marble, where no
 mention
Of me must be heard of, say, I taught thee,
Say, Wolsey, that once trod the ways of glory,
And sounded all the depths and shoals of
 honor,
Found thee a way out of his wreck to rise in;
A sure and safe one, tho' thy master miss'd it."

has not a word to say about it. Now, when you have explained this mystery, it may be possible to throw some light upon the relation of the divine and the human in the person of Him who was Immanuel.

Second Link in the Chain. But this is not all. The mystery does not end here; it only begins. This manifestation of God in the human form was "justified in (or by) the Spirit"—that is to say: it was certified to, authenticated, by the Spirit. Our Lord was conceived by the Holy Ghost, the Holy Ghost descended upon Him in baptism; He taught and wrought by the power of the Holy Ghost. Some of the Jews acknowledged that no man could do the things which He did except God be with Him, and the Pharisees were convicted of the sin against the Holy Ghost because they attributed these things to Beelzebub. But what do we know about God the Holy Ghost—His relations to the other persons in the Trinity—His relations to the human soul? It is a subject that is shrouded in mystery. Our Lord compares the operations of the Holy Ghost to the wind. We hear the sound of it, but we know not whence it cometh or whither it goeth. Thus it is with every one who is born of the Spirit. Shall we drop this revelation of God from the Creed, and repudiate so much of the Trinity because we cannot understand it? God forbid! The "one thing needful" in religion is God the Holy Ghost. The imminent, paramount revelation of God to you and me to-day (I say it with all reverence) is not by the Christ of God, but by the Spirit of God. We have no power to recognize God in Christ but by the power of the Holy Ghost, and the Bible is but the record of what holy men of old were impelled to say by the Holy Spirit. It is not necessary, however, to detract from one manifestation of God in order to exalt another. All are indispensable. Without God the Holy Ghost, we are ships at sea without steam or wind or current; without God in Christ, we are mariners without pilot or chart or compass.

Third Link in the Chain. This mysterious manifestation of God in the human form, thus mysteriously authenticated, was "seen of angels." We have their testimony as to its genuineness. The angels followed Christ when He left His Father's house, and set out on His mysterious errand. They hovered over His cradle. They were with Him in the wilderness; ministered to Him in Gethsemane; assisted at His resurrection. As men forsook Him He turned more and more to the angels, so that those that were with Him were more than those that were against Him. His conversation was in heaven. And now, the angels! What are they? Not the souls of just men made perfect, as some seem to think. The Bible never speaks of them as such. They are mysterious beings somewhere between God and man. They hide their faces with their wings. Inscrutable! But even if we use the word in its borrowed and popular sense, what do we know about the angels, angelic life, the hereafter? The whole subject is so shrouded in darkness that the most mature Christian, when about to depart, may be pardoned for exclaiming: "Now for the great mystery."

Fourth Link in the Chain. This mysterious revelation of God was "preached unto the Gentiles." The Jews were an exclusive people. All early religions were national, and hence partisan. It had to be so, and in the case of the Israelites it served the ends of divine Providence. They were God's Peculiar People, but for general purposes, for the world's benefit, and not in a way that gave them any right to say to others: "I am holier than thou." They became, however, spiritually proud, self-righteous, arrogant, and as a nation, and as individuals, laid claim to a monopoly of God's favor. Our Lord came at the appointed time, and threw down this inner wall of separation, proclaimed the common brotherhood of man, and declared that henceforth there should be neither Jew nor Gentile, Greek nor Barbarian, but that all men should be new creatures in Him. If any one doubts that this fact deserves

to be classed with the mysterious, let him look around him and see how men still refuse to extend the exercise of the Christian virtues beyond the old limits. Our boasted philanthropy goes no further than the frontier, it stops at the Custom-house. What do we care if there is a famine in Europe so long as we have wheat to sell? How we still hate one another in the holy name of religion! We think we have God in our country or in our section of the Church, or on our altar. It would be easier to say to yonder mountain: "Be thou removed, and be thou cast into the sea," than to say to the mountain of sectarian hate and narrow-mindedness, inside and outside the Church, "Be thou removed, and be thou cast into the sea of oblivion." Now this spirit characterized the old Dispensation to a far greater degree than it does the new, and the Jews were simply astounded at this universal promulgation of the kingdom of the Messiah; they could not understand it; it was a mystery. The apostles went forth, and synagogues and pagan temples resounded with this new doctrine of the universal fatherhood of God, and in an incredible short time the cross was planted upon every mountain-top in Europe. Every thoughtful student of history will concede that the sudden rise and rapid spread of Christianity deserves to be regarded as a mystery.

Fifth Link in the Chain. "Believed on in the world." What shall we say about the mysterious character of human belief? Who can understand it? How can I lay hold with such tenacity upon that which is beyond my reach? How can I see that which is out of sight? Faith! What has it not enabled men to do and suffer? What dungeons and caverns and catacombs have echoed with the hymns of Christian faith! What tortures have fallen impotently off the souls of thousands of martyrs who, electrified by faith, have died for Christ! And yet, on the other hand, what crimes, what enormities have been committed in its name! The history of religious belief is mingled with conflicting pages of good and evil. The grandest,

meanest, thing is man. Is he not a riddle?

Sixth Link in the Chain. Finally He was "received up into glory." All heaven had been waiting to receive Him. The inhabitants thereof had watched His course from the beginning. When cruel men took Him, whom the Psalmist called "Wonderful," and nailed Him to the cross, they averted their faces with horror from the inexplicable act; but there came a reaction, and there was a revolution of joy, and it was a gala-day in heaven, when He broke the bonds of the tomb and ascended up on high and led captivity captive and gave gifts unto men. But the glory into which He was received was not waiting for Him when He ascended. Wherever He was there was glory. He needed no chariot of fire, like Elijah of old, to make His ascension glorious. He filled the whole heavens with His own glory. He came down to this earth, and the moment His feet touched it, it blossomed with beauty. He took upon Himself the human form and life became luminous. He touched the cradle and filled it with loveliness. He touched the home and it was heavenly. He touched the workshop and labor was illustrious. He touched suffering and it was radiant with love. He touched the tomb and darkness fled, and it was gilded with light and glory. And now we behold Him sweeping through the gates of glory. "Lift up your heads, O ye gates, even lift them up ye everlasting doors, and let the King of glory in."

Yes, "without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."

THE HEART OF THE GOSPEL.

By REV. C. H. SPURGEON, LONDON, ENG.
Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, etc.—2 Cor. v: 20, 21.

THE heart of the gospel is redemption, and the essence of redemption is the

substitutionary sacrifice of Christ. They who preach this truth preach the gospel, in whatever else they may be mistaken; but they who preach not the atonement, whatever else they declare, have misled the soul and substance of the divine message. In these days I feel bound to go over and over again the elementary truths of the gospel.

I begin my discourse with the second part of my text: "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

I. First, then, I will speak upon THE GREAT DOCTRINE.

1. Consider *who was made sin for us?* Our Surety was spotless, innocent and pure. "He was not, He could not be, a sinner; he had no personal knowledge of sin. Throughout the whole of His life He never committed an offence against the great law of truth and right. The law was in His heart; it was His nature to be holy. He could say to all the world, 'Which of you convinceth me of sin?' Even His vacillating judge inquired, 'Why, what evil hath He done?' When all Jerusalem was challenged and bribed to bear witness against Him, no witnesses could be found. It was necessary to misquote and wrest His words before a charge could be trumped up against Him by His bitterest enemies. His life brought Him in contact with both the tables of the law, but no single command had He transgressed. As the Jews examined the Paschal lamb before they slew it, so did scribes and Pharisees, and doctors of the law, and ruler and princes, examine the Lord Jesus, without finding offence in him. He was the Lamb of God, without blemish and without spot."

II. WHAT WAS DONE WITH HIM WHO KNEW NO SIN?

"He was made sin." It is a wonderful expression: the more you weigh it the more you will marvel at its singular strength. Only the Holy Ghost might originate such language. It was wise for the divine Teacher to use very strong expressions, for else the thought might

not have entered human minds. Even now, despite the emphasis, clearness and distinctness of the language used here and elsewhere in Scripture, there are found men daring enough to deny that substitution is taught in Scripture. With such subtle wits it is useless to argue. It is clear that language has no meaning for them. To read the 53d chapter of Isaiah, and to accept it as relating to the Messiah, and then to deny His substitutionary sacrifice, is simply wickedness. It would be vain to reason with such beings; they are so blind that if they were transported to the sun they could not see. In the church and out of the church there is a deadly animosity to this truth. Modern thought labors to get away from what is obviously the meaning of the Holy Spirit, that sin was lifted from the guilty and laid upon the innocent. It is written, "The Lord hath laid on him the iniquity of us all."

III. We pass to notice WHO DID IT!

"He hath made him to be sin for us."

1. In appointing the Lord Jesus Christ to be made sin for us, there was a display of *divine sovereignty*. 2. A display of *divine justice*. 3. An infinite display of *grace*.

IV. *What happens to us in consequence?*

"That we might be made the righteousness of God in him." "Oh, this weighty text! No man can exhaust it. No theologian ever lived who could ever get to the bottom of this statement. 'We are righteous through faith in Christ Jesus,' 'justified by faith.' More than this, we are made not only to have the character of 'righteous,' but to become the substance called 'righteousness.' I cannot explain this, but it is no small matter. It means no inconsiderable thing when we are said to be 'made righteousness.' What is more, we are not only made righteousness, but we are made 'the righteousness of God.' Herein is a great mystery. The righteousness which Adam had in the garden was perfect, but it was the righteousness of man; ours is the righteousness of God. Human righteousness failed; but the believer has a divine righteousness

which can never fail. He not only has it, but he is it; he is 'made the righteousness of God in Christ.'

I close with the second part of the text—the GREAT ARGUMENT: "Now then we are ambassadors for Christ," etc. Note the words: *as though God beseech you by us*. This thought staggers me. I could bury my head in my hands and weep as I think of God beseeching anybody!

"*We pray you in Christ's stead.*" "Since Jesus died in our stead, we, His redeemed ones, are to pray others in His stead; and as He poured out His heart for sinners in their stead, we must in another way pour out our hearts for sinners in His stead. 'We pray you in Christ's stead.' Now, if my Lord were here this morning, how would He pray you to come to Him! I wish, my Master, I were more fit to stand in thy place at this time. Forgive me that I am so incapable. Help me to break my heart, to think that it does not break as it ought to do, for these men and women who are determined to destroy themselves, and, therefore, pass thee by, my Lord, as though thou wert but a common felon, hanging on a gibbet! O men, how can you think so little of the death of the Son of God? It is the wonder of time, the admiration of eternity. O souls, why will you refuse eternal life? Why will ye die? Why will ye despise Him by whom alone you can live? There is but one gate of life, that gate is the open side of Christ; why will ye not enter and live? 'Come unto me,' saith he; 'Come unto me.' I think I hear Him say it: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' I think I see Him on that last day, that great day of the feast, standing and crying, 'If any man thirst, let him come unto me, and drink.' I hear Him sweetly declare, 'Him that cometh to me I will in no way cast out.' I am not fit to pray you in Christ's stead, but I do pray you with all my heart. You that hear my voice from Sunday to Sunday,

do come and accept the great sacrifice, and be reconciled to God. You that hear me but this once, I would like you to go away with this ringing in your ears, 'Be ye reconciled to God.' I have nothing pretty to say to you; I have only to declare that God has prepared a propitiation, and that now he entreats sinners to come to Jesus, that through him they may be reconciled to God."

THE UNTRAVELED AND IRRETRACEABLE WAY.

By REV. T. S. SCOTT [PRESBYTERIAN],
KNOXVILLE, TENN.

For ye have not passed this way before.
Josh. iii: 4. *Ye shall henceforth return no more that way.* Deut. xvii: 16.

THE common route from Egypt to Canaan ran north-eastward, skirting the Mediterranean shores and entering Canaan at Gaza. But God led His people south-eastward, across the Red Sea, down into the Sinaitic Peninsula, and thence northward to the east bank of the Jordan—a most difficult and circuitous route.

The Divine reasons for this were (1), by this route Israel were less easily pursued. On the other, a perpetual miracle would have been required to save them from capture. (2), by this route they were out of reach of the great hostile nations. (3), but chiefly it was for purposes of discipline and national organization.

When Israel left Egypt, they were without national laws, customs, and ritual. During that forty years' journey, a feeling of national unity arose, laws were given, customs observed, a worship established, and an army trained and equipped. When, therefore, they entered the Promised Land, Israel was prepared for conquest and occupation.

The custom of treating the journey of God's people as allegorical of spiritual life and experience is as ancient as the N. T. itself. Egyptian bondage, the exodus, the Red Sea, Mara, the Jordan, and Canaan, are eloquent of sin, regeneration, providence, discipline, death, and heaven. The whole history

of Israel reads like a biography of some deep Christian experience. The points of analogy are many and striking.

I will name a few:

I. Our life, like Israel's journey, is by a new way. "Ye have not gone this way heretofore." What others have felt and done is no sure chart of what we shall do and feel. The ship just coming in cannot predict what will be the voyage of the one just starting out. Like a journey in an unfamiliar, mountainous country, every step is into a new region, strange and unexpected scenes arise.

II. Life is also by an irretraceable way. "Ye shall no more return that way." Like Israel, we look for the first and the last time upon the scenery as we pass through it. We may change the direction of life, correct its tendencies, find pardon for its sins and follies, but we never can retrace the steps already taken.

III. Our experiences, like those of Israel, are for purposes of discipline. Looking back upon the completed history of Israel, it is easy to see, in that national unity, laws, worship, and army, a justification of the hard and devious way by which God led them.

The same beneficent purpose runs through every Christian life. There is a reason for the necessary ups and downs of experience. There is a moral strength, patience, perseverance and trust, gotten by the valleys we traverse, the steepes we climb, and the magnitudes we see. One day Divine wisdom will be justified in all eyes, for this uneven, circuitous, and uneven path of life.

IV. Our journey also leads to the Promised Land, and fidelity will bring us there. We are not in doubt as to whither we go, however unforeseen the way may be. Calebs and Joshuas even now bring us marvellous clusters of fruit as foretastes. We climb, here and there, Pisgahs, to be refreshed by the prospect. We are sure that when our feet touch that "darkly flowing river," it will part, and we shall easily go over.

However uncertain the future, some

things are sure. A few great truths, sunk deep in the heart, are all we absolutely need for the journey. God never leaves the soul without some light. As Chas. Kingsley said, in the London fog: "There is always light enough to get home."

"Lead, kindly light. Amid the encircling gloom,

Lead thou me on.

The night is dark, and I am far from home,

Lead thou me on.

Keep thou my feet. I do not ask to see

The distant scene. One step enough for me."

THE CONSTRAINING POWER OF THE LOVE OF CHRIST.

BY REV. NORMAN F. NICKERSON [REFORMED], GLENVILLE, N. Y.

For the love of Christ constraineth us.—

2 Cor. v: 14.

I. INCENTIVE IS THE SOURCE OF ALL ACTION. Were it not so, all things would stagnate, i. e., the action will never rise above the incentive, nor at all without it.

The Order of Nature is to bring forth: if properly cared for, it will be fruit; if not, thorns and thistles will be the product. Man's incentive to the exercise of this care is that he must eat: "If he work not, neither shall he eat."

II. THE DEGREES OF INCENTIVE.

1. *Physically*, some have (a) just enough incentive to "live from hand to mouth." (b) Others, enough to "live day by day." (c) Others, "in sunshine look out for a rainy day." (d) Still others, provide for their progeny.

2. The same *intellectually*. (a) Some individuals are satisfied to know just enough to be "hewers of wood and drawers of water." (b) In others, the incentive is strong enough to induce them to educate themselves and perhaps their children. (c) In others still, the incentive rises that much higher as to induce them to the founding of schools and colleges for the enlightenment of future generations.

In every case the phenomenon presents itself, that, the higher the incentive rises the higher becomes the object aimed at.

III. THE RELIGIOUS INCENTIVE.

1. Pagan—fear. 2. Jewish—mixed. 3. Mahometan—sensual hereafter. 4. Christian—Love: “For the love of Christ constraineth us.”

The higher our religious zeal and devotion rises from the incentive the greater will be the constraining force.

Paul, from the moment he was stricken to the ground by the power of Christ, was “in bonds” (literally, the love of Christ held him secure), so that he could suffer, and “count all things but loss, for Christ’s sake.” In fact, with irresistible power, it limited him to one object—i. e., to serve Christ acceptably. Immediately, he cast off the bonds of Rabbinicalism and thrust himself into the bonds of Christ. His soul found perpetual relish in duties dictated by this love. “For whether we be beside ourselves it is unto God, or whether we be sober it is for *your* sakes.”

Love to God and benevolence to man was the incentive principle which actuated, constrained, him, as it should us. It ought to force us on as the winds waft the vessels into their destined harbors. (a) Our souls finding perpetual relish in the movements thus constrained, and (b) let it become the continual spring of spiritual thoughts, meditations, etc. “In his law do I meditate day and night.”

1. Paul was liberal in non-essentials. Witness his Nazarite vow, his willingness to “eat no meat,” etc.

2. But He was “*Rock*” for essentials. Witness his controversy with Peter, and the risk of his own life in combating the prejudices of his own countrymen.

3. From our Savior Himself he had caught the flame of universal love and the idea of salvation for *all mankind*, if they so will. Most of the other teachers clung to Judaism, with its clogs of rites and ceremonies.

We must review his entire Christian course — “The regions traversed and evangelized, the converts gathered, the churches founded, the trials he endured, the miracles he wrought, the revelations he received, the discourses and letters in which he so ably defends

and unfolds Christianity, the immeasurable good which God by him accomplished, his heroic life and martyr death”—in order to understand the constraining force, as an incentive, the love of Christ can be in a man of faith.

AN EXEGETICAL STUDY.

By REV. C. H. WETTERBE [CONGREGATIONAL].

Be ye, therefore, perfect, even as your Fa'her, which is in heaven, is perfect.—Matt. v: 48.

THIS text has been forced, quite unnaturally, to render service in favor of the doctrine of sinless perfection; and, hence, it is a very favorite text with all perfectionists. Perhaps there is no other text in the Bible which has been more frequently quoted in support of the theory that absolute perfection is not only possible, in human experience, but also that it is a duty enjoined upon every Christian. And if this be so, it will follow that ministers of the gospel are under obligation to present such a view of the subject, and press home upon the hearts of their hearers the duty of obeying this command.

But, does this passage really teach the absolute perfection of Christians? We think not. In order to obtain a correct view of the passage, we are to study its vital relation to the preceding context. By reference to the context, we shall find that the passage itself is a logical and luminous climax of a series of practical instructions relating to personal conduct. The Savior refers to several proverbial methods of dealing with offences of a personal character, and sharply inveighs against the spirit and practice which too commonly obtained at that time. He says: “Ye have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth’; but, I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.” Again: “Ye have heard that it hath been said, ‘Thou shalt love thy neighbor, and hate thine enemy.’ But, I say unto you, love your enemies, bless them that curse you,

etc." And, then, in contrast with the spirit of vicious revenge, and as an illustration of our Father's exhibition of a wisely - forbearing disposition, Christ declares that "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." And then, He hints that Christians should manifest their love in a fashion quite superior to that which is exhibited by others. Instead of rendering evil for evil, and loving only those who love them, the children of God should render good for evil, and love those who hate them. This, He says, is the way that God does. He lets the warm beams of His sun shine as freely upon the sinner as He does upon the saint; and He showers His refreshing rain upon the unrighteous as generously as He does upon the righteous. Christ uses this illustration of the Father's merciful and forbearing beneficence as an indication of the spirit and temper which should mark the conduct of His followers. Hence, He says: "Be ye, *therefore*, perfect, even as your Father, which is in heaven, is perfect." The word *therefore* is the logical link which binds the text and context together, and is as much as to say: If your manner of conduct be such as I have just outlined and illustrated to you, "ye, therefore, shall be perfect, as your heavenly Father is perfect." This last quotation is found in the R. V., and suggests that those who possess and exhibit such a spirit, as is indicated in the context, are perfect. But this kind of perfection is not absolute. It simply means wholeness, or entirety, and has in view the exhibition of a forbearing and fraternal spirit, which embraces the whole race. In this sense every Christian may be perfect.

MEANS TO AN END.

BY REV. JOHN W. CLINTON [METHODIST],
OF INDEPENDENCE, IOWA.

The end of the commandment is charity.—

1 Tim. i: 5.

I. THE ADAPTATION OF MEANS TO AN
END IS A UNIVERSAL LAW.

1. It is observable in the material

world. (a) The construction of a fish for swimming. (b) The formation of a bird for flying. (c) The laws of light for seeing. (d) The laws of sound for hearing.

2. It is traceable in the intellectual world. (a) Note the philosophy of Locke—Bacon. (b) Premises and rules of. (c) Reasoning given to reach conclusions.

3. Nowhere is this more plainly seen than in the moral teachings of the Bible.

The Commandment a means; Charity the end sought.

II. WHAT IS TO BE UNDERSTOOD BY THE
COMMANDMENT.

1. Comprehensively, it means God's law or charge to man.

2. The law as found in the Bible is divided into three departments. (a) The civil law of the Jews, given to regulate their internal affairs as a nation. (b) The ecclesiastical laws given to regulate and direct in the services of the Jewish religion. (c) The moral law, summarily comprehended in the Decalogue and taught throughout the Bible.

3. The Jewish civil law ceased to be of obligation when the Jews ceased to be a nation. The ecclesiastical law of the Jewish Dispensation terminated in the death and sacrifice of Christ. But the moral law is of universal and eternal obligation, not only upon man, but also upon all the citizens of God's vast empire. The moral law is the Constitution of His universal empire. It can never be annulled. It is that "law that is perfect, converting the soul."

III. The end of all this moral teaching in the Decalogue, and throughout the Bible, IS TO BRING MAN BACK TO A STANDARD OF CHARITY OR LOVE, AT FIRST ENJOYED IN PARADISE.

1. Love, or charity, was lost in Eden through disobedience or violation of law. 2. It is regained in Christ, who is the end of the law for righteousness to every one that believeth. 3. The object of the teachings of the law is to restore man to the controlling influence of charity.

(a) Supreme love to God as our Father. (b) And love to man as our brother.

SALVATION.

OUTLINE OF A SERMON BY MASSILLON,
1663—1742.

My time is not yet come; your time is always ready.—John vii: 6.

THEME—The world never ready for Christ's salvation, but always ready for its own secular pleasures and profit.

I. The **ABSORBING EXCELLENCE** of Christ's salvation.

1. We fail to properly *esteem* it.

2. Or, confessing its excellence, we are too indolent to give it the *preference* over our other pursuits. Other things take our time and energy.

3. Or, proposing to pursue it, we do not make it our *sovereign pleasure*.

(a) This is because of our *viliated taste*.

(b) We do not acquire the liking for religious duties by *sufficient practice* of them.

(c) Or, if we give them time, we do not give to them more than *half our hearts*.

II. **HELPFUL RULES.**

1. Study the *reasons* for Christian life until you have a strong conviction regarding them.

2. In all doubt, be reminded that Christian life alone has a *hope* set before it. Let this determine the scale.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Danger of Moving into a Bad Neighborhood. "And Lot dwelt in the cities of the plain, and pitched his tent toward Sodom."—Gen. xiii: 12. Rev. H. S. Jordan, Taylorville, Ill.
2. The Great Sin of Doing Nothing. "But if ye will not do so, behold ye have sinned against the Lord: and be sure your sin will find you out."—Num. xxxii: 23. Rev. C. H. Spurgeon, London, England.
3. Is It Well? "Is it well with thee? Is it well with thy husband? Is it well with the child?"—2 Kings iv: 26. T. De Witt Talmage, D.D., Brooklyn.
4. Praising God in the Sanctuary. "Praise God in the sanctuary."—Ps cl: 1. Henry White, D.D., Chaplain to the Queen of England, in Trinity Church, New York.
5. Wisdom only for Those who can Appreciate it. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"—Prov. xvii: 16. A. T. Pierson, D.D., Philadelphia.
6. The Holy Road. "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean," etc.—Isa. xxxv: 8. Rev. C. H. Spurgeon, London.
7. The Resistance of Evidence. "Pilate said unto them, Whom will ye that I release unto

you? Barabbas or Jesus? For he knew that for envy they had delivered him."—Matt. xvii: 17, 18. A. T. Pierson, D.D., Philadelphia.

8. Man's Normal Condition that of Need. "From whence can a man satisfy this multitude with bread here in the wilderness?"—Mark viii: 4. Prof. Clark, Trinity College, Canada, in St. George's Episcopal Church, New York.
9. Jesus Christ Head Over All Things. "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world," etc.—John xviii: 37. Rev. A. W. Ringland, Duluth, Minn.
10. God's Work and Workers. "Brother Saul, the Lord Jesus that appeared to thee in the way that thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost."—Acts ix: 17. C. N. Sims, D.D., Chancellor of Syracuse University, in Brooklyn, N. Y.
11. Physical Testimony for Christ. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus"—Gal. vi: 17. R. S. McArthur, D.D., New York.
12. Love's Measure. "The breadth, and length, and depth, and height."—Eph. iii: 8. Alexander Maclaren, D.D., Manchester, England.
13. "A Glorious Church."—Eph. v: 27. Prof. F. L. Patton, of Princeton, in Brooklyn, N. Y.
14. Personal Acquaintance with Jesus. "That I may know him," etc.—Phil. iii: 10. Rev. Louis Albert Banks, Boston, Mass.
15. The Commonwealth of God. "Our citizenship is in heaven."—Phil. iii: 20. Rev. Richard G. Greene, Orange, N. J.
16. Soul Insurance. "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day."—2 Tim. i: 12. Rev. George Elliott, Baltimore, Md.

SUGGESTIVE THEMES.

1. The Urgency of Duty. ("There was meat set before him to eat; but he said, I will not eat until I have told mine errand."—Gen. xxiv: 33.)
2. A Dangerous Adversary. ("And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary."—Num. xxii: 21, 22.)
3. The After-Battle Bravery. ("Likewise all the men of Israel, which hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them, in the battle."—1 Sam. xiv: 22.)
4. God Surprising Humility. ("On whom is all the desire of Israel? Is it not on thee? . . . And Saul answered. . . Am I not a Benjaminite, of the smallest of the tribes . . . of Israel? and my family the least," etc.—1 Sam. xxviii: 29.)
5. A Religion that Destroys. ("For he [Ahaz] sacrificed unto the gods of Damascus, which smote him."—2 Chron. xxviii: 23.)
6. The Past Reproaching the Present. ("O that I were as in months past."—Job xxix: 2.)
7. The Mighty Past. ("That which hath been is now, and that which is to be hath already been, and God requireth that which is past."—Eccl. iii: 15.)
8. A Temporal Calamity no Measure of God's Disapproval. ("Think ye that they were sinners above all men."—Luke xiii: 4.) [Also the experience of Job.]

9. Bible Heart Disease, and Bible Heart's Ease. ("An evil heart of unbelief."—Heb. iii: 12. "Let not your heart be troubled."—John xiv: 1.)
10. Paul's Grand Theistic Argument. ("The God that made the world and all things therein, he being Lord of heaven and earth dwelleth not in temples made with hands," etc.—Acts xvii: 24-28.)
11. The Deceitfulness of Appearances. ("And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete."—Acts xxvii: 13.)
12. Purity and Spiritual Illumination. ("Blessed are the pure, for they shall see God."—Matt. v: 8.)
13. The Infinite Sweep of Example. ("For we are made a spectacle unto the world and to angels and to men."—1 Cor. iv: 9.)
14. A Message from the Heart. ("Out of much affliction and anguish of heart I wrote unto you with many tears," etc.—2 Cor. ii: 4.)
15. The Climax of Human Attainment. ("And to know the love of Christ."—Eph. iii: 19.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

OCT. 6.—THE CONVERSION OF CITIES.—
Luke xxiv: 47.

"*Beginning at Jerusalem*" is the keynote of God's plan for evangelizing the world. Jerusalem was the metropolitan city of the Jewish Church and the centre of Christ's teaching. There He was crucified; there He rose from the dead; there He planted the banner of the Cross; there He inaugurated the new Dispensation on the day of Pentecost. And He instructs His Apostles there to open their royal commission and begin their mighty work. He fully comprehended the importance of founding His kingdom in the ancient city of God, in the very heart of the religious world, and thence, as persecution arose, and a footing was gained in other cities, the disciples went forth everywhere from that centre of Christian truth and Christian life, carrying the doctrine and the power of the new faith.

This recognition of the importance and power of *cities*, on the part of Christ and His great commission, was acted upon by the apostles and immediate disciples. Paul and his co-laborers devoted almost their entire time and effort to the leading cities of the Roman empire. They gathered large churches in Ephesus, Corinth, Antioch, Philippi, and even in Rome, and in "Cæsar's household" made converts, and from these great commercial, social and political centres "sounded out the word of God" over all the country. Had not the early disciples given their chief and earnest attention to the chief cities of the Roman Empire, Christianity could not possibly have gained such headway, and in so brief

a time conquered the Roman world for Christ.

This is the true theory of missions. *Convert the cities for the sake of the country.* The cities first and chief. Concentrate effort there, and make them great centres of vital Christian influence. Our cities hold the destinies of the country, the destinies of the world, in their hands. There humanity centres; there depravity, corruption, wickedness, and crime and misery assume huge proportions, and will run to riot and overflow and devastate the country, if not checked and purified by the Gospel. There the Church must plant her strongest institutions, array her mightiest forces, accumulate her saving influences and agencies, and send out floods of light and life to save the country and the world.

The Church of Christ in past generations has departed from primitive practice in this matter. In this country, at least, our anxiety for the "great West," and for the heathen world, proper as it is, has led to a fearful neglect of our *cities*. Millions of souls are already congregated in them whose social condition is but a step above barbarism, while spiritually they are essentially heathen! What is to save New York, Chicago, Philadelphia, New Orleans, St. Louis, and San Francisco, from utter moral and social corruption, and from political anarchy and overthrow? What means have been devised and put in force to reach these uncounted masses of ignorant, vicious, churchless, Christless sinners, and reform and save them? *Something* must be done, and done speedily and effectually, to evan-

gelize our cities, if the Church is even to hold her ground.

Two or three facts bearing strongly on the subject are patent :

1. Our leading cities are growing with unprecedented rapidity, so rapidly as to astound the world.

2. The growth of our city population is tenfold greater than of the country district: in a few decades the ratio has advanced from $4\frac{1}{2}$ per cent. to $22\frac{1}{2}$. Many country districts in New England and New York are decreasing and churches dying out, so great is the drain to the city.

3. The moral and social, political and religious condition of the great cities of the world has unquestionably changed for the worse during the last few decades. There is no denying this fact—the evidence is overwhelming.

What a great burden of prayer should this subject lay upon the Church of Christ !

Oct. 13.—GOD'S RESPECT TO THE LOWLY.—Psalm cxxxviii: 6.

Humility is a beautiful and priceless grace. The words of the Psalmist are noteworthy: "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." There is no one grace that Christ personally exemplified more conspicuously than humility. Witness the washing of the disciples' feet! Can anything be conceived of more touching and expressive? What a rebuke to pride, to ambition, to strife for place or preferment, to all feeling of exaltation or personal worthiness! Could those rebuked disciples have ever forgotten the lesson?

The same great lesson is taught by Christ in the parable of "the two men who went up into the temple to pray, the one a Pharisee, the other a publican." The lesson is made the clearer and the more emphatic by the sharp contrast in which it is presented. The characters are diametrically opposite. The Pharisee stands forth in his saintly robes, and erect posture, and bold attitude, and perfect assurance, and sublime

self-complacency, as the very impersonation of spiritual pride, self-righteousness, self-satisfaction, burning incense in the temple of God to his own virtue and flaunting that "filthy rag" before heaven and in the face of the publican, his fellow-worshipper.—The publican, trembling and abashed to find himself in the holy temple, overwhelmed with a sense of his sinfulness and unworthiness as he comes into God's presence, "standing afar off," afraid so much as to lift up "his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner"—impersonates the virtue of Christian humility—acts out the spirit of genuine repentance and Christ-like humility.

There can be no genuine religion without humility. Even if we were not sinners, the dust would become us; God is so exalted, so holy, so infinitely just, and we are "nothing and less than nothing, and vanity." The very angels who surround the throne veil their faces and cast their crowns at his feet, and cry, "Holy, holy, holy, Lord God Almighty!" But we are sinners, rebels, all defiled with sin, and how shall we come before God? How take His sacred name on our lips? How offer acceptable worship to Him? How find favor at His hands? Surely, the attitude, the spirit, the prayer, of the publican becometh every sinner in the presence of God.

Is it any marvel that the proud, self-glorifying, boasting Pharisee, praying in the temple, found no audience with God, and went away without a blessing? God "afar off" knew and judged him, while the lowly-minded, heartbroken and contrite publican, "went down to his house justified."

APPLICATION. We have here a *test of our religion*. The Pharisee had all the outward signs of a religious character. He was a *Pharisee*, the strictest class of religionists. He was a member of the Jewish Church. He was a moral, charitable and correct man. And we find him here in the temple praying, as doubtless was his wont. What more? He was not "lowly." The awful pride

of sin filled his heart. He felt no need of Christ. He claimed justification on the ground of his works. And the holy God abhorred and refused to own him.

Is our religion the religion of profound humility—that of a broken heart, a contrite spirit, deep lowliness of mind—the religion that abases itself before God “as a worm and no man,” and smiting on the breast, cries, “God be merciful to me a sinner”? No other will stand the test.

Oct. 20.—THE DANGER OF INDECISION IN RELIGION.—Acts xxvi: 28.

Agrippa is a representative sinner. There are tens of thousands like him in our sanctuaries every Sabbath. They hear God's message and believe it, and are almost persuaded then and there to surrender. But that fatal *almost*! Millions upon millions of anxious, convinced, and even weeping sinners, has it ruined for eternity! A lingering doubt remains. An evil heart suggests delay. To-morrow will do as well. Not quite ready. The high resolve is lacking. The spirit of God moves, the truth convicts, a thousand solemn motives plead for immediate decision. But the soul reluctates, the door of the priceless opportunity shuts, and they are farther than ever from the kingdom of God. Oh, this is the sad experience of multitudes who throng the highways of life to-day in the sweet sunlight of gospel mercy. And, alas! it is the bitter experience of millions of gospel sinners who have passed beyond the offers of salvation and the opportunity of life.

We suggest a few practical considerations:

I. IT IS OF NO AVAIL TO BE ONLY ALMOST PERSUADED. If this is all, it were just as well to remain in absolute ignorance and unconcern. The *almost* persuaded sinner is still at an infinite remove from salvation. The awful calamity is not lessened by perishing on the very threshold of life.

II. THE GUILT AND DANGER OF THE SINNER ARE ENHANCED BY BEING ONLY ALMOST PERSUADED. The *guilt*, because greater light, stronger convictions, and a higher

measure of the Spirit's power, are resisted and sinned against. The *danger*, because such periods, such crises, are rare in one's experience, and if not improved are sure to result in disaster—in “grieving the Spirit,” in hardening the heart, in a loss of power in the gospel and in the means of grace, to do their appointed work. Pastors are familiar with such cases. Many a tear have they shed over them. They tremble, and justly, when they see a sinner, in Agrippa's state of mind, do as he did. Convictions trifled with are seldom renewed. It is so hard to reach those who have passed through revival seasons and have once had and lost a tender, anxious, inquiring spirit. Agrippa lost his one opportunity!

III. ETERNITY WILL BE GREATLY EMBITTERED BY SUCH AN EXPERIENCE AS AGRIPPA'S IN THIS LIFE. It immensely aggravates a loss to know that it might have been avoided. It infinitely adds to the burden of suffering to feel that we have wantonly brought it all upon us. The keenest pang we can conceive of in the breast of a lost soul will arise from the reflection that “he knew his duty and did it not”—that, at times, he felt the tender wooings of the Spirit, saw and confessed himself a sinner, and was just ready to yield to the attractions of the cross—that his feet, once or more, pressed the very threshold of the kingdom, and a step more in advance and he would have been saved, everlastingly—and yet he perished! Great God! deliver the writer, deliver the reader, from such an eternal and inexpressibly bitter an experience as this!

How ought pastors—how ought the whole church—to be on the watch for souls who are in this hopeful yet critical state, and by wise counsel and tender pleading and earnest and united prayer, do all that can be done to make the persuasion *complete and prompt*!

Oct. 27. — THE SENTENCE AGAINST FRUITLESS PROFESSORS.—Mark xi: 12-14.

The *barren fig-tree* has passed into a proverb, a monument, a warning, of deep significance and awful import. Its

lessons are for all time. They come home to every heart and every life.

I. **THE FIG-TREE WAS BOUND TO HAVE FRUIT THEREUPON.** It was made for this end; fruit-bearing was the law of its nature. It stood in God's earth. It took in the air and sunshine and rain of His goodness. It was *capable* of producing fruit, for it was green with leaves. It fulfilled all the conditions of its being save the chief one for which it was ordained. It bore no *fruit*. So in God's spiritual kingdom. The end of life and culture is fruitfulness in grace. For this we were made and redeemed, and have been called and planted in God's vineyard and His husbandry bestowed upon us. Mere foliage, mere ritual, mere profession and outward observance, passes for nothing with Christ. The heart, the life, the actual state of the soul, the genuine fruits of the Spirit—these are what He looks for—these alone have any real value in His sight. Wanting these, the loftiest tree, the most promising (seemingly) in His great vineyard, is absolutely worthless, and the sentence goes forth, "Cut it down; for why cumbereth it the ground?" or, "No man eat fruit of thee hereafter forever."

II. **CHRIST JESUS HAD A RIGHT TO EXPECT FRUIT FROM IT.** We must assume that the tree was *habitually barren*. It had forfeited the right to stand there.

Its "leaves," in advance of "the time of figs," seems but a mockery, and provoked a just and terrible doom. So in the kingdom of grace. The Lord of the vineyard *expects fruitfulness* of every professed disciple—soul virtues, a holy and useful life—He has a right to expect it, and He will not fail to exact it. He will not put up with mere "leaves." *Fruit* alone will satisfy Him. A barren profession, a barren service, will not save the tree from its deserved doom. Sooner or later, in this life or the next, the awful words of Justice will go forth to blast every fruitless tree.

III. **SEVERE AS THE JUDGMENT WAS, IT WAS DESERVED.** It was not greater than the offence. What husbandman would let a fruitless tree stand year after year in his vineyard in spite of his best husbandry? A fruitless tree has no *right* to be. It is an incumbrance. It cries from the ground for judgment. It is of no use, only a provocation, a nuisance. Let it be cut down, is the cry of reason as well as of justice. And so will it be in the realm of grace. Barrenness in the church of the living God, under all His patient and wondrous husbandry, is an offence so rank as to draw down heaven's great thunderbolts of wrath.

Take heed, O my soul; take heed, man, woman, whoever thou art, lest that thunderbolt strikes home.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

1. *Will you give the best method of preparing sermons, especially with reference to the use of books, commentaries, sermons, etc., upon the theme in hand? How much and how should they be used?*

2. *How much may one use another's thought without plagiarism, and without dwarfing himself?*

3. *What course of study would you recommend to a young minister, in order to develop and enlarge his mind? Is general reading in a special line best suited for this purpose?*

THE questions embody an important subject—the intellectual life of the minister. To a man of noble aspiration

the intellectual side of the ministry offers great attractions. As it deals in mind, it must almost always be that, in Shakespeare's words,

"nature is subdued

To what it works in, like the dyer's hand."

The shrewd temptation of intellectual men, however, is to turn the ministry wholly into a matter of mind, to make a sermon the development of an idea only—an argument or a doctrine ending entirely in the reason—to resolve all into logic, and to lose that moral earnestness, that spiritual purpose, which rises higher than the intellect, and strives for men's salvation in their

actual restoration to God's love and obedience. To preach in order to evolve a thought merely, however clearly and brilliantly, to establish a proposition, to make our statement good, to save ourself, so to speak, is not the prime work of a sermon; but only when we save others, when we lodge the truth in them, when we bring our hearers out from darkness to light and from the power of Satan unto God, does the sermon become a sermon and show its power. The intellectual aim in preaching, high as it is—and no one can hold a higher conception of it than I do—has got to be modified. It is not the highest measure of power in the pulpit. I listened, not long since, to a finely-written and thoughtful discourse, preached by a minister of reputation, who was, nevertheless, a stranger to me; but there was not a discernible purpose or current of remark in it which showed that it was addressed to another person: it was wholly introspective; it might have been delivered as a monologue, without a single hearer; it did not reach forth a tentacle of desire to another mind or heart; the speaker himself stood like a post, without feeling or action; he apparently did not know or care that there was an audience before him; he had not even the inspiration of a pagan prophet on a tripod, but seemed as a dead man lifted up in the pulpit, and gifted with vocal power for half an hour, and then the voice ceased. Is this the way to preach the Gospel of love and life, let Plato even be the speaker? With his admirable clearness and fullness of thought, he should, somehow, have done something with his sermon for the good of men. If the desire were in him, it should show itself. To speak is in order to convince. There must be the love of men in the speaker, the resolve to save men by preaching. Preaching is the communication of life. Yet the intellectual element is essential. Let us have not less but more of it in our preaching—I mean, let the whole mind be thoroughly aroused and filled with a higher purpose for this great work. The minister, above all, should

not be a narrow man, since he is the interpreter to humanity of the divine in its fullness. But ministers, like others, may be narrow men, if they yield their minds to the complete bondage of human systems. While these systems, containing much that is true, are so rigidly formulated that they admit of no enlargement or modification, they retard intellectual growth, not allowing the following on and out where truth, and, above all, the Spirit of God, may carry, and which, therefore, prevent good men, who shut themselves up in them, from being the best instructors or educators. If ministers do not cultivate the scientific mind, nor keep abreast of the age intellectually, but submit implicitly to human authority, they must cease to be leaders in the discovery and development of truth. Indeed, it is almost a simple thing to say, that preachers should know more now than they once knew, because their audiences are better educated, and knowledge is more widely diffused. They should also necessarily be men of large intelligence, since the kingdom of truth is one, and all that partakes of the nature of truth springs from a common centre. The most insignificant physical fact has a relation to and a bearing upon the highest spiritual truth, and upon divine doctrine itself.

The intellectual culture of a minister and the studies he should follow are mapped out for him in the theological seminary, as the result of the combined wisdom of many minds, but there is also a self-education that must go on, as a constant mental nourishment, needful for the daily and yearly demands of his professional life. The wide-casting preacher, as well as pastor, must keep up his reading, to be a safe as well as stimulating guide in the broadening opportunities and growing knowledge of an advancing Christian age, where many new forces of intelligence other than the pulpit are at work. But, in the world of knowledge, a man's intellectual attainments should be proportioned to his wants. He cannot compass everything. He may spoil the whole by in-

tellectual pursuits which are totally unproductive, and which lead him away from the main object. But it is difficult to draw the line. If, as Quintilian said, ages ago, the "orator should know all things," the preacher, who interprets the mind of God, should be surely a no less knowledgeable man. As there is something sadly limiting and degrading in ignorance, and as voluntary ignorance allies itself to evil, the ignorance of the "minister of light" is peculiarly dishonoring.

I am not one of the advanced who would do away with the study of theology. A knowledge of the philosophy and history of doctrine would seem to be fundamental. Christian doctrine is, also, in one sense, the staple of preaching, since preaching rests back upon it for its support, or for its real body and authoritative plant, without which it is unsubstantial and ineffective. If the man who sits in the pew need not be a theologian, the teacher who expounds to him divine truth should be familiar with its principles, as the teacher of any physical science should be grounded in the laws of that science. He should have painfully gone through them in their more hidden and inner relations of thought. It is not only the great facts, but the fundamental ideas, the philosophy of knowledge, that the preacher should be conversant with, if he is expected to have that depth and reach of appeal irresistible to the reason and moral nature. Every sermon—even the most practical—strikes its root in this philosophy of doctrine. The science of religion—not only the doctrine of God, but the doctrine of man in his relations to God—forms a minister's life-study. He is bound, as far as his opportunities allow, to pursue this study, and to read the best theological books, past and present. His sermons should show the influence of this reading in their general philosophic deepening of thought rather than in their dialectic forms that the common mind tires of. He is assuredly a shallow teacher who does not enlarge his field of the knowledge of those truths of consciousness in revela-

tion that have regard to the manifestation of God in His Word, in the human soul, and in the moral and natural universe. He is not to think that this is a closed book, and its last word has been said. Theology is a progressive science. While he is a delinquent to his professional duty not to have informed himself to some real extent of what has been thought and taught in the past in the writings of the Apostolic Fathers, the literature of the early Greek Church that came so near the spirit of the Gospel, the period of Augustine, the old mystic theology of Germany, the theology of the Church of Rome in the Middle Ages, and that of the Reformation which contended with it, the later developments and antagonisms of Christian doctrine in Europe, and with the writings of leading German and English theologians, he should, at the same time, not neglect the phases of the most modern thought, influenced, as it is, by the enlargement of scientific and philosophic knowledge; and, as there has been continual advancement in the past, so he should look for it in the future. The difficulty with some is that they have locked themselves up into a school. They have given over their minds' independence to the keeping of a human master. They do not study the Word as a divine source of light, and thus exhaustless. This is all right if their conscience is satisfied, and if they take no further interest in the progress, even conflict, of thought. But their sermons will show this. The living thought of the day will not be in them. They may suppose that they hold fast what is good, but they do not prove all things, and have settled down into the opinion that what is new is bad. The uses of the study of theology to the preacher are great, both in deepening his own thought and giving steadiness and force to his appeal to the mind of his hearers; but in the future, it is to be hoped, that the theology, in the sermon itself, will be of a less scholastic and dead sort, will translate thought into life, will tend directly to the establishing of God's law in men's souls, to the building of

righteous character. Doctrinal preaching, it is often said, is going out of fashion. That kind of doctrinal preaching which is drawn from a theological system rather than from the Word of God, which is wholly dialectic and abstract, ought to go out of fashion. Just so soon as truth is crystallized into a theory, into a system, it loses its life. It may be good as a guide, or a fence, but it is no longer a living thing that affords nourishment to the soul. But the pure "teaching," or "doctrine," of Christ, however deeply dwelt upon by the reason, and made the subject of thought, is a very different thing.

If the preacher is also called upon to understand man, in order to apply the truth to his mind, he must know and must continue to inform himself about the human mind. We do not reach the mind accidentally or in a confused way. The laws of will, conscience, and feeling—those principles or faculties which belong to the constitution of mind, which are the innate and governing forces of rational being—should be studied in a comprehensive way and with the aid of all lights of modern scientific thought. Cannot a simple preacher of the gospel do without them? Verily; but it certainly does him no harm to know the laws of human activity, in bringing to bear upon the soul higher motives than those that move men in trade and the ordinary affairs of life. It is the same mind still, though approached for a different purpose. The preacher gains a decided vantage-ground from this knowledge of what mind is organically, and what are its moving powers. Who, for instance, that attempts to teach morality, can afford to know nothing at all of the ethical works of such writers as Rothe, Dorner, Martineau and Maurice? They discuss the same problems, though under other forms, that Jonathan Edwards, John Wesley, and every earnest preacher of Christ deals with constantly. One may not accept all the conclusions of these writers, he *may not* yield his mind entirely up to

them, any more than to other human authorities, but may he not derive stimulation and suggestion from communion with them? The reading of many books (to come closer to my correspondent's question) does not "dwarf" the mind when it is done for a true purpose and in the right way. The resultant of right reading is thinking, is to excite independent thought, and this is the test of reading, that it awakens the mental energies to reason, compare, judge, investigate. It is not to furnish the mind with the ideas of others, but to arouse its powers of individual reflection, and to give it, at the same time, a wider field of material for thought. I am of the opinion that a general course of reading of the best authors upon such subjects as Theology and Ethics, is far better than reading at the time upon the special theme of a sermon. The preacher should do the special work himself. We may be, truly, in danger of plagiarism, if we read other writers, other articles, other sermons, perhaps of very able men, upon the specific subject of the sermon. This getting up of a sermon by special reading is not the best way. It is the wrong sort of inspiration. If we do read the works of others, full time at least should elapse for the mind to recover its power of independent thinking, to cast off the spell of a mightier mind. It is better to go further and deeper than the immediate need, to fill the mind with principles, to master the philosophy of a subject, than to suffer our thinking upon the relations of truth to a particular theme to be done by others. Let us prepare our minds by general study for preaching, but let us make our own sermons.

The subject, for example, of Ethics is a grandly opening field occupying now the best thinkers, for the minister's study and reading; I am not sure that the study of theology itself is not to take a more ethical turn, that is, to become imbued with more of the human, or the human-divine, element, and to grow less purely metaphysical, than in the past. It belongs more to Christi-

anity than even to philosophy. If Ethics be the science of moral law, it is still the law of life. Christian ethics concern the living affections, motives and functions of mind that go deepest in moulding character, and it is permeated with the idea of love, which is the motive-power of the gospel and the essence of Christ's sacrifice for humanity. And, at the present time, the very noteworthy expansion of this noble science so that it takes in the moral relations of men not only, severally, to God, but also, generally, to one another in the social and political sphere, the laws of good conduct and citizenship, the better regulating of society by the application of the same principles of justice and love that govern the individual man, looking forward to the establishment of a righteous state on earth and the coming of the kingdom of God among men—this gives a new import to ethical studies. The minister is most deeply interested in these questions—in the laws of right and wrong to be observed among men, the

defence of the oppressed and weak, the reformation of the criminal class, the elevation of the masses sunk in ignorance and vice, the wise treatment of the temperance question so as to check the evil effectually; prison discipline, peace reform, the laws of trade and relations of capital and labor, the great subject of popular education, the cleansing of civil corruption in towns, cities, and the nation, the wide field of benevolence and almsgiving,—all the hard problems of political economy and sociology, which can never be solved without the aid of the Christian principle; taking in also the relations of the industrial and the fine arts, of science, or whatever really influences men for good or evil in their social and public relations.

This subject of reading, especially what and how to read in order to prepare the preacher to preach, so that he may be "a workman that needeth not to be ashamed, rightly dividing the word of truth," will be continued in the next article.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

I.

A METHOD OF PIETY FOR PASTORS.

WHY should it be out of place to preach here a little homily to pastors? This is a homiletic periodical, and the present is a department devoted to Pastoral Theology.

These words will meet the eye of many a minister, as, with the opening of autumn, he is entering upon a fresh campaign of aggressive work among his people. It cannot but be timely for him now to be reminded that piety is an indispensable qualification for the pastor. This, every so-called evangelical minister would certainly, in words, admit and avow; but by no means, certainly, does every such minister vividly feel it as he should. In fact, we are compelled to think that old-fashioned piety as a pastoral equipment is a little disparaged nowadays in the secret estimation of not a few pastors of churches. Assuredly, however, it is not more disparaged

among ministers themselves than it is among members of churches in general! We feel like preaching to preachers a warm-hearted plea for a revival of good old-fashioned personal piety among them.

But what is piety, true piety? It is not orthodoxy, it is not pietism, it is not—but we shall best define what we mean by piety if we proceed, without more delay, to propound that which our title has led our readers to look for, namely, a certain method of piety for ministers.

It is the method, not of faith, not of love, but of Obedience. The method of faith and the method of love are, both of them, by their very terms, sentimental methods of piety. We use the word "sentimental" thus in no bad sense. We mean to imply nothing against a method of piety, by describing it as a sentimental method. Undeniably, however, faith and love belong among the

sentiments. The method of piety, therefore, which faith and love, either of them, would constitute, may justly be designated a sentimental method.

Do we, then, discard faith and love as principles in a proper method of piety? By no means. We adopt and include them. But we do not make these, either of them, the sole, or even the central, the unifying principle; that is all. The unifying principle, in our proposed method of piety, we place in something that, in its nature, is not merely sentimental, but both sentimental and practical. We place it in obedience.

In all confidence, and with the deepest earnestness, we commend this idea to the consideration of our brethren in the ministry. The very simplicity, the child-likeness, of what we mean, will be likely to hide our meaning from some minds. We mean nothing more, nor less, than for each soul to take the revealed will of God, as that is found in the Bible, and decomposing it into its innumerable component parts, or rather recognizing it decomposed, in the separate precepts, permissions, entreaties, persuasions, encouragements, spread profusely everywhere over the sacred, blessed page, try to reproduce these, one and all, to realize them, in life and experience.

You will find yourself exhorted to faith; exercise faith. You will find yourself invited to love; exercise love. You will find yourself charged, in that ineffably serene, that high, and deep, and wide, imperative from above, "Let the peace of God (or 'of Christ,' as the revised Bible has it) rule in your heart"; try, instantly and simultaneously, to "let" that lovely benediction usurp your heart. You will read, "Be patient toward all men"; give up promptly, at that signal, all your ruffled, all your intolerant, feeling, perhaps unspoken, toward others. You will read, "Be courteous"; take the direction literally, and cultivate everywhere (even at home!) the spirit, and the word, and the act, of courtesy. You will read, "Pray without ceasing"; do not say, "That is not literally possible," and not try at all to

realize the thought that God had for you in so glorious a hyperbole of commandment. Nay, undertake the impossible, and, in reward, experience how, with God, nothing is impossible. Interlard your conversation, especially when you are engaged in controversy (if you ever are), with silent ejaculations of prayer. As you walk along the street, pray silently. Interrupt, without interrupting—nay, with much expediting—your work, whatever your work is, with secret appeal to God. Be sure God did not use the rhetorical figure of hyperbole in order to express a small, a niggard meaning, when he said, "Pray without ceasing."

Of course, we only illustrate in these few instances. The number of imperatives from God to you, expressed and implied, in the Bible, the number and the variety, are greater than you have ever dreamed. The method of piety that we propose to you, is to meet these, one and all, with instant, implicit obedience. The conscious adoption, the faithful carrying out, of this method of piety, the method by obedience, would create an era in your personal experience of religion. (Religion, in its last analysis, in its unifying principle, is obedience to God—or obedience to Christ, who for us is God.) If you can make your people follow the same method, it will create an era in the life of your church. For a method of piety for pastors, if sound, will be equally a method of piety for peoples. Try it, and you will be fulfilling that word of Christ, "Ye are my friends, if ye do *WHATSOEVER I command you*."

There is no better rule for you of true Christian pastorship than to make it the conscious aim of effort with the individual souls of your flock, to apply to them, under the varying circumstances of their state, outward and inward, the same method of piety we have here recommended for your personal use to you. It is a holy art, an endless study, of spiritual therapeutics, to prescribe and administer to souls in need just those hints of God's will concerning them, to obey which would heal them of every hurt.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Study the ways of other people's consciences, by studying the ways of your own conscience, always in the light of Divine Revelation, and with invocation of the Holy Spirit.

2. Make a separate study of each particular case, as the wise physician does in his practice of bodily therapeutics.

3. Constantly remember that health for the soul is a state of harmony with God, and that every act of obedience to Him is a step of return toward that harmony.

4. Seek, therefore, those particular points in God's revealed will in which obedience, or a better obedience, seems, in each present case, to be most instantly demanded, and select those points to press urgently home on the conscience with which you are dealing.

5. Enlarge, and at the same time sharpen, your conception of what a full obedience includes, and so learn to adapt accurately the prescription to the need.

6. Acquire this larger and sharper conception by studying the word of God with the earnest purpose to obey it fully yourself.

7. Then, making a difference, to the heart that rebels, teach submission; to the heart that distrusts, teach trust; to the heart that desponds, teach good cheer; to the heart that chafes, teach peace; to the heart that is hard, teach tenderness; to the heart that covets, teach giving; to the heart that hates, teach love; to the heart that loves, teach more love: ceaselessly inculcating on all men the true rule and reason of right behavior, namely, "*This is the will of God, even your sanctification.*"

III.

QUESTIONS AND ANSWERS.

1. What is the true rule for the pastor's use of "pulpit helps" in their various kinds?

Except that the foregoing question has a vital ethical bearing, it might, perhaps, fairly be considered to belong rather in the homiletic than in the pastoral department of this magazine. But

the pastor's conscience, almost equally with his intellect, is involved in the problem thus proposed.

The solution seems to us very simple. All human thought, like all revealed Divine thought, too, belongs to every man who will take possession of it. There is no monopoly here. You have a full right to appropriate to yourself whatever sound mental conclusion you anywhere meet. It is properly yours by your simply making it your own.

But how make it your own? Not surely by simply committing to memory the form of words in which somebody before you has sought to give it expression. Much less, by simply copying off such a form of words into your commonplace book—thence, in due time, to be transferred to your sermon. You must think the thought for yourself. This means, that you understand its terms; that you form an intelligent judgment of your own as to its soundness, its value, its applicability. You must criticise the thought. You must criticise the expression. Probably you must change the expression somewhat, not for the childish purpose of making it different, but for the manly purpose of making it better. You must discover a new reason for the thought, a new bearing of it, a new use to which it may be applied. When you have thus manipulated the thought, modified it, added to it, improved the expression of it, set it in new relations, it is legitimately yours. This process takes time. It is better to let fresh thought, suggested from without, lie for an interval in your mind unemployed, there to be subject to the mind's subtle, secret, digestive, assimilative processes. Therefore, avoid making immediate use of new material acquired. Keep acquiring material, the more the better; but use the material you acquired last month, or even last year, in preference to the material that you acquired yesterday.

We believe we have thus indicated the sound rule, sound for the conscience as well as for the mind, to guide in the use of *all* books, "pulpit helps" included. For an obvious reason, "pulpit

helps" are likely to be less valuable treasuries of thought to the minister than are books not expressly dedicated to this end. The thoughts contained in "pulpit helps" are already adapted to homiletic purposes; but it is the very process of adaptation itself, thus forestalled to the minister, that might have given him his needed opportunity of making the thoughts furnished properly his own, through elaboration in his mind.

2. How shall I go to work to increase the mental activity, the culture, the *general* intelligence of my people?

Your preaching ought to be such as will directly, though, of course, subordina- tely, tend to this result. But

probably the preaching of a minister who raises the question above given, is such in character. Happily, there already exists a means of help to the pastor for the mental improvement of his people which does at least half the work for him, before he need begin to exert himself at all. This is the CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE. By all means, acquaint yourself with that organization and see if it is not exactly what you need. A postal-card of inquiry addressed to "Miss Kate F. Kimball, Secretary C. L. S. C., Plainfield, New Jersey," will promptly secure to you full information on the subject. This is the very time of the year for you to begin.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

HEINRICH HEINE.

THE nearly nine hundred pages of the two large volumes of Stigand's "Life, Work, and Opinions of Heinrich Heine," will alarm the patience, if they do not paralyze the purse-strings, of the ordinary student, and prevent the work being read by many who would find themselves well paid for its perusal. Mr. Stigand need, however, offer no apology for the length of his production, since in so many pages he allows Heine to speak for himself—large portions of the volume being devoted to very judicious selections from the poet-philosopher's writings.

Heine's life was as full of vicissitudes as his character was of enigmas and contradictions. Born a German, he became a citizen and pensioner of France. The nephew of one of the "golden-bellied" bankers of Europe, Solomon Heine, of Hamburg, and a friend of Baron James de Rothschild, the poet was but a precarious liver, compelled to warm himself with the fleece of his songs, or rather with what was left of said fleece, after his books had passed through the hands of Campe, the prince of skin-flint publishers. Heine was in fellowship with the Socialists for a time, an ardent hater of the powers that were; and yet he had even less sym-
 thy with Democracy than he had with Cæsarism. Much of his life was spent in open profligacy; his unsavory verses were not merely over-spiced with the poet's imagination, but putrid with his well-known experience — his highest boast in virtue being that he was "never a woman's first lover nor her last"; yet, for many years, he was a model of marital fidelity, and his letters to his wife are as tender and true-hearted as if he had been reduced to the Adamic state with but one Eve in his Parisian Paradise. A confessed pleasure-seeker, advocating, with the Saint Simonians, the "rehabilitation of the flesh," he became the prey of absolute physical prostration, spent many years as a hopeless paralytic in a darkened room, raising with his finger one drooping eye-lid that he might look upon the faces of his friends, and using another's hand to write out the groans of his disappointment as he lay in his "mattress-grave." He was an inveterate jester, the brilliancy of his wit seeming to dissipate all seriousness; he said that his "passion was for love, truth, freedom, and *bisque-soup*"; and his readers would imagine at times that his devotion to the former was no stronger than his taste for the latter. Yet, at other times, his voice was the grandest

of all the trumpet-tones that called the people to their rights, and the sweetest that sung the deep aspirations of the soul. His religious sayings are a curious mixture of irreverence and prophetism; as he himself characterized them, "blasphemously religious." Heine attempted to give the world a consecutive history of his changing convictions and motives, but we may doubt if there was any orderly growth of either, or that he, at any moment, knew himself. He was a medley of the synchronous sort. What he says of the marriage festival of a faithless woman might describe his own strange inner life:

"There goes on a clanging and throbbing
Of trumpet, and drum, and bassoon;
But there's a wild groaning and sobbing
Of good angels after each tune."

The utter inconsistency of the man is clearly exposed by the history of his relation to religionists of various schools. He was born a Jew, but his strong mind naturally rebelled against the bigotry of the sect, and he joined the party of Jewish progressionists, which was born in the great soul of Moses Mendelssohn, and numbered among its leaders such men as Jacobson, Auerbach, Gans, Zunz, and Moser. He later submitted to Christian baptism, yet confessed that he did it from no change of conviction, but simply for temporal advancement. The German laws were of such bigoted tyranny, that only through Protestant subscription could one have a fair chance with the world. "With the exception of the calling of a Jewish trader or school-master, there was no other outlet for him in Germany." He wrote, a little before his baptism: "I have not the strength to wear a beard, and to let people call 'Judenmauschel' after me, and to fast." A little after that act of apostasy he wrote: "I assure you, if the laws had allowed the stealing of silver-spoons, then I would never have been baptized."

Yet Heine never forgave himself for this act of hypocrisy. "I often get up in the night and stand before the glass and curse myself." Perhaps there was in this loss of self-respect but little of

the essence of spiritual regret; for he speaks of the event thus: "Now I am hated alike by Jew and Christian. I do not see what I have been the better for it since then. On the contrary, I have ever since known nothing but contraries and misfortunes." His only excuse was expressed in such theses as the following: "The certificate of baptism is a card of admission to European culture." "That I became a Christian is the fault of those Saxons who changed sides suddenly at Leipzig; or else of Napoleon, who had no need to go to Russia; or else of his school-master, who gave him instruction at Brienne in geography, and did not tell him that it was very cold at Moscow in winter." "If Montalembert became minister, and could drive me away from Paris, I would become Catholic."

As we might expect, Heine did not long remain in a merely indifferent attitude toward Christianity, which he had so unworthily confessed. He was one of its most caustic opponents. His respect for Jesus Christ was limited by his notion of the political influence of Jesus' mission—"Of a truth, the Redeemer freed His brethren from the ceremonial law and from their nationality, and founded cosmopolitanism." Heine condemned the doctrine of Christ, as teaching the "mortification of the flesh and a supersensual dissolution into absolute spirit"; while, with the Saint Simonians, he would exalt the flesh to the full domination of life in this world.

From opposition to the peculiar teachings of Christianity, Heine soon advanced to the most irreverent attacks upon the doctrine of the Divine Being, even as held by the Jews. The personality of God he asserts to be the invention of the Israelites, the idea having been improved upon until it appeared in Christian Theism: "I believe this God—pure Spirit, this parvenu of heaven, who is educated now to be so moral, so cosmopolitan, so universal, nourishes a secret grudge against the poor Jews who knew Him in His first rough estate, and who now put Him in

mind daily in their synagogues of His former obscure national relations. Perhaps the ancient Herr would like not to remember any more that he was of Palestinian origin, and was the God of Abraham, Isaac, and Jacob, and was called Jehovah."

The depth of Heine's infidelity was a gross form of Pantheism. To his own personality, not in its highest spiritual essence, but as "rehabilitated flesh," he ascribed as much divinity as he associated with any heavenly throne. He said he "gave no especial importance to any particular form of appearance of human thought, since he himself stood at the fount of all thought."

Yet there was no especial sense of intellectual or moral excellence back of this conceit. Heine could stoop as low as ever did a human conscience. At the time of his marriage, that the ceremony might have the sanction of the Roman Catholic Church in France, where he had become resident, he signed a concession that the children born of this wedlock should be brought up in the Romish religion. He says: "I accepted this condition *de bonne foi*, and should certainly have fulfilled honestly my undertaking. But, between ourselves, since I knew that I had small talent for paternity, I could sign the said obligation with so much the lighter conscience, and as I laid the pen aside my memory was tickled with the exclamation of the fair Ninon de l'Enclos, 'O, le beau billet qu'a Lechastre.' I will make my confession complete and admit that at that time, in order to obtain the dispensation of the archbishop, I would not only have signed away my children, but even myself to the Catholic Church. But the Ogre de Rome contented herself with the poor unborn children, and I remained a *Protestant*!"

It would be a pleasure if our object in this article allowed a review of Heine's literary career, which was fascinating, notwithstanding the background of his character. His genius for song gave him rank among the foremost poets of modern times. For deep insight of human nature, combined with

philosophical acumen, he was surpassed by but two of his countrymen, Goethe and Schiller, while for the real graces of poetic art, the witchery of rhythm and play of fancy, he was, perhaps, the superior of either. But our study is limited to his character and religious opinions.

During the latter years of the poet's life a change passed upon him. He thought more earnestly upon the great problems of human being and destiny. There was a marked alteration in him as early as 1836, when he was thirty-seven years of age. He had hitherto been in the full flush of youthful blood and conceit. He had imagined that the world was on the eve of its greatest revolution, and that a new order of society was to appear at the bidding of such free-thinkers and *doctrinaires* as himself and his coterie. But events had dashed that hope. He had warred valiantly upon the existing order of things, and could show for it little but his own scars of disappointment. Saint Simonianism was being buried beneath its own mistakes, or rather vanishing like one of its own dreams. German despotism was only freezing its tyrannical hold upon the people. France, reacting from the Revolution, was settling into the *tertium quid* of the reign of Louis Phillippe. Heine's books were proscribed in his fatherland, and his *confreres* in the labor of liberating mankind were proving to be a lot of literary lazzaroni, who were living off his reputation for brains, and, when they could get the opportunity, off his purse. Of the strong men on his side of the combat many had fallen. Heine began to ask himself "For what am I laboring?" and to take the first wholesome lessons in self-distrust. His expressions remind one of those of John Stuart Mill, when there came upon the Englishman a similar disenchantment. His verse exposes his soul:

"Unconquered—I have done what could be done,
With sword unbroken, but with broken
heart."

Mill says this feeling in his case was accompanied by one not unlike that

which Methodists call "being under conviction of sin." Heine does not note the same analogy, but his writings show it. He was humbled. The pride of genius was seen to be a delusion, and he realized that he was but one man, like others, an atom of humanity.

The hollowness of Parisian life soon began to echo mockingly and wearied him. He left the Boulevards and the Latin Quarters, and married—a grisette, indeed, but a healthy, sensible woman, though without culture. In his domestic retreat he boasts that "one of Matilda's best qualities is that she knows not an atom of German literature, and has not read a single word of my writing, or that of my friends or enemies."

But if there remained a lingering delight in the sensual world, it was soon dispelled by a grim fatality. Heine was stricken with paralysis. There is something as exquisitely tender and sad as it is poetically beautiful in his account of his taking a forced farewell of all Parisian delights. He was enamored of the beauty of the Venus of Milo in the Louvre, and often sat before the marvelous statue—a devotee of love and art which were enshrined within the marble. The broken arms of the statue did not mar the fairness of the vision with which his ardent nature haloed it.

"It was in May, 1848, on the day in which I went out for the last time, that I took my departure from that sweet idol which I adored in the days of my happiness. Only with pain could I drag myself to the Louvre, and I was nearly exhausted when I entered the lofty hall where the blessed Goddess of Beauty, our dear lady of Milo, stands on her pedestal. At her feet I lay a long time, and I wept so passionately that a stone must have had compassion on me. Therefore, the goddess looked down compassionately upon me, yet at the same time inconsolably, as though she would say, 'See you not that I have no arms, and that therefore I can give you no help?'"

So terrible was his realization that the outer charms of life were gone forever for him.

For eight years Heine was shut up to the study of truth, without the diversion of the glare of the world. Beyond the communing with his own spirit and the

recreation of his eagle-winged fancy, he had little to solace him except the love of his faithful Matilda, the sympathy of such friends as would climb the long steps to his apartment, and the knowledge that his pain-wrought poems and prose writings were spreading his fame. But friends became fewer as the generation outgrew the recluse. Fame soon ceased to deeply gratify him. Hear him:

"What lists it to me that at banquets my health is drunk out of golden goblets and in the best wine, if I myself, meanwhile, separated from all the joy of the world, can only wet my lips with the insipid *tisane*? What lists it to me that enthusiastic youths and damsels crown my marble bust with laurels, when on my real head a blister is being clapped behind my ears by my old sick nurse? What lists it to me that all the roses of Shiraz glow and smell for me so sweetly? Alas! Shiraz is two thousand miles from the Rue d'Amsterdam, where I get nothing to smell in the melancholy solitude of my sick room but the perfume of warm napkins."

His wife's fidelity and his affection for his aged mother far away in *vaterland* were his only earthly consolation. He asks if there is not some truth to be discovered in unearthly things which will sustain his patience? Is there not a God, after all? Is there no better life beyond?

The religious sayings of Heine while lying in that "mattress-grave" do not show that he had any deeply satisfactory faith. He was the victim of his own genius. The brilliant flashes of his mind lured him away from the systematic study of Christian evidences; and the joking habit, "strong in death," prevented his giving due expression to his most serious convictions.

We note in Heine, however, a struggle between his rationalistic pride and the knowledge he had of what his soul needed. Should he accept the teaching of his head or of his heart? He becomes the disciple of the latter; but not a docile one; a rebel against what he was fain to confess. In 1849 he said to a friend:

"A religious reaction has set in upon me for some time. God knows whether morphine or the poultices have anything to do with it. It is so. I believe again in a personal God. To this we come when we are sick, sick to death, and

a journey with Herr Wolff, and a new navigable river, the Kassai, was discovered, which Von Nimptsch regards as of greater importance to commerce than the Congo itself. This river is within the great curve made by the Congo in its course from the S. E. to the N. and back to the S. W. It opens with its affluents a navigable water-way of 3,000 miles through a country of the utmost importance for its products; and in traveling east from the Atlantic, by leaving the Congo at the mouth of the Kassai, the Stanley Falls is avoided *en route* to Nyangone and Lake Tanganyika.—Mr. Hornaday, in a letter in the *New York Tribune*, shows the awful work of rum, as introduced into the Congo region. He cites a shocking case where an English trader smuggled liquor into the territory of a native chief who had banished it from his domain. Mr. Hornaday pleads for the union of England, America, Germany and Holland against this rum traffic, as likely to put a death-blow to the hopes of the Congo Free State.—*Uganda*: Mr. Mackey recently baptized nine, one of them a young chief. A plot laid by King Mwanga to have missionaries murdered was discovered and thwarted.—Mongwe Station pleads for a forty-dollar bell. Why do not individual donors supply such needs, and have the joy of knowing that they are ringing out the call to worship in these mission fields?

JAPAN.—The Fakuin Sha Press produced Christian books last year to the extent of 4,000,000 pages, an increase of 33 per cent. on the year previous; and the sales reached \$589, an increase of about one-sixth over the year before.—The last annual report of the Japan Mission of A. B. C. F. M. is: Missionaries from U. S., 17 men and 32 women; native male laborers, 42; churches, 31, 26 of them self-supporting; added on profession, 866; making total membership, April 1, 3,465; average attendance at S. schools, 2,527; total contributions, \$8,215.—The Japanese paper, *Kirioto-Kyo Shimbun*, reports statistics from all the Protestant churches, as follows: *Three years' growth*: 151 churches from

88; 11,604 members from 3,769, and contributions \$18,500 from \$10,000.—Mr. Nishimura lectured before the Buddhist society *Gaku-Shi-kai-in*, in April, comparing Christianity with Buddhism, and pronouncing Buddhism superior—meanwhile the churches have increased 30 per cent. the past year!—Kobe reports many new inquirers, chiefly from upper class; the Bible school for women has 18 students, all it can accommodate, and many more applicants. Girls' school, which recently celebrated its tenth anniversary, has over 100, of whom about half are church members.

INDIA.—Eighty-five years since, the Directors of the East India Company placed on record, in a memorial to the British Parliament, "their decided conviction," after "consideration and examination," that "the sending of Christian missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months ago, the present Lieutenant-Governor of Bengal, Sir Rivers Thompson, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the Empire."—The Society for the Propagation of Gospel in Foreign Parts reports nearly 47,000 Christians connected with the Madras district of the Society, over 2,000 baptisms during the year, and over half-a-million dollars income.—Dr. Stepan, a native of Marash, and a finely-trained Christian physician, and teacher of physiology in the High School, is dead, and is deeply lamented.—At *Melur*, a "Little Drops of Water" Society is doing grand home mission-work, sending out an evangelist, who in three months visited 170 villages, preached to 2,500 people, and sold Bibles, books and tracts.—Keshub Chunder Sen prophesied just before his death: "Christ will surely reign over India. Already His benign rule has brought

about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away, and the full and everlasting light shine, never to set again ; for India is already won for Christ."

TURKEY.—Dr. and Mrs. G. W. Wood, after almost forty years of labor, have left, and the Protestants of Scutari gave expression to their grateful love for them. Marsooan reports healthy growth in every direction for ten years.—In the Central College at Aintab, a Goodell professorship of Intellectual and Moral Philosophy, etc., is now endowed to the extent of \$12,000; it is named from Dr. Wm. Goodell, the missionary, and Rev. Hohannes Krekorian, a native Armenian, a student of Amherst and Yale, is the incumbent of the chair. Further donations of \$4,000 have been made, but the college buildings are crowded to excess, and dormitories are greatly needed. Robert College has graduated a class of twenty men. Hon. S. S. Cox made the address.

BULGARIA.—Samokoo "American and Theological Institute" has had a present of a printing-press, and the donor, Miss E. M. Stone, of Chelsea, has received formal "thanks." There is great need of \$150 worth of new type.

BURMAH.—The Christian Karens of the Baptist Mission, owing to war between Burmah and England, and rebellion in the country, have undergone much suffering, but without swerving in faith and fidelity.

SYRIA.—Number of missionary societies at work, 30; laborers, 800, of whom 200 European and American; preaching stations, 140; church members, 1,000; schools, 300, with 15,000 children; medical missions, 14, with 80,000 patients treated. But work of the press, in some respects, more conspicuous than all the rest.

CHINA.—Rev. Frank P. Gilman is the only clerical missionary on the island of Hainan, with its 1,500,000 population. Rev. B. C. Henry, of Canton, spent a month in Hainan lately, itinerating, and found the people unusually impressi-

ble; he baptized twelve, and had over fifty inquirers. He regards this as *one of the most promising of all the open doors of missions*. There is no opposition, and universal readiness to receive missionaries. This island is the counterpart of Formosa.—At *Formosa*, where the Canadian and English Presbyterians are working, Dr. McKay recently kept his 14th anniversary, and 1,273 converts gathered at Tamsui to greet their spiritual father. Within ten days afterward he baptized over 1,200 more! A third Presbyterian church has been dedicated at *Canton*, the members being chiefly from the Tartar Community. A poor paralytic, whose arms and legs were helpless, borne on a chair to the chapel, preaches sitting, or even lying down.

KOREA.—Doctors Allen and Heron have been honored by the king, who has conferred on them decorations of the third rank. These honors show the high esteem in which these medical missionaries are held, and indicate the work they are likely to do, with Government support so cordially extended.

TAHITI AND SOUTH SEAS.—The first missionaries landed at Tahiti in 1797; labored for sixteen years without any success. Then a revival swept converts into the fold, and a spirit of evangelism was awakened, which in 1821, eight years after, sent out natives as evangelists to the *Hervey* group; then in 1830 to the *Samoan*; and in 1839 Samoan evangelists went to the *New Hebrides* and the *Loyalty Islands*; and finally, in 1870, *Loyalty* evangelists became pioneers in bearing the cross to *New Guinea*. Nothing is more remarkable than this apostolic succession—the gospel no sooner gets a real foothold on these islands than they become Foreign Missionary Centres!

NEW ZEALAND.—The Maori King of New Zealand, when in England, pledged himself to a total abstinence policy. Now nearly 12,000 of his subjects wear the blue ribbon.

The Baptist Missionary Union has under care 785 preachers, ordained and

unordained, 45 stations and 957 out-stations, with 56,439 communicants, of whom 3,450 were baptized last year. The native Christians contributed \$36,163.26. The receipts from all sources in this country were \$384,996.73, or \$22,970 more than the year previous.

A. B. C. F. M.—All the revised historical sketches of its missions, except Micronesia, may be had of Mr. C. N. Chapin, 1 Somerset Street, Boston, for 35 cents. What excuse is there for popular ignorance of missionary work?—The death of Chas. Hutchins, the publishing and purchasing agent of the Board, is greatly mourned.

The Eastern Question.—It is reported that Russia has agents in Macedonia and Bulgaria; has massed an army of 200,000 in Bessarabia, on the frontier; has closed the free port of Batoum, on the Black Sea, in violation of the Treaty of Berlin; and is advancing in Afghanistan. Russia has compelled Turkey to maintain a large standing army for nine months past.

The contributions of the "Titled and Wealthy Classes" of England, Rev. H. P. Grubb finds to be only *one-twentieth* as much as the contributions of the missionary-boxes of the poorer classes.

Over thirty new missionary workers from A. B. C. F. M. are either at their new fields or are on the way, or soon to leave: ten of them being for Turkey, and as many more for Japan.

A proposition for a new missionary organization in this country, upon the same general basis as the China Inland Mission, is being now extensively discussed among friends of missions, who feel that existing societies are inadequate to the work.

The first Sabbath of November is to be observed as a special day for foreign missions by Baptists, Congregationalists, and Presbyterians. *Why not by all Christians?* What a stupendous result might be secured, if, in all parts of the world, in every Christian pulpit, on that day, missionary information might be spread before the people, prayer be earnestly offered, and offerings universally gathered! Why not have simul-

taneous missionary gatherings, in connection with all our great cities, to feed the flame of missionary zeal with the fuel of facts, and seek a new anointing of the spirit of missions?

Inter-Missionary Conference again held, at Thousand Island Park. Six denominations, and ten countries represented. The Park Association freely entertained for a week sixty missionaries present. It was a most inspiring gathering.

THE TWENTY - EIGHTH PSALM

By REV. J. E. SCOTT, MISSIONARY TO INDIA.

In treating this beautiful Psalm, there are four things worthy of special consideration. I. Its Exegesis. II. Its Authorship and History. III. Its Analysis. And IV. Its Cardinal Doctrines.

I. ITS EXEGESIS.

Here it may be well to give a new rendering of the original, with running paraphrastic notes, explanatory of the text:

1. "To Thee, O Jehovah, do I cry! My Rock, be not silent from me, lest, if Thou be silent from me, I become like them going down to the pit" [i. e., the grave]. In this verse several changes have been made. Following Lange, Delitzsch and the Revisers, the punctuation has been changed after "cry." The word *מִן* is much better rendered "*from*" than "*to*," thus conveying the idea of "Turn not away from me in silence."]

2. "Hear the voice of my supplications in my crying unto Thee, in the lifting up of my hands towards the innermost place of Thy sanctuary." [I prefer the margin of the Revised Version—"the innermost place of Thy sanctuary" to "Thy holy oracle" of the authorized version. This is also the translation of Hupfeld and Perowne. Lange and Delitzsch prefer "Thy holy throne-hall," and the latter remarks that this meaning of *קִדְשׁוֹ* is completely proved by comparing with the Arabic.]

3. "Draw me not away with the wicked, nor with the workers of iniquity, who speak peace with their neighbors, but mischief is in their hearts." 4. "Give them according to their deeds, yea according to the evil of their endeavors. According to the work of their hands give to them, render their deserts to them." [In this a number of minor word-changes, none of which materially affect the sense, have been made.]

5. "Because they regard not the works of Je-

hovah, nor the operations of His hands, He shall pull them down (פִּרְץ) and not build them up" (בָּנָה). [There is a marked contrast between "pull or break down" and "build up," in the latter part of the verse.]

6. "Blessed be Jehovah, because He hath heard the voice of my supplications." 7. "Jehovah is my strength and my shield; in Him my heart hath trusted and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him." [It is a singular fact that the *Sept.* has ἡ σάρξ μου for "my heart," and for "my song" ἐκθελήμα τὸς μου (will) and the vulgate following this has *caro mea* and *ex voluntate mea*.]

8. "Jehovah is their strength, and He is the bulwark of deliverance of His anointed." 9. "Save Thy people, and bless Thine inheritance. 'Shepherd' (i. e., feed and rule—רָעָה) them," "also and bear them" (as a shepherd does the lambs or weaker members of the flock) "forever." [Here "Lord" is changed to "Jehovah," "saving strength" to "bulwark of deliverance," "feed" to "shepherd," and "lift them up" to "bear."]

II. ITS AUTHORSHIP AND HISTORY.

1. ITS AUTHORSHIP. It is not positively known who was the author of this Psalm. Some think it was composed during the Captivity by an unknown author, or by one of the prophets for liturgical purposes. But, in the absence of any proof to the contrary, it is generally believed to be, as the inscription states, Davidic in its origin. This belief arises from internal evidence. For instance, from such expressions as "I lift up my hands toward Thy holy oracle" (Vs. 2), "The Lord is my strength and my shield," "with my song will I praise Him" (Vs. 7); and, especially, from the last verse, "Feed them also, and lift them up forever" (Vs. 9), upon which Perowne remarks: "It is impossible not to see in these tender, loving words, 'feed them and bear them,' the heart of the shepherd king."

2. ITS HISTORY. Its authorship being unknown, its history is obscure. It is evident, however, that it was written at a time when its author was in great distress; so great, indeed, that if *Jehovah* did not help him he would die (Vs. 1); he was surrounded with crafty, deceitful enemies, "wicked men," and "workers of iniquity," (Vs. 3) who "re-

garded not the works of the Lord, nor the operations of His hands" (Vs. 5). It is evident also that he was absent from Jerusalem (Vs. 2). Hence it is believed that it was composed by David while he was stopping at Mohanaim during the rebellion of his son Absalom, and in that time of his greatest distress prays earnestly against his enemies, but for God's people that they might be guided and blessed.

III. ITS ANALYSIS.

The Psalm may be divided into six strophes, as follows: (I.) Vs. 1-2; (II.) Vs. 3; (III.) Vs. 4-5; (IV.) Vs. 6; (V.) Vs. 7, and (VI.) Vs. 8-9. In these various strophes may be found (1) a cry for help, (2) a source of danger, (3) a desire for justice, (4) a blessed deliverance, (5) a great rejoicing, and (6) a benevolent prayer. For practical and homiletical purposes, the Psalm may be divided into three parts, as follows:

I. A Cry for Help, 1-6.

1. To the right person, 1.
2. At the right time, 1, 3.
3. With the right motives, 1, 3.
4. In the right way, 2.

II. A Glorious Answer, 6-8.

1. Immediately given, 6.
2. Gratefully received, 6.
3. Rejoicingly acknowledged, 7, 8.

III. A Benevolent Prayer, 9.

1. For salvation, 9.
2. For blessing, 9.
3. For a Shepherd's care, 9.

IV. ITS CARDINAL DOCTRINES.

The Psalm teaches some cardinal doctrines worthy of consideration, viz.:

1. In verse *first* we have revealed the character of God as the sure foundation of all our hope. The Psalmist felt that he would perish if God did not help him, and Jehovah stood as firm and strong as a "Rock," and he could rely upon Him in his hour of trial.

2. In verses *three to five*, inclusive, we have clearly revealed the character of the wicked and their sure destruction. They are crafty and deceitful (Vs. 3), active and ungodly (Vs. 4), indifferent to divine things (5), hence will surely be destroyed (Vs. 5).

3. In verses six to nine, inclusive, God's wonderful *personality and providence and benevolent nature* are beautifully set forth. God *hears* the supplications of his people (Vs. 6), and *helps* those

who come to him for aid (Vs. 8), and is a *strength and shield and stronghold* (Vs. 7, 8), and *rules and feeds and sustains* His people as a tender shepherd cares for his dependent flock (Vs. 9).

PREACHERS EXCHANGING VIEWS.

The Vacation Scandal.

I take much satisfaction in noting the honorable instance of fidelity in danger narrated by Mr. Gordon (HOMILETIC REVIEW, Aug.), concerning the clergy of Savannah in 1876. If I did not believe that such instances were frequent, my confidence in the Christian ministry would be sorely shaken.

And now, will not Mr. Gordon, or some other friend, cite some facts that may relieve my mind of the impression which I have somehow acquired, of "the simultaneous desertion of the great towns, at the approach of the hot and sickly season, by almost the entire local Protestant clergy?" It would be a great satisfaction to me to be assured that my own observation, through a ministry of more than thirty years, has included only a series of abnormal and exceptional facts, and that if only my eyes had been unsealed, like those of the young man in Dothan, I should have seen hosts of faithful pastors at their work when there has been nothing visible to the ordinary eye but a great sweltering, pastorless population. I have tried to guard myself from rash inferences. One summer, when I had declined to take my vacation, at Brooklyn, because every neighboring pastor that I knew of was gone or going, a carriage came to my door in haste to get me to attend a funeral at a house in Fifth Avenue, New York. The apology of the family for sending to me was that they had searched New York in vain to find a minister. I do not infer that this was literally true. Doubtless, if they had inquired at the clergy-house of Trinity Parish, they would have found that Dr. Dix's clergy had not been permitted to run away in a bunch as soon as the thermometer scored 85 degrees. I infer no more than this: that the clergy of New York, generally, without mutual

concert, without a thought of the common needs of that great population, of the common interest of the church, of the common honor of the ministry, had simultaneously deserted their work in the interest of their personal comfort. And that year was no worse than other years; and the New York pastors are just as good as the pastors of other towns.

The exceptions that I have been able to observe to this generally prevailing fact have commonly been of that heroic sort that may be told of the epidemics of 1876 and 1877. Human nature may be counted on for brief spurts of heroic self-sacrifice in extreme emergencies. But, as Mr. Mallock acutely remarks, "the unselfish impulses will be found, as a general rule, to be very limited in power, and to be intense only for short periods and under exceptional circumstances." When there is no tremendous exigency, and no call for a heroic act of self-denial, but only a common kind of duty to be provided for from year to year, at some moderate cost of personal comfort and convenience, there is need of something higher than "unselfish impulse"—there is need of conscience and Christian principle. There is enough of these in the ministry, if only they can be awakened and brought to bear, to clear the American Church of this opprobrium.

LEONARD WOOLSEY BACON.

The Living Bread.

I choose, when at liberty, before all the men of power and renown in the New York pulpits, to hear a comparatively obscure minister, whose talents are not extraordinary, whose views in some respects seem to me erratic, and whose interpretations often fail to commend themselves, either in method or result, to my judgment. My preference

would undoubtedly appear very pitiful to the most of my intellectual peers in the great churches of this city. Yet I have a single reason for it, which, as it seems to me worthy to control, I desire to have expressed and considered.

In a word, the Rev. Mr. —, whatever may be his particular branch of discourse, never fails to make it grow out of, or grow out to, the single essential of true religion—the consecration and union of our entire being to Christ. Even his hobbies—and that is saying a great deal for anybody who has hobbies or eccentricities—even his hobbies and eccentricities are so subordinated, like everything else, to that one thing needful and all-potential, the abiding in Christ, that they are rarely at all in the way.

Now it is quite possible for other things than hobbies and eccentricities, even for the best of things except Christ himself, to get in the way of the hearer who is longing, or, at least, needing, above all things, to be drawn near to Christ. That is, in fact, the very thing that discontents me more or less in almost all preaching, however sound and salutary as far as it goes. It too rarely goes far enough; that is, as far as to Christ. The precious doctrine or duty, it may be, chosen for discourse, takes up so nearly all of the time and stress of the preaching that it becomes, as it were, an opaque substance *per se*, unsuffused with the glory of the Lord, and serving rather to eclipse than to manifest Him. There are many things to be preached, and few preachers have the habit of weaving every thread of the whole Christian pattern into the glorious golden warp of Christ-fellowship. Christ, instead of being all in all, becomes but one of many themes that must have their turn. It seems sometimes as if Christ had become merely a part of Christianity: a more or less distinguished guest in the congregation; and I am sure I have often seen Him assigned to a back seat, or even left quite out in the cold. One of the best and best-beloved of my friends in the ministry seems to me hardly to find time to

preach Christ at all, because he has so many other things to say in behalf of Christ, and so many other considerations that he thinks will be more interesting to the average hearer. The very works and doctrines ordained of God become but dead works and dogmas, but forms and theories, of no power or vitality, when they are thus separated from the living presence of a living Christ, even for the moment. But if, on the contrary, Christ be preached in them, every element of theology and the moral law becomes a gospel also, and the power of God unto salvation; and, whatever his theme, the preacher will “do the work of an evangelist” throughout the discourse, and not merely in a short appendix of exhortation to the unconverted at the end.

New York.

W. C. C.

The Care of Converts.

The care of those converted under his ministry is a matter which weighs heavily upon every true pastor. As the parent seeks and rejoices in the development of his child, so does he watch for growth in grace in these children in the faith.

As a means toward this end, we venture to describe a meeting which we recently held, and which seemed so pleasant and profitable to all, that we trust it will be suggestive to others.

An invitation was extended to all who had united upon profession of faith, during the present pastorate of two years, to meet at the pastor's home on a certain evening. Forty out of sixty-five still resident in the city were able to be present. The first hour was devoted to a little pastoral talk, singing, prayer and experiences. It was the effort to make it perfectly free and informal. At the close of this meeting, the pastor took occasion to mention—without names—some things which had come to his ears derogatory to the character and conduct of some of the converts; such as card-playing, visiting base-ball grounds on the Sabbath, etc., reminding them, with great plainness but kindness, that such things brought dishonor

upon the Master, the church, their pastor, and their own profession. There was then distributed a little leaflet, entitled "A Word of Remembrance." It contained a brief summary of the faith to which they had assented, and the covenant vows which they had taken when they united with the church. Underneath the latter was a place for the signature, and each was urged to renew the covenant already taken by subscribing to these vows with their own hand, and to keep the leaflet in the Bible as a witness and reminder. Underneath the covenant there was also a brief Scripture prayer for help to keep it.

The last page was filled with a Bible reading, entitled "A Word of Remembrance to Help Over Hard Places," viz., Temptation, Doubt, Ridicule, Witness-bearing, Personal Work, and Doubtful Amusements.

These having been distributed, with an earnest word and prayer, the remainder of the evening was devoted to sociability, and particularly to bringing together and making acquainted these brothers and sisters in Christ, many of whom had never met each other before. It was a delightful meeting, binding us all more closely together, and affording an excellent opportunity for a word of instruction, rebuke and encouragement.

Rock Island.

W. S. MARQUIS.

Mr. Hammond's Work in Norway.

[We have recently received an interesting letter from that indefatigable and greatly blessed evangelist—the Rev. E. P. HAMMOND—descriptive of the scenery in Norway and Sweden, where he has been spending the summer, and giving some account of his remarkable work in that region. This latter account we give to our readers.—Eds.]

"The present state of religion in Norway and Sweden is especially noteworthy.

"Within the last thirty-five years the Baptist Church has been planted in Sweden, and has now over 30,000 members. The Congregational or Independent Church, more recently organized, has over 100,000 members, and the Methodist over 10,000. In these churches we have

found most earnest Christians. Though we came to Scandinavia weary and worn with seven months' daily meetings in London, still we have for two months conducted services in these countries nearly every day. Our hearts have continually been filled with praise to God for what we have witnessed of His power in the conviction and conversion of sinners. Everywhere crowded audiences have greeted us. The Christians, most of whom were born again in revivals, were ready to join in earnest prayer for the presence of the Holy Spirit, and in pointing weeping sinners to Christ. Hundreds have professed conversion, beginning among the children, but soon reaching the adults.

"We have had to speak through an interpreter, but our experience has convinced us that Christian travelers might often in this way reach the people in foreign lands if they would seek out some Christian man who could translate. We tried this plan in France, Italy, and Palestine twenty years ago, and many others have done the same, with God's blessing.

"E. PAYSON HAMMOND.

"*Lurwig, Norway, July 16, 1886.*"

Don't Forget Zwingli.

In the August HOMILETIC REVIEW, Dr. Pierson is criticised for want of exactness in a reference to Luther. The critic is partly right and partly wrong. He is certainly far from being "exact" when he says, "Calvin undoubtedly got his inspiration from Luther." Luther's work in Germany was not the inspiration of the Reformation in France. Such honor, if due to any one man, is due to Zwingli. A proof of this is found in the fact that the French Protestant Church has always been Reformed, not Lutheran. The Reformation in Switzerland began as early as 1516, when Zwingli was busy preaching evangelical truth to the pilgrims to Einsiedeln. Thence God in His providence removes him to Zurich, to purify the Church there. Zwingli's doctrines soon spread all over Switzerland and into France. With this stream of pure

Gospel truth, set to flowing forth from the Word of God by the Swiss reformers, Calvin comes in contact, becomes himself a reformer, and a Reformed theologian. This explains why Calvin studies under Capito at Basel, and a little later becomes the assistant of Farel at Geneva. If "Calvin undoubtedly got his inspiration from Luther," why was he not a Lutheran? Bro. Bryant's emphatic declaration is "undoubtedly" a mistake.

Pinegrove, Pa. GEO. A. ZELLERS.

The Woman's Touch, or the Imperfection of Faith.

In "Themes and Texts of Recent leading Sermons," I noticed that, from the fact that the woman having an issue of blood touched Christ's garment, one preacher draws the theme, "The necessity and potency of personal contact." It does not seem to me that the woman's blessing was in any sense due to her touch, except that thereby she showed her faith. Any other expression of faith would have answered as well. Indeed, the other cases of healing were without the personal contact. Do we not rather mystify than help the hearer by such over-emphasis upon the mere circumstances of the Bible miracles?

In the Editorial Section of the REVIEW, the directly opposite view is taken to that of the preacher quoted, and it is shown that the woman's notion that she

must touch the Savior was an imperfection of faith, or, at least, a misapprehension of the nature of Jesus' saving power, which could heal at a distance as well as through contact. This seems to be the better view of the matter.

X. Y. Z.

Wesley and "The Ego."

In the July number of this REVIEW we find an article correcting the statement of "Nemo," who had attributed Charles Wesley's hymn, "A Charge to Keep I Have," to Isaac Watts. The correction was well enough as a matter of history, and as an act of justice to the author of one of the best hymns ever written. But why use the occasion to make an unnecessary fling, in a non-denominational magazine, at the theology of one of the best-beloved writers of a great Church? Why say, "Watts would never have put forward the 'Ego' so prominently as a factor in that salvation which is all of grace"? This remark was not necessary to strengthen Wesley's claim to the hymn. And though he did write it, it can be shown that he held as firmly to all the doctrines of grace as did Isaac Watts. That he stood more squarely than did Watts, all through life, to the absolute Divinity of the Christ who exemplified the grace of God, and who is the prime factor in salvation, is well known.

HENRY C. WESTWOOD.

Providence, R. I.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Revival Service.

THE SINNER BETRAYED BY HIS SINS.

Thy calf, O Samaria, hath cast thee off.—

Hosea viii: 5.

Jeroboam had abandoned the worship of Jehovah and set up at Dan and Bethel the golden figures of the Egyptian bull Mnevis, with the inscription beneath, "Behold thy God, which brought thee out of the land of Egypt." This symbolized not only his casting off the true faith, but also his preference for the secular and sensual culture of Egypt instead of the simplicity and purity of

life which God had prescribed for His people.

For a while the rebellious people seemed to prosper. But over their heads was heard the rumble of coming judgment in the incessant rebukes of the true prophets, until at length the thunderbolt of Divine wrath fell. The godless land was ravaged, and the people carried away captive by the Assyrians. Egypt, which they thought would help them because of their copying Egyptian customs, turned a deaf ear to their appeals. This, Hosea predicted in words of

withering sarcasm: "Tuy calf, O Samaria, hath cast thee off."

I. The calf stands in general for **SIN**.

Thus no sin ever, in the long run, meets the promise it makes to the imagination. It draws its checks upon a bank where it has no deposits, and, in the end, the soul will have to pay for its guilty pleasures out of its own pains.

It is so especially with *fleshly lusts*. Their glow is that of a fever rising; soon they will *burn*. Nature does not put enough strength in the human frame to endure more than a temperate, lawful supply of the appetites. This fuel gone, the indulgence has become a necessity and consumes the life itself.

Selfishness cannot enjoy its accumulations beyond a limited amount; beyond this they feed impatience and *ennui*. *Pride*, as Bulwer says, "is a garment all stiff brocade outside and all grating sack-cloth on the side next the skin," etc.

II. The Calf stands for a **PECULIAR CLASS OF SINS**. The Samaritans did not regard their worship as degrading; it was, in the eyes of the world, of an aristocratic sort. Egypt was the mistress of culture. The calf represented *life, productiveness*; a far nobler object of worship than that set up by many heathen nations. It represented especially *polite sins* and those lines of conduct whose evil consists chiefly in that they are *not obedience to God*.

E. g., Those which meet our ideas of *expediency*, but are not according to strict conscience; those which are *reputable* in society, but not on the line of Bible law. Young men generally begin with such sins. Thus the standard is gradually lowered: (1) They will do nothing disreputable in religious society. (2) Nothing disreputable in secular society. (3) Nothing disreputable in club life. (4) Nothing that they (now blinded by indulgence) think will hurt them. (5) Their own passion has become their standard, and they are socially a wreck before they are fully aware of their danger.

III. The calf stands for a **CURRENT FORM OF UNBELIEF**.

The calf worship was mixed with some features of the true worship of Israel.

It had a line of priests. Its chief sites were places already sacred in the religious history of God's people—Dan and Bethel. The altars were dedicated at the time of a true religious festival—the Feast of Tabernacles.

Thus a current form of infidelity is a blending of human conceits with some Scriptural teaching. It uses Sabbaths, sanctuaries, ministers. It admires Jesus and praises His precepts. But it denies supernaturalism. Not God's word, but the human reason, is supreme. This will not help us in time of calamity. We will then cry, "Lead me to the rock *that is higher than I*." It gives no gleam over the grave. It does not bring God in sympathy close to us. It offers no Savior. It is not the Shekinah; it is—
a calf! L.

WHAT CONSTITUTES A HERO?

Thou, therefore, endure hardness as a good soldier of Jesus Christ.—2 Tim. ii: 3.

There are as true military heroes in the ranks as in the command of armies.

What constitutes a hero?

The following of the right.

1. *Unselfishly*—that is, only because it is right.

2. *Unhesitatingly*—no matter what the danger.

3. *Uncompromisingly*—proof against all temptation.

4. *Solitarily*—standing firm when all others prove recreant.

5. *Cheerfully*—bearing all manner of hardship as if it were a privilege.

Such heroes there are in the rank and file of the Christian Church. Their names may not be found on the rolls of honor here, but they are recorded on high. Their quiet, humble, patient service and endurance for Christ on earth, may call forth no plaudits from men—receive no due recognition now—but in the hereafter the Lord of Glory, the great Captain of Salvation, will call each by name and crown him in the everlasting kingdom with imperishable glory.

SIN A DEBT.

Forgive us our debts.—Matt. vi: 12.

I. How is SIN A DEBT?

1. It supposes obligation.
2. It supposes obligation undischarged.
3. It is an obligation that cannot be denied.
4. It is an obligation that cannot be ignored.
5. It is an obligation that cannot be transferred. It is "our" debt, and must forever remain so unless cancelled by the blood of Christ.
6. It is an obligation that cannot be run away from. It will follow us down to death, and rise up and confront us at the judgment.

II. HOW THIS DEBT MAY BE CANCELLED.

1. Not by repentance.
2. Not by our own good works.
3. Not by any amount of seeking and striving.
4. But solely by the grace of God, forgiving the debt, for the sake of Jesus Christ, and justifying us before the law by "the righteousness of God," received by faith.

THE CRY OF DESPAIR.

Why sit we here until we die?—2 Kings viii: 3.

There were but *three* possible ways of deliverance to these lepers at the gate of Samaria:

1. To enter into the city. But that seemed certain death.
2. To sit still where they were. But that was to starve to death.
3. Or to throw themselves on the mercy of their enemies. That was desperate.

Just so it is with every sinner under the Gospel. His extremity is equally great, and there are but three possible sources of salvation open to him:

1. The way of human device, or of self-righteousness. But this is to die of famine, to die in his sins, beyond a peradventure.

2. To sit still and do nothing: let things shape their own course: wait and hope for deliverance in some mysterious way. But this is certain death.

3. The only course that is left is to *arise and fall upon God*.

And here the analogy fails.

(a) You can but perish, if you do this.

(b) You are sure to perish, if you do not.

(c) You are sure to find life at the hands of God, if you do.

REMARKS.

1. God shuts up the sinner to the Gospel way of salvation.

2. Religion is a question of life or death to every man.

THE GREAT DAY OF THE LORD.

Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi: 64.

- I. The Day of Great Revelation.
- II. The Day of Grand Assize.
- III. The Day of Great Decision.
- IV. The Day of Great and Final Separation.
- V. The Day of Supreme and Eternal Awards.

Christian Culture.

THE MANTLE OF CHARITY.

Charity shall cover a multitude of sins.—1 Peter iv: 8.

- I. True charity would not allow us to see the merely *imagined* or *reported* sins of other people. "Charity thinketh no evil."

- II. Charity will not judge others by the mere *appearance*, but will inquire into the *intention* back of deeds. God looks on the heart.

- III. Even where wrong motive is evident, charity will make due allowance for the way in which that motive may have been kindled. Our Lord could pray for His murderers, for they knew not what they did, but were the victims of the popular unbelief.

- IV. When justice must condemn, charity will not allow the condemnation to be so harshly expressed as to excite the further rebellion of the offender and prevent his repentance and reformation.

- V. Charity will delay judgment, that the offender may be restored without it.

- VI. Charity will hasten to forgive, out and out, on the first evidence of a better disposition in the offender.

- VII. Charity will seek to prevent sin in others by throwing about them its own loving purity.

How much better the world would seem, if seen through the eyes of human charity!

Note how these points apply to God's charity towards us.

HAVE RESPECT TO YOUR REPUTATION.
Let not then your good be evil spoken of.
 —Rom. xiv: 16.

I. NOTHING IS MORE EASILY DESTROYED THAN A GOOD REPUTATION.

You may be years, a life-time even, in building it up, and yet a moment, a single act, may suffice to destroy it. A breath of scandal may blast it, an indiscretion may tarnish it, a "dead fly" in the ointment may make it offensive. How jealously, how sedulously, should we guard it!

II. NOTHING ON EARTH IS SO VALUABLE OR SO POTENT AS A GOOD NAME.

Wealth beside it is dross. Office, station, fame, are nothing worth in comparison. Talent, learning, and gifts or oratory, pale and fade in the presence of it. For our *own* sake we should sacredly guard it—for it is our crown jewel, the one potential element of usefulness we possess. For *society's* sake we should do nothing, omit nothing, that will tend to obscure it. For *Christ's* sake and the *Church's* sake, we are bound to guard our reputation as we would guard life itself: to wound it is to wound Christ himself in the house of His friends, and bring reproach upon his Church. Oh, it is these tarnished reputations, these soiled garments, these discredited names, in the household of faith, that so weaken the testimony of the Church and fill the mouths of scoffers and infidels.

KEEPING COMPANY WITH JESUS.
They took knowledge of them that they had been with Jesus.—Acts iv: 13.

Whether they had seen these disciples with Jesus, or whether there was something in their speech or manner that indicated personal intercourse with the Master, we know not. And it matters not.

I. IT IS POSSIBLE TO KEEP COMPANY WITH JESUS. Peter and John, and the

other disciples, were with Him for years. His bodily presence is no longer here, but His spiritual presence is, and His disciples may hold converse and communion with Him, (1) in His Word; (2) in His sanctuary; (3) in the closet; (4) at His table; (5) in every path of service.

II. KEEPING COMPANY WITH JESUS WILL RESULT IN SOME ASSIMILATION OF CHARACTER. "Can two walk together except they be agreed?" Association begets likeness, (1) in proportion to the degree of intimacy; (2) the constancy of the intercourse; (3) and the regard we have for our companion.

III. THE RESEMBLANCE TO CHRIST, in habit and in character, will be manifest to the world. The disciple himself may not be conscious of it; but (1) God will see and reward it; (2) angels will note it and rejoice; (3) his fellow-disciples will discern it and be encouraged or rebuked; (4) the ungodly will be forced to confess it, to the honor of religion.

Funeral Service.

THE TRANSITORY AND THE PERMANENT.
One generation passeth away and another generation cometh; but the earth abideth forever.—Eccl. i: 4.

For six thousand years this earth has existed in its present state, and for aught we know to the contrary it will continue to exist thousands more. Geology teaches that it existed millions of ages before man was introduced upon it. But man's stay upon it is short. He comes upon this stage of action, plays his brief but solemn part, and then passeth away forever. So generation after generation in long procession has come and gone, and so it will be to the end of time. Man is transient, the earth is permanent. Life is fleeting as a shadow, but the "everlasting hills" around us voice the eternity to which we hasten.

1. *The multitudes who have existed—Where are they?*

2. *The brevity of life on earth—"One generation passeth," etc.*

3. *The certain loss of temporal possessions.* (1.) Riches. (2.) Animal Pleas-

ares. (3.) Fame. (4.) Earthly Power. (5.) Health. (6.) Life.

The invisible things, the things that are spiritual, are the only things that are permanent.

THE USE OF THE FURNACE.

I have chosen thee in the furnace of affliction.—Isa. xlviii: 10.

The twofold use of the furnace is—

I. TO PROVE OR TEST METALS.

II. TO PURIFY THEM, OR REFINE THEM BY SEPARATING THE DROSS FROM THE GENUINE.

Lessons.—Trial, affliction, discipline

of every kind, is God's chosen furnace to test and purify His people.

1. Let them, then, not think a strange thing has happened unto them when they fall into diverse temptations and afflictions.

2. Let them remember that God sits over against the furnace watching to see His own image reflected in the molten elements.

3. Since God chooses His beloved "in the furnace of affliction," surely we should not shrink from it, nor faint in it. It is the shortest and surest way to the crown.

LIVING ISSUES FOR PULPIT TREATMENT.

Some Mistakes Regarding the Earthquake.

A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.—1 Kings xix: 11, 12.

THESE terrible things, which startled the prophet, have recently passed before our eyes. Mighty winds in cyclones have leveled our Western forests and towns, and swept ships from the seas. Fires have destroyed our cities, as if Gehenna were bursting up from beneath. The earthquake has shaken the Queen City of the South, and given Charleston ashes for her beauty. How natural it is to say, these things are special manifestations of God; teaching us new lessons of His wisdom and might; and forcing men to His more vivid recognition! But in this we are apt to make several mistakes.

I. As a scientific fact, there is no more of God, His wisdom, power or purpose, displayed in an earthquake than there is in the quiet growth of the grass in our door-yard; no more of God in the cyclone than in the perfumed breath of the flowers; no more of God in the conflagration kindled by the lightning or the volcano than in the glow of animal heat in our bodies. The steady, hardly audible, ticking of a watch reveals as much of the intelligence and purpose of

its artificer as does the striking of the clock upon the steeple bell; and these alarming things in nature are but the louder striking of the mechanism of the universe. Great minds show their greatness by recognizing the great in little things, recognizing God in the commonplace things of daily observation. Sir David Brewster raised his hands and cried: "Great God! How marvelous are Thy works!" when he studied a tiny bit of animated matter. A distinguished naturalist wrote over his study door: "Be reverent, for God is here." Jesus illustrated the Divine Providence, not by world-shaking events, but by the clothing of the lily and the floating wing of the sparrow.

II. It is a mistake to imagine that there are any deeper lessons of man's impotence and dependence to be learned from these astounding things than ought to be learned from every-day occurrences. Fifty men were killed by the earthquake; but as many die every night in this city without the slightest tremor being observed in the earth's surface until their survivors dig their graves. Some millions of dollars worth of property was shaken down by the mysterious visitant; but the common law of decay is all the time shaking our habitations back again to original dust. Thousands of mechanics are kept in ceaseless occupation repairing the wear and tear of the elements. Every day's lesson is the same—only not read out

so loud—that both man and his works are ephemeral and passing away.

III. It is a mistake to imagine that men will lay these lessons more to heart, and seek more persistently the favor of God, because His more astounding judgments are abroad in the land. The inhabitants of Naples are not the less worldly and thoughtless because Vesuvius keeps its flag of smoke all the time flying over the city, and so frequently awakens them by the lava-burst flashing its glare through their windows. Though she sits on the quivering edge of destruction, and her children play on the mounds of buried Pompeii and Herculaneum, Naples is one of the most godless haunts on the face of the earth. The Eastern Mediterranean is on the great earthquake belt. Its islands and shores are torn by convulsions, many of them having occurred within historic times, and not a few of them within the memory of the present generation. Yet this has always been the belt of human corruption. Antioch and Cyprus, earthquake centres, were the seats of the most abominable paganism and immorality. Surely, Chicago is not pre-eminently a city of saints because its present houses are built above the ashes of the former ones. We do not hear that the track of the Western tornadoes is that of revivals of religion. The startling phenomena at Mount Sinai did not prevent the people from worshipping the golden calf, even before the blinding flash of lightning was fully out of their eyes, the roar of the thunder out of their ears, and the tremor of the earthquake out of their nerves. Christ told the people that they would be no more reverent and believing if that most stupendous of all events, the rising of one from the dead, should take place before their eyes, than they were under the quiet remembrance of the teachings of Moses.

There is an Eastern proverb: "God comes to us without bell." The deepest Divine impressions are those which are made silently upon the heart, not by wind, nor earthquake, nor fire, but by "the still small voice" of His Spirit.

These startling events can do no more than arrest our attention momentarily. They are like a hand touching us to awaken, but whether we are bettered or not depends upon our laying the lesson to heart, hearing within the soul the spiritual voice. Our Lord wrought His miracles before the people—the same people who were ultimately so hostile, or at least so indifferent to His fate; but He talked with the disciples in quiet places—indeed, thus He made them His disciples, by an ordinary word, not by awful summons through calamities or astounding deeds. He touched them and imparted to them a secret influence from His God-filled spirit.

Do you remember how beautifully St. Augustine speaks of God's talking with the human soul—an exquisite description of the "still small voice"? He and Monica were communing together about spiritual things—"We were saying to ourselves then: If the tumult of the flesh were hushed, hushed the images of earth, and waters and air, hushed also the poles of heaven, yea, the very soul hushed to herself . . . hushed all dreams and imaginary revelations, every tongue and every sign . . . and He alone should speak . . . if we might hear His word, not through any tongue of flesh, nor angel's voice, nor sound of thunder, nor in dark riddle of similitude . . . but might hear His *very self* . . . were not this to enter into the joy of the Lord"? L.

The Conversion of the Heathen.

Go ye into all the world and preach the Gospel to every creature.—Mark xvi: 15.

Dr. Grundemann's tables, published in the June, July, August and September numbers (1885) of Warneck's *Allgemeine Missions-Zeitschrift*, are exceedingly full and valuable, as showing what the different Missionary Societies are doing for the conversion of the world. Professor Starbuck, of Andover, has done good service by giving condensed translations of these tables in the *Andover Review* (Oct.). We regret that our space will allow us to give the table only of American Societies.

AMERICAN SOCIETIES—RECAPITULATION.

SOCIETIES.	Number of Mis- sions.	Number of Mission- aries.		Total Number of Christians.	Communi- cants.	Accessions by Baptism last year.	No. of Schools.	Number of Scholars.		Expenditures in Dollars and Cents.
		American.	Foreign Helpers.					Both Sexes.	Girls.	
1	2	3	4	5	6	7	8	9	10	11
1. A. B. C. F. M.	72	148	1,498	83,830 (29,411)	26,107	1,687	949 (80)	37,486 (13,235)	14,764 (4,850)	\$457,545.12
2. Am. Bap. Miss. Union	42	82	814	157,549 (103,900)	53,649	2,458	494	13,168 (2,992)	4,850 (5,300)	295,484.88
3. Am. M. E. Board.....	90	90	376	21,474 (4,100)	8,760	2,172	473	17,412 (5,300)	5,300	220,951.88
4. P. E. Board.....	45	54	177	5,540 (2,600)	1,664 (400)	109	77 (30)	2,267 (650)	820 (820)	162,474.48
5. Free Baptist.....	9	5	15	2,709	551	6	50 (50)	3,089 (1,000)	1,000	18,823.04
6. Presbyterian.....	70	133	284	24,120 (14,100)	10,020	812	343 (328)	17,827 (250)	8,120	490,717.20
7. Evan. Lutheran (Gen. Synod).....	5	5	57	8,802	3,051	944	122 (20)	3,136 (600)	884	21,964.72
8. Seventh-day Baptist..	1	1	5	62 (30)	32	2	2	54 (70)	9	5,552.96
9. Southern Baptist.....	12	20	24	5,722 (4,100)	2,135 (544)	52	19 (19)	573 (100)	145 (145)	27,747.84
10. So. M. E.	12 (9)	19	117	13,308 (8,291)	5,017	407	24	801 (50)	238	50,545.92
11. A. M. A.....	11 (10)	13	38	1,085 (500)	395	(?)	52 (12)	2,220 (70)	70	32,520.96
12. U. Brethren in Christ (not Moravians)	3	8	24	1,244 (800)	444	82	16 (15)	331 (100)	100	18,376.32
13. Ref. Ch. in America, (Dutch).....	11	20	72	7,646 (700)	3,052	198	76	2,198 (507)	507	77,791.12
14. U. Pres.	19	17	296	15,348 (12,700)	2,648	1,129	95	5,834 (700)	2,135	65,232.00
15. Ref. Pres.....	2 (2)	5	43	830 (200)	130	15	15 (15)	648 (200)	200	12,384.00
16. So. Pres.....	10	17	21	4,324 (3,150)	1,174	20	14	207 (44)	44	23,290.80
17. Ger. Evan. Synod ..	4	4	10	375 (200)	175	28	3 (3)	110 (30)	30	4,053.12
18. Evan. Lutheran (Gen. Council).....	4	4	45	1,000	300	220	13	320 (70)	70	8,197.44
19. Chr. F. M. S. (Dis- ciple of Christ) ..	4	5	.....	831	831	.....	.....	.....	.....	7,872.00
20. Cumberland Pres.....	5 (5)	6	.....	2,250 (1,500)	750	.....	.....	.....	.....	17,198.40
21. Evan. Asso.....	1	2	4	396 (150)	146	.....	4 (4)	132 (50)	50	8,264.64
22. Meth. Prot.....	1	1	.....	.....	.....	.....	1	44	.....	1,451.12
23. Af. M. E.	1	1	7	1,753 (1,100)	653	.....	19 (19)	730 (250)	250	3,132.48
24. Af. Meth. Zion C. ....	.....	.....	.....	200	200	.....	.....	.....	.....	.....
25. Am. Ref. Synod.....	1	1	2	191	50	.....	.....	.....	.....	1,008.96
26. Gen. Con. Mennonites	2	2	.....	.....	.....	.....	1	40	.....	1,949.76
27. Reformed Presbyte- rian Gen. Synod) ..	1	1	.....	79	79	.....	20 (20)	749 (20)	542	4,800.00
28. Friends' Mission.....	8 (2)	5 (2)	6 (5)	820 (820)	322 (810)	144	28 (28)	1,070 (240)	340 (240)	7,200.00 (7,200.00)
Total.....	495 (28)	663 (2)	3,865 (5)	360,198 (168,052)	122,325 (1,254)	10,546	2,907 (613)	111,128 (1,000)	37,448 (26,459)	2,042,550.96

RECAPITULATION OF THE INCREASE IN THE LAST DECADE.

1. A. B. C. F. M.	4	10	.....	15,883	1,983	.....	24,377	.....	.....	\$89,945.12
2. Am. Bap. Un.	19	88	.....	81,349	29,106	.....	6,554	.....	.....	137,084.88
3. M. E. F. M. Board...	39	11	.....	10,014	3,350	.....	11,420	.....	.....	57,751.68
4. P. E. F. M. Board...	28	36	.....	3,840	1,049	.....	1,060	.....	.....	52,074.48
5. F. Bap. F. M. So. ...	5	.....	.....	1,909	283	.....	2,689	.....	.....	3,123.84
6. Pres. F. M. Board..	6	11	.....	10,820	8,100	.....	6,934	.....	.....	27,997.20
7. Evl. Luth. G. S.	1	1	.....	6,302	2,297	.....	2,023	.....	.....	1,344.72
8. Seventh-day Bap. ...	.....	.....	.....	22	12	.....	.....	.....	.....	552.96
9. So. Bap. F. M. So. ...	8	10	.....	876	689	.....	(?)	.....	.....	3,987.84
10. M. E. South.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
11. A. M. A.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
12. U. Brethren in X.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
13. Reform. Ch. (Dutch)...	(2)	4	.....	3,046	1,764	.....	1,274	.....	.....	28,809.60
14. Union Presbyterian	(5)	6	.....	13,848	1,999	.....	4,576	.....	.....	2,205.12
Total.....	89	127	.....	147,009	48,676	.....	57,607	.....	.....	354,577.44

EDITORIAL NOTES.

Suggestive Talk by Anthony Comstock.

We take the liberty of making public the following remarks by Mr. Comstock, although they were uttered in conversation, and not intended for the public ear. We believe that they will help to awaken the church to its duty to grapple courageously with the living evils of to-day. Said Mr. Comstock in substance:

"It may surprise you, but it is a fact, that the greatest discouragement which our Society encounters in its efforts to crush out the gambling business is the difficulty of awakening the church to a realization of the prevalence and enormity of this evil. Now, I say this advisedly. True, my grandest helpers are clergymen; yet what I have said is a fact.

"Take this one instance: At Saratoga, gambling is carried on to an extent that is simply monstrous. It goes beyond anything seen there in the worse days of Morrissey's reign, and is surpassed in this country only by, perhaps, what is going on in Brooklyn, the City of Churches. Well, our Society determined this summer to break up that nest and breeder of crime and wretchedness. I spoke to several of the leading clergymen in Saratoga, and told them I must have their help. The pastor of a leading influential church said, 'My trustees will not grant permission for a meeting against the gamblers being held in their church. Why,' said he, 'should we bear the odium of attacking this evil? They would burn our church.' I replied, 'What, then, is your church good for? If it dare not oppose crime it had better die.' At last a clergyman present said, 'Mr. Comstock, you can have my church. If my trustees object, they can have my resignation.' Some of the supporters of these gambling institutions are in the churches; and then the community think that the gambling draws patrons to Saratoga who have much money and spend it freely. Is it a wonder that the church is losing respect and power with many people? How can it be

otherwise when they see it here and there making surrender to crime for money or popularity? Understand me, I am not speaking of the church in general; I find many, many clergymen and laymen quick to respond to my appeals.

"No; Saratoga does not stand alone. Look at Brooklyn, the home of representative preachers, men whose eloquence and learning have added greatly to the fame of that city. Now, right in the neighborhood of Brooklyn, within the jurisdiction of her district attorney, are the headquarters of the gamblers of this country. Pool-selling is carried on here to an extent that almost passes belief. There are races almost daily on one or another of her three celebrated race-tracks, and as much as a quarter of a million dollars change hands in a single day. There are one hundred and twenty pool-selling stands in these race enclosures, each of which, I am told, pays as rent one hundred dollars a day, and ten dollars for 'hush money.' The fortunes and lives wrecked, reputations blasted, homes made wretched, by this wholesale gambling, are frightful. And, think of it, all this takes place almost under the shadows of some of the most influential churches in America!

"Yes, our Society has tried and tried to enlist the Christian public in Brooklyn in a crusade against this gambling evil, but well-nigh in vain. More than one hundred and fifty indictments which we have secured against these gamblers are pigeon-holed in the district attorney's office—some of them for three years. Now and then, when an election approaches, a make-belief effort is made to try them. Do the preachers of Brooklyn know these facts; then why do they not arouse the public and stamp out the evil?

"The church in Brooklyn and elsewhere can stamp out this gambling evil if it will arouse itself and try. We need a church that will unsheath a sword of flame against wickedness, even though it is intrenched in high places. A cowardly, time-serving church is un-

worthy the religion of Christ, and unequal to the demands of the age."

In Fairness.

In an article in *THE HOMILETIC REVIEW* for August there was a sentence which associated the name of Jefferson Davis with the names of Benedict Arnold, Aaron Burr, and Wm. M. Tweed. The sentence, as it stands, reflects unfairly on tens of thousands of honest men in the South who stood by secession, believing it to be right, and among them are such clergymen as Dr. Hoge, of Richmond, and Dr. Palmer, of New Orleans. Benedict Arnold, Burr, and Tweed were scoundrels. It is not fair, it is not of Christian charity, to intimate that a man, because he was a secessionist, was dishonest and wicked. That the secessionists were mistaken, we believe, and have a right to believe; but we do not propose to question the conscientiousness of their motives. We have got far enough from the war to be fair. The people of the South are our brothers, are good Christians as are we; in all respects our equals. The bloody chasm is closed, thank God!—closed forever.

"The Gods Make Mad," etc.

The threats of violence from the liquor fraternity are increasing. The chairman of the Cook County (Ill.) Prohibition Committee has received an anonymous letter calling for his resignation from his post if he would have many more days to live. Near where the new aqueduct is being built for this city saloons are being established to get the wages of the workmen, and a citizen, who has been active of late to keep these hell-holes away from his residence in that locality, found a dynamite bomb secreted in his carriage-house the other day. In Pittsburgh one of the active supporters of law and order received, a few days since, a letter threatening him with death if he did not cease his efforts. This is the spirit of the traffic everywhere. Men who defy God will defy law. Talk about regulating such a wild beast is arrant nonsense. Regulation never will regulate.

Discouraged.

"I have labored hard in many churches in my ministry; but my lot has been to work beneath the ground, as it were, at foundation building. What I do is seldom noised abroad; it never gets into the papers. I sow the seed, but somebody else is sure to reap the harvest. This has continued so long that I am about discouraged. A DISSATISFIED PREACHER."

Be glad that there is a harvest; it is of little consequence who does the reaping. Then, remember, God is keeping the books. The debits and credits will all be correctly entered, never fear.

"Learn to love the quiet, lightning deed,
And not the applauding thunder at its heels,
Which men call fame."

Ministerial By-Play.

DR. JUSTIN D. FULTON tells the following story on himself: "One of my deacons, a most excellent fellow, often urged me to preach extemporaneously. I promised him finally that I would try it the next Sunday evening. I kept my word. It was hard work for me that night, and hard for the audience, yet I thought I had done fairly well. But, seeing the deacon, I said to him, deprecatingly, 'I don't think that I can preach extemporaneously.' 'Neither do I,' was the blunt and crushing reply. I haven't tried extemporaneous preaching since."

"I BUILT MY CHURCH wholly out of my own head," said a certain well-known city clergyman to another. "I didn't know that the city authorities permitted the erection of wooden buildings," quietly remarked his companion.

DR. JAMES M. BUCKLEY, the editor of the New York *Christian Advocate*, has few equals as a debater on the Conference floor. He is witty, keen, and sometimes merciless in his retorts. Not long ago the Doctor had a tilt, during the sessions of a Conference, with a brother clergyman. At the close of the wordy battle, the opposing clergyman said: "I am glad to find in Dr. Buckley a foeman worthy of my steel." "Pig-iron, you mean," was the Doctor's parting thrust.

IN CHICAGO there is a clergyman who is quite popular with the young people. He often boasts of his success "in bringing them together," as he styles it, matrimonially. Said he, at a social gathering the other evening: "I believe in helping young people to find their mates. Old heads can judge better than they. I have made many a match, and they were good matches." "Yes; I have had occasion to observe two or three of your matches; I found that they *struck fire* easily," said a lawyer who happened to be listening, and who is known to render much assistance, professionally, in straightening out matrimonial kinks.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE

BY PROF. J. H. W. STICKENBERG, D.D., BERLIN, GERMANY.

DARWINISM AND RELIGION.

SINCE extreme evolutionists on the Continent are the dominant, they are apt to make the impression that they are the only consistent Darwinians. Regarding all phenomena to physical processes, they claim to have abolished the supernatural, and to have robbed faith and hope of their basis. But in Germany, as well as in England and America, there are also more moderate advocates of evolution. Not a few investigators admit that too much has been claimed for its processes, that there are things which it cannot explain, and that, being still on trial, the time has not yet arrived for passing finally on its merits.

That the views of the extremists aroused opposition on the part of those not ready to abandon all that is spiritual as a mere phantom, is not strange. Nor is it surprising that the one extreme begat the other, so that those anxious to save morality, religion, and the most cherished ideals, rejected without careful inquiry the whole theory as pernicious and false. There are indications that the period of extremists is to yield to one more calm and critical. Numerous investigators now aim neither at the establishment nor the refutation of the theory, but apply it where practicable, and leave its application to other departments, to be determined by the results of future inquiries.

The leader of the extremists, who claim for natural evolution the ability to explain everything, is Prof. Haeckel, of Jena. Mr. Paul von Richter, of Basle, has just presented to the university at that place 130,000 mark, to be increased at his death to 300,000 (equal to \$75,000), to be devoted to promoting the study of "phylogenetic zoology." The donor was induced to make the gift "because he regards the theory of development (phylogeny), established by Darwin, as the greatest scientific progress made in our day." The University of Jena receives the gift because there "this theory was advocated sooner and more energetically than in other universities." The immediate occasion of the present donation was the twenty-fifth anniversary of Prof. Haeckel's entrance on his career as a teacher. The money will be at the disposal of Prof. Haeckel, who proposes to use part of the interest for establishing an assistant-professorship of zoology.

The new impulse thus given to Darwinism cannot of course determine the future success of evolution. Only the results of all the investigations can give the final decision, and no endowment can interfere with the ultimate triumph of truth. While, however, an effort is being made to promote extreme naturalistic views, it is interesting to hear a consistent Darwinist on the relation of evolution to religion. He blames certain evolutionists for not going far enough,

yet charges Haeckel with claiming as explicable by means of this theory what is really cannot explain. It is certainly significant that so thorough a Darwinist rises up as an advocate of religion.

THE NECESSITY OF RELIGION AS ULTIMATE DEMAND OF DARWINISM.

(Die Nothwendigkeit der Religion, eine letzte Konsequenz der Darwinischen Lehre), by Dr. F. Dahl, Assistant at the Zoological Institute of the Kiel University. The author states that, before Darwin, the view was held that the vegetable and animal world was not created in its present form, but is the result of development from primitive organisms. "But what was formerly merely conjecture, attained by means of Darwin's writings a high degree of probability." Since then, this doctrine has rapidly become the basis of scientific zoology and botany, and the author claims that every investigation furnishes new proofs in its favor. He claims that only here and there can a zoologist or botanist be found who does not adopt the theory of descent. Of course, there have been opponents, among whom Wigand is particularly mentioned, whose scholarly work against Darwinism appeared in 1874. But Dahl declares that the opposition has its origin in religious scruples or in some other prejudice. He admits that Darwin's theory, when first announced, had defects, and that these led to false inferences. Much, that had till then been problematical, was now explained; "what wonder, then, if the most zealous advocates were led to believe that with the aid of this theory all the secrets of nature might be explained?" They thought that all supernatural influence could be banished, and everything explained in a natural way, and so, even for the most mysterious processes, the explanation was supposed to be found exclusively in mechanical laws. But a reaction was inevitable. Careful inquirers and deep thinkers soon discovered "that there are certain facts which are not merely left unexplained by mechanical laws, but never can be explained by them. Since that time, science is intent on fixing the limits of the explicable, a problem which has by no means been solved." The philosopher Hartmann put too much on the side of the inexplicable, while Haeckel and Strauss went to the other extreme. Haeckel's extreme views, as expressed in his *History of Creation*, are apt to be taken as those generally prevalent among Darwinians; and, since the publication of that work, no zoological book maintaining the opposite view has appeared. Although materialism may be regarded as scientifically overthrown, yet the layman is apt to view it as having scientific authority. The pessimism of Hartmann is allied with materialism in its opposition to religion. "Materialism and pessimism are undoubtedly the

chief occasion of the extent of many ills from which our times suffer." The author thinks that most Darwinists make a serious mistake in not applying their theory consistently, particularly in exempting man from its laws. Many hold that civilized man has outgrown the operation of these laws; but, if man is a product of these laws, how can he transcend them? "Religion, especially, is viewed as a bungling workmanship of man, and is held to be useless, and therefore fit only for destruction. They do not consider that religion must have arisen according to the same invariable laws of nature as, for instance, the mechanism of the hand." And to rob man of his religion is as rational as to cut off his hand. Religion cannot be shaken off; it manifests itself whenever its application is needed. It may be compared with the arm of the star-fish or the foot of a crab, which are constantly reproduced on removal.

The author aims to show that, on the supposition that Darwinism is true, religion had to arise, and from this fact he draws an inference respecting its value to man. He regards the theory of Darwin as well established, though it must always be a mere theory. Firmly accepting it, he insists on its thorough application to man. His discussion of the theory itself must here be omitted, our aim being simply to get the inferences to which it leads respecting religion.

Darwinism becomes destructive of ethics and religion only when made synonymous with materialism. This our author sees, and he protests against the identification of the two. He distinguishes between matter and spirit, and between the product of mechanical laws and what lies beyond their power. There is a strong tendency in science toward monism; this tendency is inclined to view all substances, spirit included, as in reality but one, namely, ether, and all operations as but manifestations of motion. The fact that there is a physical basis for our mental processes is apt to lead to the conclusion that they themselves are physical. "But consciousness and material process are entirely different." Some scientists have distinguished between mental processes and motion, and yet have held that spirit is a property of matter, a property belonging to all the elements, or perhaps to one only, and active in developing organisms, particularly in the formation of the brain. "But this view cannot be maintained. Were the mental processes a property of all matter, like gravitation, then they would have to manifest themselves most strongly the more compactly and the more numerous the molecules are compressed together. Were they a property of particular elements, then they would work most perfectly when these elements appear in their purity. But it is well known that neither of these occurs." The properties of the molecules give no explanation of the spirit. "We can, therefore, announce as the result of our inquiry the fact, that the mental processes must be

sharply separated from processes of motion. . . . Matter, motion, and mental processes must continually be designated as totally heterogeneous."

Both in animals and in man instinct is found, and it is an unerring guide. Our author pronounces religion an instinct. Some writers have professed to find religion in brutes; but he distinctly states: "Of all living beings, man is the only one who has religion." Fear and the feeling of dependence on the part of animals have been regarded as traces of religion. Fear in the dark was supposed to indicate that animals had a belief in ghosts, but this is purely imaginary. And as far as a feeling of dependence is concerned, animals lack the very element which makes this feeling religious, namely, "the feeling of dependence on a supernatural, purely spiritual, being." Religion has been pronounced a product of the fancy, a view which has received support from the fact that fancy has been specially active in religion. "But, on the other hand, the universality of religion, its existence among all known peoples, may be regarded as indubitable evidence that its appearance is owing to necessary causes."

Dr. Dahl thinks that religion had its origin in hope on the part of primitive man, in his confidence in something else than the blind powers of nature. The only basis of hope was a rational being whose benevolent purpose he could trust. With such a basis for religion, everything else that is religious became self-evident. Thus it became easy to compare the powers of nature with man's spirit, and to personify them; to distinguish soul and body, and to ascribe immortality to the former; and to introduce the worship of distinguished ancestors, whose spirits were supposed to be divine, or to have influence with the gods.

On the supposition that everything can be explained by natural law, it has been claimed that religion is no longer adapted to our enlightened age. But the author argues that our very progress has made us more fully conscious of our helplessness in view of the laws of nature; therefore, not less than primitive man, are we shut up unto hope. If we resist the effort to make a higher being our God, then unconsciously the laws of nature will take exactly the same place we would assign to Him. "So long as no real danger threatens, we may laugh at the religious instinct, because it has no opportunity to act. But, as soon as danger approaches, it acts even in unbelievers." From the considerations of the instincts the author infers that, when an instinct has become deeply rooted in our mind, it should be held as tenaciously as possible, and should not be hastily pronounced useless or even hurtful.

The necessity of religion having been shown, the last chapter is entitled, "The Relation of Darwin's Doctrine to Religion." The fact that man needs religion does not establish its objective validity. This validity has not been consid-

wild fruitage of self-display now bear their fruit unto holiness, and the end everlasting life.

This, then, being the criterion of conversion, that the old life is set to serve the new, we may measure the completeness of conversion in any case by the total amount of the old energy which is taken over from the flesh into the service of the spirit. In some cases—alas! that these are the majority—converted characters, in sitting down to say how much they owe their Lord, take their bill and write quickly fifty or fourscore, instead of the full tale of a hundred measures of duty and service. There is generally something secretly set apart for the former service of self. It is too generally assumed that even religious men may be allowed to lead two lives, a secular and a sacred, and that, provided God has His Sabbaths, the rest of the week may be spent in a six days' service of what we describe as our social duties, and our advancement in life.

It is these half-conversions, and these haltings between two ways, which excuse what has been described as second conversion. To every higher life, it is true, there is a higher still, which no one will dispute any more than that in every depth there is a lower still. But this second conversion, brought in as a supplement to the defects of the first, only suggests the melancholy reflection, that the majority, when touched with the higher life and the powers of the world to come, begin to hesitate and compromise. They do exactly that which the Apostle said he did not: they confer with flesh and blood. We do not understand his character at all, unless we see that such was its intensity, that when it passed over to the new allegiance, it passed over entirely and without reserve of any kind. It was a case of all or nothing; not some of Christ and some of self, so mixed that the Christ element is only slowly expelling the self element. This is the education which the majority pass through. We may even admit that the conversion of the other eleven apostles, which, in many respects, was more of an education and less of a sudden conviction, largely partook of this character. It was the slow but certain gaining of the new upon the old—the filtration through the old pores of being—of a new life-draught of consecration to God. In their case, the more of self and the less of Christ slowly grew into more of Christ and less of self, and it would be impossible to describe the moment when the all of self and none of Christ had passed into all of Christ and none of self.

With the Apostle Paul it was different, and so we see that his conversion was a pattern conversion. Self, in his unconverted state, rose in him to a kind of passion of self-assertion. Had he been a poet or a philosopher, he would have been self-contained and egotistic to a fault. Had he been a soldier, he would have pushed to the front, and at the head of armies would have tempted fortune by pushing victory, perhaps, too far, till she at last deserted him, as was the case with Hannibal

and Napoleon. But Saul of Tarsus was not born to be a captain of men, nor one of those word-wizards, who, whether in prose or verse, captivate the soul. On account of his Jewish birth, all careers were closed to him but one, and that was Rabbi-ship, or the self-righteousness of the Pharisee. That he accordingly entered on, as we know, with such intensity and concentration of purpose, that it would soon have set him as far above the Hillels and Gamaliels, as saintship, however touched with fanaticism, is superior to the sage and balanced disposition of the ordinary school doctor.

Conversion, then, being the carrying over of the powers of the old life into the new, we have now to see what makes the Apostle's conversion so marked and exceptional that it stands out conspicuous in Church history. Take it all in all, it is the most decisive proof of the historical certainty of Christ's resurrection which has ever arisen in the whole sweep of time between Christ's first and second advent. Divines, as a rule, have been accustomed to regard almost exclusively the conversion of the Apostle Paul on the miraculous side only. From this point of view, it is an uncaused event, with no antecedent outside the eternal counsels of God. The Apostle himself undoubtedly so regarded it, as supernatural. It is true that every birth is in a sense a miracle: it is a beginning, and at every such beginning there must be the eternal will of the Father, the eternal word of the Son, and the eternal operation of the Spirit, combining to say, "Let there be light, and there was light." If this be so in nature, much more must it be so in grace; if the first birth be not without the creative Word: how much more so with the second birth? So the Apostle himself declares his own case: that it pleased God, who had marked him out from his mother's womb as a vessel of election, had afterward called him by His grace.

But we have not got over the real difficulty by asserting that every conversion is, in essence, a miracle. The next instant we find ourselves going on to ask why was this miracle wrought, and what were the antecedents which prepared the way for it? It is impossible to take our stand on the external only, as the old divines have done, and to refuse to go one step further, as we now propose to do, into the psychology of conversion. Had this branch of inquiry been at all adequately treated of, we do not know that we should have presumed to offer any account of what seems to us to be the three stages by which the Apostle Paul was led out of the natural or psychical condition of living to self into the spiritual stage of living no longer a self-seeking but a self-forgetting life, lost in the disinterested desire of living singly and solely for God's glory. But we have looked in vain into the ordinary narratives of Paul's conversion for the real clue to the mighty change. M. Godet is, we admit, an exception, in his brief but adequate sketch of the Apostle's early life, in the Introduction to his Commentary on the Epistle to the Romans. M. Godet, in describing

pride, or inordinate egotism, as the worm at the bud of Saul's self-righteousness, has hit, as we think, on the kernel of the question. He sees in Paul's conversion a case of sudden death to an old and evil selfhood and a resurrection as sudden to a new and full life of self-consecration or of a self-crucifixion of the old man, since the two expressions come to the same thing. This is the real key to the Apostle's conversion: "Sin revived and I died," is the sum-total of all that came of his undertaking to keep the law. If we reverse the expression and say: "Self died, and Christ lived in me," we have the summary of what he became under the new and altered condition of being which followed conversion.

We are in a position now to turn to the question itself, and trace the stages which led up to this wonderful conversion. There are three stages, as we hold, of his inner experience, which had to be gone through, and without which we may be sure that no light on the road to Damascus, however dazzling, and no voice, however deafening to the whispers of that ravenous tyrant of an imperious egotism, could have produced the mighty change. No intelligent interpreter has ever quite overlooked the preparation of the Gospel—that underground work, as we may call it, which led up to Paul's conversion. But, as a rule, it has been touched upon only to throw light on his fitness for his high calling, as by birth a Jew, by culture a Greek, and by citizenship a Roman. What he was in himself, apart from his birth and breeding, the basis of his soul, as we may call it, has been passed by. Divines of the old orthodox school have accepted a miracle as *per se* an unaccountable phenomenon, and hence have shrunk from the attempt to trace any co-ordination of the miraculous and the natural. The Apostle, they say, was a chosen vessel—this is true, but the fitness is generally limited to the fact of his Hebrew parentage, his Greek culture, and his Roman citizenship. These, like the letters on the cross, in Hebrew and Greek and Latin, have been adequately described and their full significance recognized. We may leave to the Farrars and Howsons and the historical school of evidential writers to fill up further details of this kind. But when we turn to the inner life of Saul of Tarsus, and, apart from his environment, consider him in himself, and note his mental struggles, we begin to see the true preparation for his life-work.

What, then, do we discover as the key to the inner life in the formation of such a character? His was a self-contained nature, set on one great prize, which is the attainment of a righteousness which is "of the law." This was the prize of his high calling in his unconverted state. A Pharisee of the Pharisees, touching the righteousness which is of the law blameless, he was likeliest of all men to the young man who is nameless in the Gospels, and whom some critics have identified with Saul of Tarsus, who came running and kneeling

to Jesus, to ask Him what good thing he should do to attain eternal life. We know how the Lord dealt with this character, and how He took him at his word and tested him by his own standard of legal obedience: "Thou knowest the commandments, do this and live"—this was the stern reply of the great Lawgiver to the great legalist. Still, the young man, as if courting his fate, was not satisfied: all this he had kept from his youth. He had a dream of some one act of supreme merit, by which he should scale the last height of the mountain of legal obedience and stand on a pinnacle of self-satisfaction far out of the reach of the vulgar crowd of men. Then came the decisive test, "Sell all that thou hast and give to the poor and follow me, and thou shalt have treasure in heaven." The young man went away sorrowful, for he had great possessions. That young man, if not the actual Saul of Tarsus, was like him in this respect: that he flinched from such a test as this. It was not self-surrender, but self-attainment, that he was still set upon. The preaching of the cross would have been to both alike foolishness. He must go on a little longer on his own lines and choose his own path. The springs of self-assertion were not yet dried up in either case, or the character as yet ripe for the one act of self-renunciation in which, not having his own righteousness which is of the law, he might find a righteousness which is of God by faith.

This leads us the first step on to the true discovery of the conversion of St. Paul. He had to run his career out on his own lines, and try to the very end—the bitter end—what the issue of extreme self-assertion must be. So it fared with Saul of Tarsus. He had set himself to keep the commandments, but found himself continually balked by the discovery of indwelling sin. The law which was ordained unto life he found to be unto death. For why? At each instant that he set himself to obey the precept in the letter, he found himself breaking it in the spirit. The law, for instance, said: "Thou shalt not covet"; but sin—strange contradiction—taking occasion by the commandment, wrought in him all manner of concupiscence. *Uno avulso non deficit alter*, as he nipped off one bud of coveteousness, another sprang up in its place, for the root, the bitter root, of concupiscence had struck deep in his character, as it is in the fallen and corrupt nature of all men. Here, then, was a strange anomaly, that the better he became the more corrupt he felt himself to be. Legal righteousness seemed to be an unattainable summit, and the higher he climbed the more Alp on Alp arose.

What, then, was to be done? A commonplace character would have given up the pursuit, and come down from these awful solitudes, content that he had done so much and dared such heights. Not so with a determined nature like that of Saul. There was one way left, and one only, by which, as he thought, he could keep the commandments, and quiet these terrible cravings of conscience. He could break

with Gamaliel and the easy-going school, whose "live and let live" maxims had long dissatisfied him. He could turn zealot and put on zeal as a garment, and this he did. Like those young postulants to monkery who disturb the older inmates of a monastery by their activity in inventing new forms of penance, so with Saul of Tarsus. Nothing could quiet his conscience but to throw himself headlong in a fit of zealotry against the new sect which was everywhere spoken against. Little as he knew of Jesus of Nazareth and His followers, he knew enough to apprehend that if they were right in their Quietism, which he probably confounded with that of the Essenes, then he must be utterly wrong. This supposition he could not listen to for an instant; and so, with the decision of a mind which never halted at half-measures, he joined the extreme wing of the Pharisees, or that branch of the zealots, who, instead of turning their arms against the Romans, had whetted their swords against a sect who gave out that they had found in the Nazarene the true Messiah. Here was a new field in which to display zealotry, and so he describes himself as concerning zeal persecuting the Church.

We now find him in the second stage of his downward career. He had been first a legalist, pure and simple, and as such he describes his experience in the 7th of Romans. But his legality had brought him no peace; on the contrary, it had only begun to goad his conscience, and, like the bullock unaccustomed to the yoke, he was already beginning to kick against the pricks, and to find from sad experience how hard this was. To a mind in this state, legal, but unable to comply exactly with the law's demands, one compromise only was open. It was this: If unable to keep the whole ten commandments in the letter, what was easier than to set-off the greater against the less commandments, and to use zealotry for the first table as a salve to his conscience, hurt from his known breaches of the second table? The tenth commandment had said, "Thou shalt not covet"; and he could see no escape from concupiscence. But, then, the first commandment implied, if it did not enjoin, that all idolaters, and such were the followers of a false Messiah, were to be utterly destroyed. It struck Saul of Tarsus, no doubt, as the readiest way out of his spiritual perplexities, that he could thus compound with conscience and set off zealotry as against concupiscence. Men do not consciously put this contrast so bluntly to themselves; but, all the same, it is in this way that the coward conscience works. Such is the deceitfulness of the human heart, that the pleasure is as great of being cheated as to cheat. In any case, we know enough of ascetics and fanatics all the world over and in all religions to feel sure that the case is more common than we suppose. The history of all persecution shows that it is not the worst class of men, *but the best*, who become persecutors, and generally for the same reason, everywhere. Llorente, in his History of the Spanish Inquisi-

tion, points this out. He shows that the Torquemadas, and others, were men, outwardly, of blameless lives, but tormented with inward doubts, which they could still in no other way but by stamping out the convictions of others which seemed to run counter to their own. It seems a paltry sophism to compound for one class of sins by added zeal against another. But it is the commonest of all in the legal stage, and on the brink of this stage of final discovery of the ruin of all his proud hopes of attaining a righteousness which was his own, we now stand with Saul of Tarsus.

We have reached the third and final stage in which zealotry is to pass into despair, ending in the death of the old nature, and the quickening and new birth of a new nature. It is at this point that we are to look for the supernatural, properly so called, and rightly considered, as we have already seen, every birth is a miracle. It is a special act of Omnipotence, a fiat of Him who said, "Let there be light, and light was." How much more must this be the case with one who is to be suddenly brought out of darkness into light, and turned suddenly round from the tyranny of self-will into living a life of blessed liberty by entire self-surrender of his will to God! We have considered the two previous stages, let us now note how Saul of Tarsus is led up to the third and final stage. He had set out as a legalist, and he who had been alive once without the law, *i.e.*, slumbering the sleep of moral insensibility, had awoke to the painful discovery that in him there lay lurking, and only awaiting the provocation of the commandment, all manner of concupiscence. The only effect of the tenth commandment was to stir up these stagnant depths of covetousness, so that the law which was ordained unto life he found to be unto death. Then he fell back upon zealotry and sought, as men often do, to still the law's demands by setting one form of righteousness over against another. If he could not keep the second table of the law, he would at least compound for these lapses by still stricter precision with regard to the duties of the first. But now he had to learn, as he did, by a light from heaven on the road to Damascus, that his zealotry was quite as much tainted with the poison of self-righteousness as his legalism. Driven from one retreat to another of self-righteousness, he is now brought to bay, and must die in the last ditch. The awful discovery is borne in on him, not only through the eye but also through the ear, that it is Jesus whom he is persecuting. His zealotry, which he had most prided himself on, was now seen to be his greatest mistake. Ignorantly, it is true, but still in unbelief—*i.e.*, under a mixed motive, partly right and partly wrong—he had gone on to repair one breach of the law only by committing another. He had broken the second table, and now he learned that he had still more hopelessly broken the first. Like some desperate gamester, doubling his stakes at every throw of the dice, and trying to play quits with fortune, he has gone on to

the point where he has nothing left to stake but life and liberty, and has to lay them down and pay the forfeit. All this he instantly apprehends as he lies stone-cold on the earth, waiting the death-stroke of the enemy whom he has challenged to mortal combat. He had ridden out of the ranks and singled out the Nazarene, resolving in the spirit of a true zealot to fight neither with small or great, save with Him only. And here is the awful, the crushing, surprise. The Nazarene, the crucified Jesus, is the Lord of glory, highly exalted, and given a name which is above every name. What could he expect, and what deserve, but instant death? "But those mine enemies bring hither and slay them before me."

But one surprise only remains. The next instant, the voice addresses him, "Stand on thy feet!" He had not asked for quarter. How could he ask for what he was not prepared to give? and the enemy more than grants him quarter. He addresses him in tender and pitiful accents. "It is hard for thee to kick against the pricks. Thou art a chosen vessel"—mercy rejoiceth against judgment. It is more than a reprieve, more even than a pardon in full to the rebel, taken in arms against his lawful sovereign. "Thou art not only restored to life, but at once called into my service. Now turn the same energy into promoting my cause which you have already shown in persecuting it."

That such a message as this, streaming in on him from the excellent glory, should at once shake the soul of Saul to its foundation, as the earthquake did the soul, as well as the prison walls, of the jailer at Philippi, we may at once assume without question. It did much more: it led to his instant conversion in the full and exact sense of the term; his soul now received a new centre of gravity and focus-point of attraction. Self, in one form or another, had been the sun of his soul—Christ from that instant became the new sun, and self became the planet, which had found its true orbit. This is conversion in its essence. It is death to the old nature and life to the new, and all is summed up in this contrast between a being self-centred and one whose sun and source of life is God. As to the question whether this revelation of Christ to Saul on the road to Damascus was objective or subjective, we take it that the right answer is that it was both. It was objective in the sense of the old historical school, for either there is no miracle at all in Old Testament or New, or the conversion of St. Paul stands out as miraculous in the highest degree. So far we are at one with those who hold to the external and objective view of the revelation of the risen Savior to the contrite, conscience-stricken sinner, Saul of Tarsus. But we also hold at the same time that the external is not enough. There also needed a preparation of the heart, as well as an answer of the lips, in this as in every case of conversion. The revelation of the risen Savior to Saul, then, was both objective and subjective, and the only meaning of the distinction seems to us to lie in this,

that the subjective revelation was continuous and spread over some space of time: the objective revelation was a flash and a peal, a sudden and surprising invasion of eye and ear, by a sight and a sound from heaven, the meaning of which he could not mistake. Some of the company, as he tells us in one narrative, saw a light, and some of the company, as he tells us in another narrative, heard a sound. But none of them, save he alone, could piece together these broken lights and wandering voices of a message from the upper world. Their feelings began and ended with blank wonder. They were like the shipmates of Jonah, who only supposed that, as there was a storm, it was sent by some angry god; Jonah knew more—he knew only too well who had sent the storm, and why.

There are cases of conversion of this kind occurring every day, though scarcely with such marked results to the world at large. The outer and the inner world touch more often than we suspect, and this is the meaning of Hamlet's deep words, "There are more things in heaven and earth than are dreamed of in your philosophy." We cannot say, beforehand, what will come out of the conflict between the law and the flesh in the self-asserting will of any character. It may end in conversion, but it may not. There are cases of failure when the character hardens into Pharisaism or sours into zealotry, and such characters go down branded in history as Torquemada did, or Mary Tudor, with the terrible epithet "bloody" shrouding her fair fame forever. Such would have been Saul's case, but for the distinguishing grace and mercy of God in Christ; since, if not the best, he must have become one of the worst, of men. In this sense, the conversion was all of grace, and the Apostle is emphatic in rejecting by anticipation all that rubbish of the schoolmen about a grace of condignity, the congruent grace, in which there is some particle of merit, as distinct from the grace which is not congruent, wholly without us. But, on the other hand, the most emphatic assertion, that it is all of God, so far from precluding, actually implies that God himself prepares His own door of entrance. If He opens the heart, as in Lydia's case, the door is His; and, as we see from the illustration of the flower, it is the sun which opens it by opening the eyelids of the morning. The sun opens the flower's petals, while, at the same time, the flower spontaneously seems to open of itself. Such is grace. It is the conjunction of experience within with that voice of God from without, which, once heard, never can be mistaken for anything else. All that conversion means in an Apostle's case, as in our own, where the supernatural element is not prominent, is that the hour has come for the meeting-point of God and man in the new relationship of grace, instead of the old relationship of nature. As long as man is in the outer world of nature, and under the law, self is, and must be, the centre of his being. All is done in relation to

that has come to my knowledge was that of a German lady, an authoress, and the wife of a prominent author. The literary circle in which she moved treated religion as antiquated. She was highly gifted and brilliant, ambitious for intellectual distinction, but with the heart of a woman. In company, one evening, to my surprise, she introduced the subject of religion, manifested deep interest in the objects of faith, and an intense desire to attain certainty. Her nature rebelled against the materialistic influences to which she had been subject. The brilliancy of her surroundings could not compensate for the absence of faith and hope, and she was restless and miserable. Her religious instincts were strong, and she manifested a burning desire for a vision of a realm above the fleeting phenomena; but her surroundings afterwards gained the victory over her longings: at least, she gave no evidence that faith actually beheld or seized spiritual objects.

My position brings me into contact with many students from the leading American colleges and seminaries. A large proportion of them have passed beyond the period of doubt before they come to Germany, and are confirmed infidels. Of this class the medical students furnish the largest percentage. Even undisguised atheism is to be met with, and the operations of the spirit are reduced to mechanical laws.

The doubters are largely theological students, or perhaps preachers and professors at home, who study at the university here. It may seem strange, but in all cases that have come to my knowledge the students brought their doubts with them from America, or found their occasion in the studies at home institutions.

Individual cases would take too much time, I must generalize. In giving my experience with this class of doubters, I want simply to narrate, not to give an opinion respecting faults in their training. Many of them come from our best orthodox seminaries and have enjoyed the highest advantages of culture. As, in our day, no training can or ought to prevent the ferment of doubt, so far as it is a testing of the grounds of faith, the chief aim should be to give the student the proper spirit and right principles during the conflict.

Aside from the common philosophical and scientific grounds of skepticism, I find that many students have been affected more or less by the negative Biblical and historical criticism. Usually the result is a general weakening of the power of Scripture rather than the rejection of specific doctrines. Thus questions arise respecting certain books and particular facts, and, perhaps, most of all with regard to the inspiration of the Bible. There is less difficulty in admitting Christianity as the highest existing religion than in proclaiming it the absolute and final religion. Some are affected by a skepticism of a more practical character. Thus, one was deeply influenced by what he called "the ethical

movement in America," which proposes to substitute morality for religion. Another student, not theological, had similar views. The study of socialism and the relation of the Church to the masses had convinced him that the Christianity of the day cannot meet the needs of the people, and he seriously proposed the withdrawal of the most earnest from the churches and forming an organization on a more purely ethical and practical basis for the elevation of humanity. While it is mostly on particular subjects that doubts prevail, it also happens that the entire basis of faith is removed or shaken and a chronic state of skepticism prevails. Thus, one who had enjoyed rare theological advantages admitted that on the great essentials of religion he had not even an opinion. He made inquiries in all directions, included in his investigations the greatest variety of subjects, and professed to be intent on testing all, but was prepared to give an opinion on none. He was not even prepared for eclecticism, because he had not yet found a principle of assimilation. Wholly at sea, he was tossed from wave to wave, without anchor and without rudder.

With such cases the religious teacher and preacher must reckon; and he can only reckon with them if he thoroughly studies them. A clear understanding of their nature is the first condition for applying the remedy. In many places doubt seems to be in the air, and its contagion is felt. Not in its existence, but in ignoring it, is the danger.

Extensive experience with different classes of doubters has deeply impressed me with the difficulty of a successful treatment. Each case must be individually studied, so as to lead the inquirers through the crisis of destruction to a basis for reconstruction. The process of their minds cannot be checked, nor can the required work be done for them, but directions to mental and spiritual soundness may be given.

The scientific, philosophical and historical problems presented must, of course, be met on their own grounds. Purely spiritual difficulties must be spiritually met, purely intellectual ones must be dealt with intellectually. The mere exhortation to believe will not help the man who is anxious to believe, but finds the solution of some perplexing problem the very condition of faith.

Among the most common mistakes of doubters I have found the following :

1. They want to subject to logical demonstration what does not lie within its sphere. This mistake prevails among such as have been subject to one-sided intellectual development, paying special attention to mathematics, science and philosophy, and neglecting the humanities and the culture of the emotions; who have been affected by positivism, and have imbibed that superficial modern spirit which rejects as unworthy of regard whatever cannot be put into empirical scales or inclosed in the coils of logic. They do not want to believe,

but to know; therefore, where sight and touch end, agnosticism begins. Kant declared that he had to destroy knowledge in order to get room for faith; they reverse the process, and destroy faith to leave room only for knowledge. Their intellectual search does not find God, therefore they do not see any grounds for belief in Him. The same applies to the doctrine of immortality and to spiritual objects generally. They need a clear conception of faith, its distinction from knowledge, and they must learn the difference between mathematical demonstration and moral certainty. Frequently the Scriptural demands respecting faith are misunderstood, and the fact that Paul himself teaches a Christian agnosticism is overlooked. They want to formulate intellectually what can only be apprehended by the heart and lived by the energy of the will. Even faith has its limitations; beyond these there is necessarily uncertainty.

To such intellectualists Jesus gives a law of supreme value: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

2. In common with a widely prevalent tendency, doubters usually look to nature for scientific knowledge, and to the Bible for religious truth, and these two are frequently called the two volumes of God's revelation. With the great predominance of natural science, we can well understand the attention devoted to nature; but that the mind itself, the only inquirer and interpreter, should be so persistently ignored, is one of the marvels of the age, and affords food for serious reflection. Much of the present skepticism finds its explanation in the neglect of the divine revelation given through man himself, in his mind and spirit. Through the heart and the conscience God often bears witness when the ear is closed to every other voice of God. In the needs, the aspirations, and the longings of the soul, we have an earnest of what man is, what he was made for, what his sphere is, and where alone rest can be found. Well has Jacobi said: "Only the Highest Being within man bears testimony of the Supreme Being without him; only the spirit of man testifies of God." This writer made reason the power of intuition which directly beholds God and all spiritual objects; and he held that if in himself man does not find God, he cannot discover Him or traces of Him anywhere. Once he exclaimed: "Here stop and think, deeper and deeper! The more perfectly, quietly and purely you meditate on what is within, the more distinctly will you perceive that He is." God is to be experienced, felt. Without Him our whole being is a monstrous deception. "I am not, I will not be, if He is not. Verily, I myself cannot be to myself the highest being. . . . Thus, instinctively, my reason teaches me that God is." Augustine, Pascal, and the mystics, have similar thoughts. The time has evidently come when we must emphasize the third great volume of God's revelation—the *human spirit*.

3. It is a common failing of doubters not to go deep enough; particularly, as just intimated, do they fail to fathom the depths of their own nature. Those affected by materialism need but think through the subject in order to discover that it has neither the foundation nor breadth for the structure of the universe. So those who want to put ethics in place of religion, fail to penetrate to the basis of ethics. Instead of being entangled in the reasoning of infidelity, let the doubter inquire into the assumptions of this reasoning, and follow the inferences based on them to their final consequences. The one advice ever to be given respecting the Bible, nature, and the spirit, is: Deeper, deeper ! The pearls do not float on the surface, they lie on the bottom.

4. Not a few identify the subjective basis of their faith with the objective basis of religion ; hence they imagine that, when their grounds for believing certain doctrines are removed, religion itself is endangered. Our faith has absolutely nothing to do with the existence of things. I may have believed without sufficient evidence in objects, and because the insufficiency is discovered my faith ceases; yet the objects may be real, and a valid basis for faith in them may be possible. Truth should be the basis of faith; but faith is never the basis of truth. The fact that a man rejects every Christian doctrine, no more affects their genuineness than the Ptolemaic system actually made the earth the centre of the universe.

5. We will notice but one more mistake, frequently the greatest of all: the personal state of the inquirer is overlooked. He takes it for granted that he is able to test the arguments, and hence he considers them only; whereas the principal need is a thorough investigation and purification of self. For clear, correct vision, a healthy eye is the first condition. No error is more common than the transference of what pertains to ourselves unto other persons and to things. As through our eyes we get impressions of the world, so through the coloring of our minds and hearts we interpret it.

A glance at these various mistakes shows the necessity of making the doubter fully conscious of himself, so that he may know exactly what he is, where he stands, and what he needs. By a careful analysis of his inner state, particularly of his doubts, he may be led to see the fallacy which has led to all his perversions. So eager are some to settle points outside of them, that they can hardly be induced to attend to the necessary conditions within themselves. A knowledge of self is necessary, at least, for learning and seeking what is really needed. Some minds have vague doubts, whose significance vanishes as soon as they are clearly formulated and their source understood.

Arguments against particular errors are, of course, necessary; but, if they throw the inquirer on the defensive, their effect may confirm him in his errors. It is well to remember that the process to faith must be performed by himself; he may be helped, but it cannot be done for

him. Hints, suggestions, guidance, quickening influences, are often most valuable. Frequently it is best to make him do most of the talking; it will clarify his thoughts. An honest, full expression of difficulties is important. The Socratic method may be very useful: questions leading the doubter to state his errors and to correct them. His own stand-point must be found and made the basis of reasoning, otherwise the tap-root will not be affected. Any basis of morality and spirituality still remaining may be made the beginning of the process of edification. An error, insignificant in itself, may be the source of a whole train of vicious reasoning, and all required is the removal of that corrupt seed. I remember one doubter who was greatly puzzled by the fact that the world was still so corrupt, although for eighteen centuries the Gospel had worked in it as a leaven. The impression which domineered his mind was this: that one generation ought to inherit the moral progress of the preceding one, so that ethical culture is transmissible and grows with the centuries. It seemed like a new revelation when informed, what should have been self-evident, that each individual must begin the ethical process at the very beginning, and that, while means may be accumulated, the process itself is purely personal.

Aside from the removal of specific errors and a clear presentation of Christian truth, I have found the appeal to the soul of the doubter most effective. When Scripture has lost its authority, and nothing but mechanical law is seen in nature, and even in history, nothing is left but this appeal. Then the psychological basis of religion becomes the only foundation on which we can build. The fact that there is doubt, not an absolute rejection of religion, is evidence that the spirit still inclines to spiritual objects. This is the good soil to be cultivated, and here room may be found for planting one seed of Christian truth after another. By thus laying the basis of religion where alone it can be laid, and where there can be no question of its validity, namely, in the soul itself, the work of edification may be carried on successfully and steadily. Jesus welcomes all who have the slightest disposition to inquire and believe. And what power is concentrated in genuine faith, even if it be small as a grain of mustard-seed! Those who pass through this epoch of doubt to the progress of which it is the condition, not only grow themselves, but they also know how to sympathize with souls in which the greatest tragedies are enacted. Nothing can be more pathetic than the struggle of a soul with itself for all which makes that soul true, life precious, and hope possible. Whoever has begun his experience with doubters, with a doubter in his own breast, and then passed through the conflict to peace, is usually the best prepared to help others on to victory.

III.—THE STUDY OF SOCIAL INSTITUTIONS BY COUNTRY PASTORS.

BY REV. SAMUEL W. DIKE, ROYALTON, VT.

THE interest in social questions is so great that they will soon be considered by all parties who are awake to the needs of the times. But there is serious danger of misdirected and comparatively barren study. An ill-digested mass of facts and theories may be gathered instead of pursuing careful plans of investigation, attended with sound thinking. The pressure upon the clergyman to make this mistake is very great. From the character of some of the applications made to me for information upon Divorce and the Family, I fear too many ministers are always on the look-out for fixed ammunition merely, which can be slipped into a sermon at will and fired at a congregation with the least possible manipulation by the preacher. One is almost glad to say to these, that there is no one good compendium on the Family—such as they seek. For the loss of sermons from this class is of little account compared with the gain from the few who will work from a line of study through which they have taken themselves. This is true of social questions generally. The transfer of the terms, phrases, and thoughts of a student's note-book, or of a traditional theology to the pages of a sermon, is not more destructive to growth and power to quicken other minds than would be a similar method in sociology—especially in the present stage of its development as a science. The dumping of a lot of scientific material on this subject into the minds of a congregation is of little use. The preacher does not want so much to teach this science, though he may not forget to do even this, as to make his Christian instruction, as a whole, scientifically correct and wise from the sociological point of view.

The subject of this article is the study of social institutions by the pastor. It will touch, first, some few reasons for it, then sketch a course of study, and conclude with a brief list of references to the more accessible sources of information in books.

I. *Some reasons for the study of Social Institutions by the Pastor.* The reader will observe, at the outset, that the topic is not the study of social questions, but of social *institutions*. There are a great many ministers, and other persons, who have become very well-informed on social questions, who have taken little notice of social institutions. And with others there is something like a craze for the discussion of social “questions” in the pulpit. These latter, at least, often seem to act according to the famous rule of Donnybrook Fair: “When you see a head, hit it.” But the treatment of these subjects in the light of the study of the institutions of society affecting them and affected by them, even in the published books and sermons of ministers, is some-

what rare. But those who know the vast strides of recent years in the knowledge of nearly all the social institutions that underlie the greater organizations called the Church and the State, are fearful of the superficial treatment of current social topics. They see that nowhere, perhaps, are the lessons of history more likely to be missed than in the treatment of these matters as mere "questions of the day." And part of the remedy for this evil must come from the study of social institutions as the true perspective in which to look at social questions.

This paper attempts to direct to this field of study those who greatly need it, and at the same time are the best situated to take it up. I mean country pastors, who include four-fifths, and probably still more, of the active ministry of the entire country. Interest in social problems deeply concerns them, though they are slower to approach these subjects than pastors in cities and large villages. For reasons that will appear later, I am confident that the elements of the great social problems of this country will be found far more than they have been in the country towns. And the country town has made no small part of the city and industrial centre.

Too many ministers will ask about the need of studying the institutions of society at all. They act upon the assumption that their one and almost sole work is to bring men into Christian relation with God as individuals, and then leave the renewed individual to work out the recovery of society for himself, apart from the direct influence of the religious instruction he receives. But those who do so, cannot, one must think, have a just estimate of the period in which they live and work. For one of the great ideas with which this century is closing, is the thought of man as a member of society, *into which he is born and in which he does his work, and which is something more than the contrivance of the mass of individuals who compose it at a given time.* A hundred years ago, the last phrase far more nearly covered the ruling conception of society than it does to-day. The glory of the closing years of the nineteenth century is in its having carried along human progress with the truth that was in the idea of the individual so far that the people begin to see the need of the larger conception. The completion of the individual, through his growth into personality in the perfection of humanity, is coming to be our ideal. This is not the making of society out of the individuals composing it, but the discovery of the true self in others, the perfection of men in the institutions and order of a perfected humanity. Of course, this newer view is not bounded by hard and fast lines. As the life of the nineteenth and the thought of the eighteenth centuries are inextricably blended, so it is now and will be. But of the general truth here set forth, few thoughtful readers of history can have much doubt. Men, more than ever, are conscious that they

think, feel, act,—live in society, by which we mean the relations and orders of the life of the members of the human race in contact with each other.

When these orders and relations, generally through long usage, assume definite forms, with a tendency to fixedness, we have social institutions. Social institutions are, therefore, the concentration in regular forms of the results of the experiences of men in the art of living together. At least, they appear as such to the scientific student who begins his examination of them with the discovery of actual facts. We have become very cautious in recent years of the very terms—nature, natural, natural law, as applied to society. Still, we do not hesitate to speak of certain social institutions as natural. The Family and the State are examples. They appear in their time and place as leaves and acorns do on the oak. Social “questions” are the frequently recurring incidents of the workings of human life amid the conditions of the more deeply-founded institutions of society. All solution of them that is likely to be safe must, therefore, be based on a knowledge of the institutions affecting them. As in all practical application of remedies, so it is here. We first generally look to the nearest facts, and then learn to work back to a comprehensive knowledge of the constitution of things underlying them. To borrow a figure: social pathology must proceed upon the sound basis of social physiology, and the latter in its turn upon a knowledge of social anatomy.

Now, put alongside of this, the corresponding growth of the Church into the idea that Christ has set up a kingdom on earth. This phrase—kingdom of God—is but an expression, in the highest terms of the social language of His time, of the idea of a Divine Society. This Society has its realization in such relations as shall conform to those ideals which God slowly works out, as He has wrought the frame of man from its earlier types. Into this larger conception of Christianity we have now come as never before. Here, as in the Bible, the story of the work of God is, throughout, a record of development in historic conditions and under historic limitations. Christ is ever coming in the fullness of the times. The larger ideas of the Divine Society, the extension of the work of the Church into all lands, its intension in its old fields, and the longing for greater Christian unity, are proofs of the enlargement both of the Christian thought of society and of the view taken of individual men as members of it.

And so, when by reason of scientific research on the one hand, and by practical Christianity on the other, social institutions have become definite objects of thought and life, then the Christian religion comes to meet them with its recognition and its Divine counsel. The preacher has already learned that he cannot give instruction that violates or ignores the facts of political economy or public law. The theologian

knows that he must think under the laws of philosophy, psychology, ethics and logic. So the pastor, teaching and working amid social institutions, must have a knowledge of them as soon as they have become the objects of truly scientific study. More than this: He may now be called upon to shape social institutions as directly almost as he once did individuals only. If Christ and His immediate followers gave social truths in the historical forms of those times, it seemed no part of His plan to let these harden into unyielding permanence. For He taught that the reality is always more than its temporal expression.

From the point of view of the study of social institutions, few things seem more inapt and inconclusive than the attempted reproduction of the exact methods and forms of the Apostolic Church in the present day. The correction of the historical aberration is not complete until sociological as well as political and ethical adjustments are made. Only the study of social institutions by the clergy will enable them to make this correction.

Once more, this study is needed to prevent the repetition of exploded social theories in the pulpit. For whether ministers will it or not, some social theories necessarily underlie nearly all pastoral work and all sermons on certain themes. Ministers are frequently unaware that theories of the origin and nature of government and law, of the tenure of land, of the original ownership of property, common enough even among scholars thirty years ago, are no longer accepted, or are greatly modified, and so these theories are the substance or support of many a sermon among the less scholarly, and their leaven is hid in the sermons and addresses of a higher class still.

There is scarcely a greater unsupplied lack in the equipment of the student passing from the college to the theological seminary than a good elementary knowledge of social institutions. And the future legislator stands in the same need. The themes of the lectures on Ecclesiastical History and Polity, on Pastoral and Biblical—not to say, Dogmatic—Theology, all lie more or less in the field of sociology. Above all, the living realities of the pulpit are there. The endowment of chairs of sociology in the colleges that send the most men into the ministry, and provision for lectures to those already in the field, is an urgent need that rich men who would protect and advance the conditions of social order should heed. Meanwhile, let me make an attempt to help those country pastors who perceive the necessity and ask for instruction.

II. *A course of Study.* The country is the very best place to begin, just as it ordinarily is the place to begin in geology or botany. For here is found the best material—the social institutions of civilization in elementary forms. Any one who understands the social order of a country town has a good elementary knowledge of nearly *all that he will find in a city or the country at large.*

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We might take a text-book, if one could be found, or begin with the social order of some ancient civilization or with the early accounts of our own, or take up the institutions of savage life, and then work our way to things nearest ourselves. But let us reverse this method and begin with material around us, and go to books only as we need them in explaining what we find. I believe this to be at once practicable and by far the most suggestive. It will open the eyes of the pastor to the riches of his little field. In the hands of a skillful minister, it may prove a useful and interesting, original research for a class of enthusiastic young people. Or it may lead to a method of one's own, which is better still. The expert will see, and I must tell others, that they are not following here a trained teacher of the science, but only the suggestions of one who has worked as best he could outside the two or three great universities that alone can give much aid. I should be glad to see the counsel of the learned professor and experienced teacher in these pages. For one object of this paper is to stimulate the demand for such articles. It should be added, that the aim here is not the historical and other scientific study of social life in all its breadth, but only the study of *leading social institutions*, so that the pastor, and those whom he takes with him, may get on the track to a good view of them.

This is the plan: Take the material of a back country village and its outlying farms. Let this be in the centre of a town, if convenient. Make a series of maps of it that shall represent in outline the facts of human life just as they are found in the community selected for study. For public or class use, a common blackboard will do; or paper or cloth may be used. Crayons or pencils of different colors for each map will be better. In addition to the chief physical features, if one wishes to have these, put on the first map only lines representing the highways, and dots and squares where the houses and the church or churches stand. Draw the second like it, in another color if convenient, the same as the first, except the school-houses are put down in place of the churches. On the third map, substitute the village store, which very likely may contain the post-office and serve for the offices of the express and stage-coach, the shops of the blacksmith and other trades, if there are any. On the fourth, mark the town-hall, which may be supposed to include the offices of the town-clerk, lawyer, justice of the peace, etc. In each of these maps keep the representations of the houses and highways. A fifth map might show the combined contents of the four already drawn.

Now, beginning with the first map, with its simple facts of houses and churches connected by highways, let the student try to discover the facts concerning religious institutions and their operations in the churches and homes. Let him note the features of the system of religious life in the organization, methods and relations of the churches,

—with the aids about to be named—and it is a fairly easy course to pursue—would surprise the student with its valuable and fascinating results. The useful knowledge of what most concerns the pastor and his people, the enlarged views of all social work, the new grasp and great freshness in his sermons, and his far better comprehension of all social questions, would be inevitable. It would be difficult to name in all the range of scientific pursuit two more fruitful objects of study than a country village and one of its farms. For every student of historical and political science will see that these open a course in the elements of political science and in the embryology of social institutions generally. This study does more. For it gives us the germs of the great growths which are the themes of public and private law, of political science, of international law, of political economy and ecclesiastical polity, and it gives them in a way to secure something of that comprehensive view of these sciences which often comes only after long study of each by itself. Right here, as intimated before, in this grasp of the nature and history of social institutions, to my mind lies no small part of the preparation we need to apprehend our social questions. These need to be seen in what may be called their historical and institutional perspective, while at the same time we rigorously deal with them as the hard, practical problems of present actual life.

But, until recently, even the text-books in hardly one of these sciences as they are taught in college, unless it be law and politics, have done anything in this direction; for they have mostly been constructed on the dogmatic plan. Few of the results of the historical method had found their way into American books twenty years ago. The historical and comparative study of institutions was almost unknown to the graduate of college or seminary a few years ago. Not more than one in six or eight graduates of to-day has the slightest knowledge even of social institutions. Lectures on Polity and Pastoral Duty have as yet seldom pursued their themes in the light of this study of social institutions. The grammar, the lexicon and the book of antiquities, treated as historical facts with little notice of them as social forms, have been the equipment of the young pastor. He has been left to look on his parish, its institutions and people, much as the man who has never heard of geology or botany does upon its rocks and soil, its trees and plants. He sees few of its many and varied social forms, and those he does see are meaningless in the richer part of their significance. The village lawyer and leader in politics, or the editor, unless he has fortunately come from a school of political science or a law-school of the first class, is no better off. There is need of method and books.

III. *The books needed for this study.* They are mostly very recent. I know of no one manual, and think it well for the present that there is none. Reliance on a text-book is bad, and a pastor of good

education has outgrown it. Though the fuller answers to these questions are scattered through a long list of books, a great deal can be done with a few books at small cost. A copy of the *Encyclopædia Britannica* can be found in most country towns of the better sort, often on the shelves of one of the pastors. For the purposes of the student of social institutions, I think it worth all other encyclopædias put together. But so rapid has been the advance of knowledge that some of its statements are behind the times. The titles: *The Family, England*, the part by Mr. E. A. Freeman; *Feudal System, Land, Law, Parish, Political Economy, Roman Law*; and, probably, in coming volumes, *Russia, Switzerland, Sociology, Towns, Village Communities*, etc., will yield much information. A score of other articles will suggest themselves on the slightest study. Other encyclopædias, Webster's *Unabridged* and Smith's *Dictionary of Antiquities*, will help much. Members of Congress have sent into many towns the Reports of the Bureau of Ethnology, and the papers of its chief, Major Powell. These will aid. On the assumption of this paragraph, there is no expense at all.

Now follows a list of books, many of which will have to be secured by purchase, made up of those combining usefulness and small cost so far as may be in a list of the more important half-dozen most needed. The retail price is given when known. Though some of its positions are open to doubt in the minds of competent scholars, Fustel de Coulanges' *Ancient City*, in admirable English, by Willard Small, and published by Lee & Shepard, Boston, at two dollars, is a capital book to own. Whoever reads this will get a good idea of the foundations of the chief social institutions revealed in the earliest literary remains, and have opened to him a rich line of thought on the relations of religion to society. Hearn's *Aryan Household* (Longmans, London), costing four dollars, covers this and a wider field. But I simply mention it, without special recommendation for this condensed list. *American Political Ideas*, by John Fiske (Harpers, N.Y.), at one dollar, should be had for its rich chapters on the town meeting and light on the country town and its political relations. The Johns Hopkins University Studies in Historical and Political Science, First Series, *Local Institutions*, costs four dollars. It is now out of print, but will be reprinted by the Publication Agency, Baltimore, and by G. P. Putnam's Sons, N. Y., and contains invaluable papers. A list of the three or four series of studies, many of great value, with the price of many parts singly, and also the best single catalogue I know of Sociological books, can be had free of the latter firm. Both should be procured. *Rudimentary Society among Boys*, No. 11 of the Second Series, costing 50 cents, should be read for its exceedingly instructive and fascinating account, by a trained observer, of the actual development of the essential features of great political and other

social institutions among the boys of a school on an old Maryland plantation.*

A Historical Sketch of the Distribution of Land in England is the title of a compact little book by Prof. Birkbeck, of Cambridge (Macmillan, N. Y.), price one dollar. Seebohm's Village Communities in England is an English book, costing about four dollars. But it is so important that I put it in this list rather than later. Its map of the Village of Hitchin, England, showing the early village and farm divisions of land, should be seen, if possible, by those who cannot buy the book. Laveleye's Primitive Property (Putnam's, N. Y.), is a standard, and costs two dollars. Maine's Village Communities (Henry Holt & Co., N. Y.), three dollars and a half, almost ought to be in this first list.

The entire works of Maine (Sir Henry S.), viz., Ancient Law, Village Communities, Early Institutions, Early Law and Custom, and Popular Government (all published by Holt & Co.), are about as rich a treasure as a man can have in his library. Each volume costs the same as above, except Popular Government, which can be had for two dollars and a half. But the latter is devoted to the higher instead of the elementary forms of political institutions. In Ancient Law, Maine introduced to English readers the application of the historical method to legal institutions as a source of light upon early society, and this work is said to have influenced the thought of our times more than any other book within the same period. These four volumes of Maine should be among the first dozen books of this list which one buys. They deserve a place beside the ordinary commentaries for their aid in understanding the legal institutions of the Bible. But, though well indexed, they are not compendiums nor labor-saving literature.

For further study of land, and other institutions, may be mentioned the scholarly monograph on Early History of Landholding Among the Germans, by Denman W. Ross (Soule & Bugbee, Boston), three dollars. This ably controverts the views of Maine and others, and has certainly compelled some modification of them. It gives a clear account and much original material, and has a good bibliography. The works of Freeman, and those of Stubbs and Gneist on the Constitutional History of England, are very important. The latter is reprinted by the Putnams, in two volumes, at eight dollars.

* This suggests a reference to the development of an almost complete rural society, by the two young sons of a distinguished professor of theology, as they saw it while spending a vacation on a farm. They first reproduced the farm where they were, with its material and operations. Then they were joined by playmates, with first one and then another farm sketched in the sand, with which they were in time supplied, until they had developed the life of an entire community with its various operations of business and politics. It attracted the attention of a well-known educator and other scientific men, who intended to give an account of it with illustrations in a popular monthly. But the speedy end of the vacation, with the removal of much of the material and a damaging rain on the rest, defeated the purpose. I refer to this to show the value students of social institutions and educators put upon this kind of material and such as I have recommended in my outline.

Of the evolutionary school, a few leading writers may be mentioned. It is difficult to name here, as elsewhere, any one book as the representative work. But I venture to refer to L. H. Morgan's *Ancient Society* (Henry Holt & Co., N. Y.), three dollars and a half, as, on the whole, the most likely to prove the one fruitful book in this school. Its three main parts treat of the growth of Government, the Family and Property; McLennan's *Primitive Marriage and his Patriarchal Theory*. Herbert Spencer's two volumes on *Principles of Sociology* (D. Appleton & Co., N. Y.), two dollars each, may be read in this class.

For further Sociological study of Church and Parish, which is very important for the pastor, a few books are added: The papers of H. B. Adams, Channing, Ingle, and Johnston, in the J. H. U. Series, already referred to; Hatch's *Organization of the Early Christian Churches* (Rivingtons, London), three dollars; and Brown's *From Schola to Cathedral* (Scribner & Welford, N. Y.), costing three dollars, is a most important book, "containing the best account of the early Christian assemblies," and, probably, of the Basilicas. The concluding article of the series on the Country Town, in the *Andover Review* for September, 1885, may be added. For extended study the reader will look to Bishop Lightfoot's great works; Dr. John Cunningham's *Growth of the Church* (Macmillan, London); some pages of Morris' *Ecclesiology* (Scribners, N. Y.). This firm also publish Uhlhorn's *Conflict of Christianity with Heathenism*, and his *Christian Charity in the Ancient Church*, both containing many material facts. Palfrey's *New England*, Levermore's *Republic of New Haven*, and other local histories, supply needed information. While the recent books on Socialism and kindred topics are widely read and generally recommended to the theological student, I have omitted them entirely from this list. They are important in the study of social questions, but have only a secondary place in that study of social institutions to which I would now direct attention.

The limits of this article have compelled the utmost compression, possibly at the expense of clearness. But I am so deeply impressed both with the importance and feasibility of this kind of study by our ministers that I offer no other apology for its length. The pursuit of it by a small part of our country pastors would soon tell on the ecclesiastical and political life of the nation in a marked way. It would give a new zest to pastoral duty in the country, and largeness of view to ordinary studies in political economy and on public questions. The legislator and editor need it no less than the pastor.

IV.—SIDE-LIGHTS.

BY PROF. ALEXANDER WILDER, NEWARK, N. J.

IN the endeavor to comprehend intelligently the "dark sayings" of the Scriptures, we may often find help by a careful study and consideration of the times when they were written, the customs and opinions which were then prevalent, as well as the idioms and forms of Oriental speech. The men who wrote made use necessarily of the phrases and forms of language which were suited to the current thought and understanding of those for whom they were writing at that time. While the sentiments are as true and vivific now as then, the many changes that have occurred make many of the peculiar utterances hard to comprehend, or even liable to be misunderstood. The criticisms which have been so frequently put forth by casuists and unbelievers, like Mr. Ingersoll, often appear very plausible under the blaze of his artful special pleading, but are shown to be without foundation when we have arrived at the proper meaning of the text. A diligent perusal will often be found sufficient to show this when we have an intelligent apprehension of the intention of the writer. With this conviction, and with the desire to facilitate the earnest reader in the search for the hidden treasure of truth, we venture to submit a few readings and explanations. They may vary somewhat from the usual apprehension of the meanings of the passages, but nevertheless will be found not unworthy of a candid consideration:

Paul's Vision of Paradise. 2d Epistle to the Corinthians, chap. xiii: "It is not becoming for me to boast, but I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago—whether in the body I do not know, or whether outside of the body I do not know; God knows—that such a one was caught away to the third heaven. Aye, I knew just such a man—whether in body or apart from the body I do not know; God knows—that he was rapt into paradise, and heard things not to be divulged, which it is not lawful for a man to speak of."

The analogy here employed is that of the Ancient Mysteries or Arcane Rites. The very expressions used are such as were descriptive of those observances. The Apostle prefaces the story with the peculiar phrase: "Visions and revelations"—ὄπτασιαι καὶ ἀποκαλύψεις; the former of these terms denoting the spectacle witnessed by the candidate when initiated, and the latter the Autoptic Revealing, in which the Hierophant made plain the meaning of the Drama which he had beheld. As he was entranced or enraptured at the time, he might not be able to tell whether he was in the body beholding the mystic spectacle, or apart from it, with the physical senses rendered inactive, contemplating a beatific vision. Thus he was transported into paradise, with blessed souls, for the Drama acted in the Arcane ceremonial represented experiences of the soul. Before the rite began he was sworn not to make

known, or even to mention, what he had heard or witnessed on this occasion. They were "things unspeakable," ἀπορόρητα, or ἄρρητα ῥήματα, and not lawful to speak of.

Æschylus once made such an allusion in one of his tragedies, which was regarded as a violation or profanation, and was called to answer for it as a sacrilegious crime. Damaskios declared it to be "a manifestation which must not be revealed," and the philosopher Sallust explains the purpose of the rites to be to make us at one with the universe and with God. Hence, the relation thus considered as having been established was designated Κοινωνία, the communion or fellowship, a term which the Apostle often uses.

This secrecy was not regarded as arbitrary, but as necessary, and pertained to the various religions. Hence the injunction :

"Give ye not that which is sacred to the dogs,
Cast ye not your pearls before the swine,
Lest these spurn them with their feet,
And those shall turn and rend you."

THE CHRISTIAN ARCANA.

Very distinctly do the Gospels outline this difference between the disciples and the profane, so perfectly analogous to the wall of partition existing in the ancient Mystic Rites between the initiates and the uninitiated. It is recorded that when Jesus had spoken the Parable of the Sower, the disciples demanded why he had used the allegoric form of speech. He justified himself by declaring that there was knowledge that was lawful for the *elite*, but not for the many. "And he said to them : To you is given the mystery of the kingdom of God ; but to those who are outside (the uninitiated) everything is said in parables, in order that they who have sight may see and not really perceive, and those who hear may hear and not understand."—Mark iv: 11, 12.

The line appears here distinctly between the two classes, the seers who do not comprehend, and those who do—those who possess simply eyesight and those having also insight. Paul also several times makes mention of "the Mystery," but with less apparent distinctness. In the last chapter of the Epistle to the Romans, he mentions "the unveiling of the mystery, which had been preserved by silence in the ancient times, but now made manifest." It is not unlikely, however, that this chapter has been transferred from some other Epistle, if not interpolated. Yet, in the eleventh chapter, he speaks very definitely: "I am not willing, brothers, that you shall not be cognizant of this mystery, lest you may not be intelligent in regard to them : that a partial callousness has occurred to the Israelites, while the full number of the nations are entering." In the third chapter of the Epistle to the Ephesians, an analogous explanation is made, that the various peoples outside the Hebrew race were alike participants of the divine favor. This was emphatically an important feature of the Gospel of Paul. The statement,

somewhat abridged, is given as follows: "The administration of divine favor, which was committed to me in regard to you; that in the unveiling the mystery was made known to me . . .—that the nations are fellow-heirs, of a joint body, and participants of the announcement in the Gospel . . .—the administration of the mystery, which was kept secret from ancient times, has been brought to light."

See also the first chapter of the Epistle to the Colossians, apparently alluding to the same subject: "The mystery kept secret from ancient times and from the various peoples, but is now made manifest to the purified ones." To the Corinthians also he writes with emphasis: "Let (every) man thus consider us as the assistants of Christ, and stewards (or administrators) of the mysteries of God." Nevertheless, we find several terms employed by the Apostle which were peculiar to the Arcane Rites. Of this class are *παρουσία*, or presence, *ἐπιφανεία*, or manifestation, and *ἀποκάλυψις*, or unveiling; all which frequently occur in the treatise of Iamblichos, when speaking of the spectacular exhibitions at the Initiations.

The Mysteries consisted of dramas or *ἔργα*, which constituted an allegory relating to the various experiences of the Human Soul, and its endeavors for a higher life during its imprisonment in the world of sense. The wanderings of Ulysses and Æneas, and, perhaps, the calamities of Troy itself, were so many forms of representing the same thing. Even Paul, when writing to the Galatians, did not hesitate to declare the story of Abraham's sons and their mothers "an allegory"; and, when addressing the Corinthians, to treat of the exodus of the Israelites and their adventures, as "types" and *typical*, "written for our admonition."

That the Mysteries related to these matters of the soul and immortality is expressly affirmed by Plutarch in his Letter of Consolation to his Afflicted Wife: "You are better grounded," says he, "in the doctrines transmitted to us from ancient times, even the Sacred Initiations of Bacchus, than to believe that the soul is not at all conscious after its separation from the body; for the religious symbols are well known to us who are of the fraternity."

THE BOYS IN THE AGORA.

Another feature of the subject is exhibited in the eleventh chapter of Matthew: "To what shall I compare this people? It is like boys sitting in a public place, and calling to others, their fellows, saying: 'We played the flute for you, and you did not dance in chorus; we sang the dirge for you, and you did not strike your breasts.'"

At first view this passage may be supposed to relate to the mourning customs of the East. It was the practice to employ musicians and other professionals on funeral occasions; and it has continued till the present time. "And Jesus coming in the house of the ruler, beheld the flute-players and the throng making an uproar." (Matt. ix: 23.) But

a more intelligent comprehension will show the matter to relate to a scene in the Mystic Worship, the Mourning for Ahad, Adonis, Tammuz or Zagreus. In the various forms of the theologic dramas, the young divinity is represented as having come to a violent end. He is the child or beloved of the Syrian Goddess—the Mother, Salambo, Rhea, or Astarté. Distracted, she wanders to and fro, raving and seeking for the slaughtered one, and finally comes upon him mutilated and lifeless. She mourns for him, and appeals to the powers of the superior world, by whose goodness and favor he is resuscitated from the dead.

The author of *The Great Dionysiak Myth* has shown that the various Arcane Rites of the Orient were derived from one source, and that they began from Assyria. They were observed in Egypt, Syria, Asia Minor, Greece, and Western countries of Europe, with some diversity of form and legend, but great similarity of meaning. They were identical in scope and purpose with the ancient philosophies. "The Rites called Orphic and Bacchic are in reality Egyptian and Pythagorean," Herodotus has informed us. They had, however, their most impressive and sensuous representations in the countries of Asia, where they were observed with the paraphernalia and tumultuous outcries of a literal Mourning. Each year, at the appointed time, the priests announced the Solemn Rite. Women abandoned their homes in hysteric excitement, and the worshippers hastened together to commemorate the Passion and Resuscitation of the divine one. Music had a prominent place in all ancient worships. The *kadeshim* or emasculates, called also "boys" by way of euphemism in Greek-speaking countries, who had become such in honor of the slain divinity, were the performers. Such were they who are named in the Gospel. They went forth in confused multitude, in professed search, and having come upon the effigy or simulacrum, they returned in procession to the place of assembling, where they lamented with every sign and even sentiment of grief. Choric dances were also performed, the dancers often joining hands, with faces to the outside, and so going like the raving prophets of Baal round the altar. (1 Kings, xviii: 26.) The musicians sounded the dirges of the slaughtered divinity, and the others beat their breasts, often also gashing themselves with knives.

MOURNING FOR AHAD.

The Scriptures abound with references, in which the annual mourning for Adonis is mentioned as an illustration. The Hebrew prophets denominate it אֶחָד יְהוָה, ABEL IHID; אֶחָד (HAD) being the Semitic numeral, one. Thus the Syrians termed their chief divinity, Hadad, the Only One. The Hebrew language has the prefix aleph or yod,—Ahad or Ihid. Thus, in the Jewish Profession of Faith, *Deuteronomy* vi: 4, is the declaration, יְהוָה אֶחָד, YAWA AHAD, Jehovah the One. This designation was also used by way of emphasis to signify the one esteemed or con-

sidered above others, the *primus inter pares*. Thus the Syrian divinity, Adonis or Tammuz, was designated Ahad and Ihid, and his chief priest at each sanctuary was also so named. Hence, at Athens, we find this functionary styled the *agates*, or chief. In the twenty-second chapter of *Genesis*, Isaac is called *יְהוֹדִיחַ*, thy only one, i.e., thy chief, thy principal one, thy beloved. He was *the one*. In this sense, too, the Semitic divinity, Adonis, was the Ahad, the one chief in the regard of his consort, Salambo or Astarté. Intelligent readers will not require to be reminded that these are the Baal and Ashtoreth of the Bible, and the Adonis and Venus of classic literature. The vernal rite of mourning for the divine youth cut off by cruel death was celebrated in commemoration of the grief of the Syrian Goddess, and was generally known as the "Lament for Ihid," as we find the designation in the Hebrew Prophets.

Amos is the first who names the custom, viii : 10:

"I will turn your festivals into mourning,
And your songs of mirth to dirges;
I will bring sack-cloth on all your bodies,
And baldness upon every head:
I will make it as the Mourning for Ihid,
And its ending as the Bitter Day."

This is a very exact description, and very closely resembles that of the poet Mainander, which appears in Porphyry's treatise on *Abstinence*:

"Then they put on sack-cloth and sat down
In the highway upon the filth ;
And thus abased, with ardent zeal
They propitiate the Goddess."

Jeremiah, when depicting the fearful horrors of the Skythic invasion, employs the same illustration to set forth the general calamity :

"Daughter of my people, gird thee with sack-cloth,
Lie prostrate in the dust ;
Set up a Mourning for Ihid,
A wailing most bitter—
For swiftly comes the destroyer upon us."

The writer of the twelfth chapter of Zechariah gives also a description of this disastrous event, and makes the same comparisons:

"It shall come to pass in that day
That I will set out to destroy all the hordes
That come against Jerusalem;
And I will shed upon the House of David,
And upon those who dwell in Jerusalem,
The Spirit of earnest supplication:
And they shall look upon him whom they slew,
And will mourn over him,
As in the Mourning for Ihid,
And will grieve bitterly for him,
As in the Bitter Lament for the First-Born.
In that day, great will be the mourning in Jerusalem,
As the mourning of Hadad-Rimmon
In the Valley of Megiddon."

The prophet has added a parallel analogy, the Lament for the First-Born. The Orphic *Carmina* explain this personage as Protogonos of twofold nature, the child Zagreus, whom the Titans murdered. The Mourning for Hadad-Rimmon has been, with good reason, declared to be an allusion to the calamitous death of Josiah; nevertheless, Hadad (the Only One), was a name of Adonis, and Rimmon was the Assyrian Lord of the Sky. He was also called Yav or Yiv.

That the princes and inhabitants of Judea had adopted the Syrian worship is affirmed by the prophets. This, of itself, accounts for their references to it in their various writings. The prophet Ezekiel depicts it as a total apostacy. In the eighth chapter he describes an ecstatic vision, in which he was brought to the Temple at Jerusalem, and witnessed the rites and symbols of the Syrian religion. First, he saw at the opening of the inner gate, facing the north, the "image of Jealousy." Afterward, passing into the court, he found an opening in the wall and entered. He was in a crypt, on the walls of which were depicted the figures of the gods, the sacred animals and constellations. The seventy elders, composing the Judæan Senate, were there, with a son of the king's secretary at their head, offering incense to the "idols of the house of Israel." Next, proceeding again to the northern entrance, he perceived the Mourning Rite in full progress. "Then he brought me to the opening of the gate of the house of Jehovah at the north; and, lo! women sitting there, bewailing Tammuz."

(To be concluded in our next number.)

V.—SEED THOUGHTS FOR SERMONS.

NO. X.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LXXV. *Piety is a Disposition Toward the Divine.* Like a plant in a dark cellar growing toward light, the soul of the believer gropes toward God. This is finely expressed in Robert Seagrave's hymn: "Rivers to the ocean run," etc. In Prof. O. Root's grounds, at Hamilton College, stood a large lilac bush, under whose shadow grew a young ash, whose growth, and even life, were threatened by the bush, that kept from it light and rain. The ash, bent out of its course, shot by the bush, and grew to the height of fifty feet, till, leaving all hindrances below, it rose above every overshadowing influence, and its leafy crown looked out unobstructed on the sunlit sky from sunrise to sunset. "So a soul that's born of God," etc. *The swan may be hatched* in a hen's nest, but it is uneasy and restless until it finds its natural element, the water. Though seen for the first time, it seems old and familiar; the swan plunges in, and, perfectly at home from the first, glides gracefully over its bosom. "Thou, O God, hast made us for Thee," says St. Augustine, "and our heart is restless till it rests in Thee!"

LXXVI. *Worldly Amusement.* Five forms of amusement bear the unmistakable stamp of this world: The theatre, opera, card-table, horse-race, and dance. Pollok said of the theatre: "It might be a school of good morals; it never has been;" and so we may say of all. Whatever they might be, they never have been helps to piety. *The carnal mind* is that which has supreme reference and deference to, and preference for, carnal things.

LXXVII. *Sneering is not Argument.* It may raise a smile of derision, but it convinces nobody. The same mode of assault has been used all through the centuries to make the grandest truths appear as absurd as a farce. "The blood" has been sneered at, the Lord's table caricatured, the inspiration of the Bible travestied; but all these are like the school-boy's attempts to excite laughter by charcoaling the features and lines of a Punch or Judy face over the pure, alabaster countenance of an Apollo or a Minerva. You cannot but smile at the caricature; but the *statue* still remains as the masterpiece of Angelo or Canova, and pilgrims will still seek it as a shrine.

LXXVIII. *Salamanders.* The fable, that there were animals that lived in the fire, came from the glowing brilliance of some metals that when they are heated to a white heat acquire a supernal splendor and apparently a new and mysterious life. The metal seems now to live, breathe, heave, move; at every new expansion and contraction, a hundred hues, indescribably brilliant and radiant, play around the molten surface. So of heroic and holy souls in the furnace-fires of trial. The flames cannot *destroy*, but only *display*, them. They manifest a new and divine vitality in fires that consume others.

LXXIX. *Prayer.* Bunyan says that "it will make a man cease from sin; or else, if he continue in sin, it will make him cease from prayer." Prayer and sin cannot live together and be active in the same heart.

LXXX. *Power of Prejudice.* Francis Bacon long ago told us that the principal hindrances to scientific progress or religious advancement are the *prejudices of men*: first, prejudices of the *race*, or "idols of the *tribe*"; second, prejudices of the *individual*, or "idols of the *den*" or cave; third, prejudices communicated by common contact, or "idols of the *forum*"; and, last, prejudices imbibed from the great teachers, or men of influence, "idols of the *theatre*."

LXXXI. *Analysis of I. Corinthians.* Grand truth, mystical union between Christ and the Church. This is the key to the main divisions. This union is, 1. Dishonored by factions. 2. Destroyed by impurity. 3. Signified in marriage. 4. Profaned by eating idol-meat. 5. Symbolized in the Lord's Supper. 6. Disgraced by disorderly assemblies; and, 7. Consummated in Resurrection. Sin defiles the Temple of the Holy Ghost; and deliverance comes only through the interpenetration of the believer's life with the supernatural life of Christ. Comp. Principal Edwards' suggestive Commentary.

LXXXII. *The Symbols of the Holy Spirit.* 1. *Wind* or *Breath*, representing *Life*. 2. *Water*, diffused in vapor, distilled in dew, descending in rain. 3. *Wine*, refreshing after effort, stimulating and strengthening for unusual exertion. 4. *Oil*, cheering, healing, anointing. 5. *Fire*, illuminating as *Light*, refining, transforming, or glorifying. 6. *Dove*, symbol of *Love* and tenderness, wooing and winning. 7. *Seal*, adoption, approval, authority. Combining all, we have *Life, Light, and Love*.

LXXXIII. *Christ's Miracles.* The famous clock in Strasburg Cathedral has a mechanism so complicated that it seems to the ignorant and superstitious almost a work of superhuman skill. The abused and offended maker, yet unpaid for his work, came one day and touched its secret springs, and it stopped. All the patience and ingenuity of a nation's mechanics and artisans failed to restore its disordered mechanism and set it in motion. Afterward, when his grievances were redressed, that maker came again, touched the inner springs, and set it again in motion, and all its multiplied parts revolved again obedient to his will. When thus, by a touch, he suspended and restored those marvelous movements, he gave to any doubting mind proof that he was the maker—certainly the master—of that clock. And when Jesus of Nazareth brings to a stop the mechanism of nature, makes its mighty wheels turn back, or in any way arrests its grand movement—more than all, when He cannot only stop, but start again, the mysterious clock of human life, He gives to an honest mind overwhelming proof that God is with

Him. For a malignant power might arrest or destroy, but only He could reconstruct and restore!

LXXXIV. *Christ as God's Servant.* Isa. xlii: 1. Word, *servant*, very comprehensive. Might mean a born slave, a steward having all control, a soldier, court-officer, or even military commander. "Servant of Jehovah" is used of a worshipper, ambassador, any one who performs a special service. In the latter chapters of this prophecy (xlii.-liv.), a peculiar intimacy and endearment implied, and marked distinction. See xliii: 10; xlix: 36; lii: 3; liii: 2. Indeed, the "Servant of Jehovah" seems here to be a complex person: the *Messiah plus the body of His followers*, or, as Paul writes, in Romans xii. and 1 Cor. xii., the Body with its members, as well as head. Christ's service was, I. *Voluntary, not compulsory*, service, not servitude. Philip. ii: 7. Caliph Haroun Alraschid, and Emperor Joseph II. of Germany, used to go in citizens' disguise through the streets of their respective capitals, mingling with the people, to learn their wants and redress their grievances. II. *Conspicuous for obedience*, implicit and immediate. Ps. xl: 8; Ps. cxxiii: 1, 2. In Oriental courts and households, servants are often directed by signs, and even by looks alone—they watch the hand and the eye of the master or mistress. As to immediateness, compare Matt. iv: 18-22; Acts xxvi: 19. III. *Exemplified in service and in suffering*. Suffering, the severest test of obedience; activity is often congenial, but passive obedience requires great faith and patience. Christ's miracle of passion excelled all His miracles of power. The old Roman device was a bullock between an altar and a plough, "Ready for either." IV. *Illustrated the sublimest ministration*. It was mediatorship. Job ix: 33. Christ was the daysman, by nature and by office. The grandest work, with the lowliest humility. John xiii: 1-7. He "went about doing good." He served man by His obedience, vicarious death, and matchless example.

LXXXV. *To have simply done one's duty* is no mean victory. *To stand*, like the anvil beneath the blows of the hammer, and firmly resist the force of a repeated temptation, is grand and heroic. To be venal is no venial fault; no price which can be weighed in gold can pay a man for the sale of one ounce of his manliness. Conscience is a Samson whose locks are easily shorn, but they never grow again; whose eyes, once put out or seared with a hot iron, no prayer will restore. And men, as great and wise as Bacon, have, like him, been compelled to confess to their own meanness and the mercenary character of their virtue.

LXXXVI. *Capitol vs. Libor.* The annual salary of Queen Victoria and family is five million dollars. The gross income of the English House of Lords is about \$75,000,000. A writer upon the present condition of English society said: "All through rural England we have continually before us that most saddening of all spectacles—two or three families living in great splendor, and hard by their gates the miserably poor, the abject slaves of the soil, whose sole hope in life is too often the workhouse—that famous device against revolution, paid for by the middle class—and the pauper's grave."

LXXXVII. *Self-made Men.* A half-drunken Congressman once staggered up to Horace Greeley and exclaimed, "I am a self-made man." Horace replied that he was glad to hear it, "for," said he, "that relieves God of a great responsibility."

LXXXVIII. *Expulsive Power of a New Affection.* Dr. Chalmers, riding on a stage-coach by the side of the driver, said: "John, why do you hit that off-leader such a crack with your lash?" "Away yonder there is a white stone; that off-leader is afraid of that stone; so by the crack of my whip and the pain in his legs, I want to get his idea off from it." Dr. Chalmers went home, elaborated the idea, and wrote "The Expulsive Power of a New Affection." You must drive off the devil and kill the world by putting a new idea in the mind.

SERMONIC SECTION.

THANKSGIVING SERMON.

BY HOWARD CROSBY, D.D., NEW YORK.

And Og, the King of Bashan: for his mercy endureth forever.—Ps. cxxxvi: 20.

WHEN Israel was marching northward out of its desert sojourn, there must have been many a quaking heart in the host when the vast preparations of the Amoritish Sihon and the Batanean Og against them were known. The name and fame of the latter especially, in those rude days, must have had a weird effect upon the Mosaic army. He was a giant, one of the remnants of a marvelous race who had formerly lorded it over this portion of Western Asia, and both his person and his origin were calculated to give an air of romance to his character and exploits before which ordinary strength would be apt to yield. His kingdom was extensive and rich, full of cities and people, and covered with pastures and fertile farms. In the centre of his realm rose a most remarkable plateau of black basaltic rock, of triangular outline, being twenty-two miles long from its apex at the north to its base on the south, and eighteen miles broad along the line of its base. On the southwest corner of this island of rock, twenty or thirty feet above the rich and fertile plain, was the stronghold of Edrei, the capital of the giant's domain. Full of faith in God, right up to the frowning defences of this natural fortress the aged Moses led the army of Israel. He did not wait for Og to come out against him, but penetrated to the giant's capital, and, by the impetuosity of his attack, made havoc of the city and the kingdom. The old dominion of Bashan was wiped out, and the land became the inheritance of the tribe of Manasseh.

In all the memories of Israel's wonderful career, this conquest held a con-

spicuous place. The story of Og was told from father to son through all the generations of the national life, as at once a source of pride and encouragement; and we find it introduced into the religious services of the people, as a token of their thanksgiving and a lesson for their faith. The 136th Psalm is very evidently a Psalm for public service. It begins with the familiar doxology which David had introduced, "O give thanks unto the Lord: for He is good, for His mercy endureth forever," and then, after two repetitions of the invitation to praise, rehearses some of the striking exhibitions of the Lord's mercy, at the conclusion of each of which (given most briefly by allusion), the congregation shout the refrain, "For His mercy endureth forever." My text is one member of this responsive ode of thanksgiving—the member that has reference to the conquest of the great giant of Bashan. The nation felt its ancient victory to be a present blessing, and it also regarded it as a pledge of God's future care.

These are the two views of the text on which I base what I have to say this morning. The nation (I repeat) felt its ancient victory to be a present blessing, and it also regarded it as a pledge of God's future care. Its quotation of the fact, in connection with the mention of God's mercy, proves the former, and the very assertion in the refrain, "His mercy endureth *forever*," proves the latter.

Without dwelling farther on the case of ancient Israel, let us apply the example to ourselves on this our National day of thanksgiving.

I. Let us thankfully enumerate before God some of the *triumphs of the Nation* under the good hand of God over the *giants* that threatened us.

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

1. When our fathers first landed on these Western shores, they met three foes: the climate, the wilderness, and the savage. The bleak severity of the winter on Massachusetts Bay, and the deadly malaria of Jamestown, were alike enough to deter colonization. The first settlers at Plymouth nearly all soon lay beneath the sod on that exposed coast. The little colony was for a long time like a candle-light flickering in the wind. No human prophecy would have dared to predict its existence for a single generation. Before this feeble few was a vast, unbroken wilderness. The primeval forest covered the land, and not a farm could be tilled until hard labor had cleared the ground of its massive timber. And then there stole, with the light tread of the deer through the broad wilds, the jealous barbarian, who was by his nature the enemy of civilization and human progress. How, under God, we overcame this threefold obstacle, this three-headed Og, and gave our Nation a victory whose benefits we are to-day enjoying, is the trite, but never too trite, theme of every school-boy in the land.

2. As the colonies grew, a new giant presented himself in our path. The mother-country was determined to use the new settlements (that had been disregarded while insignificant, but which had become valuable by growth) for its own advantage. Their independence was curtailed, and they were made the hewers of wood and the drawers of water for the British Empire. This giant of governmental tyranny was a formidable ogre. Like Polyphemus, he had only one eye, and that a huge one, for self-interest. In spite of the protest of the oppressed people and a few men of justice in England, for years the system was maturing and strengthening by which the very life of the colonies was debased, and the foundation of their happiness and vigor was undermined. It is hard for us now to realize the fearful forebodings which filled the hearts of our fathers for the generation which preceded the Revolution, as they saw the bonds of political slavery draw-

ing the tighter around them, and the hope of eventual free development waxing weaker. The very distance from the mother-country, so far from contributing to their more independent life, only made their cry for redress the more indistinct and disregarded. It was a very dark day for this land when Attucks fell in the street at Boston under the fire of the British soldiery. How could this feeble and discordant band of colonies oppose the will of the foremost nation of the earth, whose fleets held the world in awe? It seemed like madness—that farmer's fight at Lexington. And even when Virginia came to Massachusetts and kissed her, and Washington was hailed with unanimity as the country's chieftain, it appeared as if the colonies had embraced one another only that they might fall together in their cruel fate. It was a fierce Og which then frowned on this inchoate Nation, before whom its heart grew faint. The leaders walked with halters around their necks, and men were sober before the cloud of British vengeance arising in the East. Oh! what a Red Sea deliverance was ours then, and what a song of praise the Nation sang upon its shore in 1783! God had now torn away the second great group of obstacles to the national progress, those which gathered around an irresponsible tyranny, and a new growth at once began, intensified and made more rapid by the stream of immigration opened from the oppressed and poverty-stricken districts of the European countries. The population in seventy-five years had multiplied from 3,000,000 to 30,000,000, an increase entirely unexampled in the whole range of the world's history. By the attractions of the fertile Mississippi valley, and by the discoveries of the precious metals far beyond, this population was diffused over the continent, and so the whole land was possessed—a political fact that could not have been guessed at by the shrewdest thinker of the age of Washington.

But, 3. With all this unrivalled prosperity, a new Og was growing up and

pressing the idea of the Collect for this day, that "to obtain that which God does promise we must *love* that which he commands." And the Collect is the key-note of the Epistle from which the text is taken. The excellence of the suggestion is, that it tells us of the things that we must do *now*, and be so busy in the doing them that we have no time or desire to look beyond them to the future. Instinctively we mortals project our religious feeling into the future, and are anxious as to what we shall be hereafter—what will happen to us—what sort of sky will open beyond the last great change—whether some outside benediction will drop on us out of the vast unknown, or by some fatal chance the doom of horror and misery shall sound upon our startled, grieving souls. But the fact remains, that, if we love that now which God commands, we have the surest title to that which He promises. The true salvation is always here and now. In other words, if we walk in the spirit of Christ, and of this eminent follower who first illustrated it, St. Paul, and love the truth, then the truth shall make us free from the evil lusts of the flesh; and in the present health of the soul, we have the best assurance of its salvation. When the text says, that we must *walk* in the Spirit, we must drop the metaphor at once, in order to bring it nearest to us. The walking of the body is the ordinary act of going by the shortest way to a place that we seek. The walking of the soul is the practical industry to do what the Epistle describes—to forsake the works of the flesh, and to intend and accomplish the fruits of the Spirit. The works of the flesh are these, and are sufficiently manifest—that is, all manner of bad and naughty deeds of pride, anger and uncleanness. The fruits of the Spirit are equally definite—such as love, goodness, meekness and the like. The former deeds are those things which God commands us *not* to do. The latter are the things that *grow* out of the Spirit and mind of Christ. Christ was the Word of God to each one of us; *that is*, His whole life was the inter-

pretation, in picture and action, of what God means to have us be. To walk in the Spirit is to have the mind of Christ, and then God is in us, as He is in all good things; as He was in creation, when His Spirit brooded over the face of the deep; as He is in the new creation, while He ever broods over our darkness to give us light and new life, and to create for us a new heaven and new earth. Salvation, then, is not that at death a new life will then first begin in us, but that a new life has already begun in us. Heaven as a royal city, with pearly gates and gold-paved streets, will never be visible to any eyes that have not seen its pearls already in tears that angels catch and treasure up as a sinner repents, or in the gold of solid satisfaction, as a saint feels in his deepest nature when the peace of returning health begins to banish sin and assure him of pardon. The body is the teacher of the soul.

There was formerly in New York an old man possessed of a vast property, who for some years of utter decrepitude could not enjoy any of its advantages. The poorest news-boy in the streets, if young and well, might have been properly envied by him for the blessings that no gold could buy for him. So is the soul that is sick, corrupt with ill blood, ruled by a tyranny of cancerous lust, decrepit and doting with uncleanness, envyings, drunkenness, revelings, and such like, "of whom," says St. Paul, "I have told you in time past, that they who do such things shall not inherit the kingdom of God"—that kingdom which is as real now as it ever will be.

I passed a man, lately, in the street, whose unwholesome hue of skin, and adipose form, his unsteady gait and wandering, yea, pleading, bleared eyes, all revealed that death had just as firm a hold of him, body, and I venture to say *soul*, too, as if we could see through him, and note the central vitalities that were already corrupt and rotten. Possibly he was finishing "barns" and gathering into safe-deposit vaults the fruits of his mortal works, and wheezingly saying to himself in secret, "Soul,

be of good cheer; take thine ease. Eat, drink and be merry, thou hast much goods laid up for many years"; but it needed no voice out of the heavens to say of him, "Fool, this night—this year—thy soul shall be required of thee." God help us to see ourselves as other spirits see us, as at best the servants in bondage to death of the body, at worst the victims to lusts that declare the death of the soul. It was an old tradition, you know, that two angels, one all light, and goodness, and beauty, the other black, degraded and hateful, took charge of every new-born child, and went with him wherever he went, tempting him into the two paths of life and death, and ruling his destiny. We recognize the force of the legend. Every day the increasing battle goes on in us, and it "is in ourselves, and not in our stars," that the issue lies. It is for each of us to choose whether we walk in the Spirit and in the unfailing law, that all things work together for good to those who love God, or "to fulfill the lusts of the flesh," when the only god is the belly, whose destruction is certain.

It is to be noted that St. Paul makes a distinction in his phrases between "the works of the flesh" and the "fruits of the Spirit." The *works* of the flesh are all ours. God has no part in them. We create them, and we create the power of evil in them which destroys us. We are just now familiar with the eloquent fact which temperance evangelists emphasize, that the use of stimulants has a dire and fatal tendency to raise a devil in our nerves which feeds as a worm within the body, and at last receives from frequent libations an awful—not regeneration, but *vitalized degeneration*, a separate-vigor of its own, that reproduces in this age the fact of the simpler ages, that one is possessed of a devil. It is the same with all the passions and appetites. No one of them ever leaves a man, who indulges them, just where he was before. No one of them is a mere dry, isolated fact, that drops into his record and stops there. If a bank-clerk steals his employer's

money, we do not put our funds in his hands, as if that were a simple fact, and he the same as before. If a woman loses her purity by a single act, no sensible man seeks her in marriage, on any theory that he can afford to condone the fall. Such is the nature of the soul that it lives in its own issues, or dies in its own empoisoned evil deeds. They are all our works—ours only. God has no part in them; good angels have no part in them; yea, that thing in us, which is truest self, the conscience, resists and struggles against them. As the eye weeps and inflames at the irritation of a grain of sand, so the conscience resists and inflames before the works of the flesh—before "adultery, fornication, uncleanness and such like." I do not wonder at the despair, the black despair, which, like a dark night in winter of clouds and sleet and chill, settles down on such souls as are victims to bodily lusts, namely, hatred, envyings, murders, drunkenness, and such like; and men hear the howling of fiends, and see lurid lights, and moan of a hell of fears, horrible to think of, as yawning before them. These things are the inheritance of their election. They need no revelation of any Bible, no exhortation of any prophet. They grow as do the cankers and mushrooms of the fat, damp, dark soils of our alleys. They are the Gospel spelled backward, the devils own special charge, whose emissaries are many, whose churches are gambling saloons and gin-hells, and the houses where the back-doors lead down to the chambers of death. It was a terrible accuracy in the man Paul, who, whatever he did not know, certainly knew men and human nature, that he called his awful catalogue—the *works* of the flesh—the steam of a fat, indulged, corrupted and diseased body.

On the other side of his contrast, the love, joy, peace and goodness of all our better life, are called properly the *fruits* of the Spirit—not merely the *works* of the Spirit, much less *our works*, but, better, the *fruits* that lie between the benedictions of God and the answering, grateful efforts of men. Fruits depend

on the soil and the healthy tree, and no less on the airs and sunlight of heaven. All unite in them, and the power of life that produces them is the middle ground between what God does for us and what we do in return for ourselves. "We love God because He first loved us." That sweeps away all metaphysics. We joy and rejoice in the Spirit of infinite goodness, that fans us with airs of purer worlds. We have peace as it comes to us from forgiveness and divine parental healing.

It seems to me that one habit of thought has become largely obscured among Christians—the habit of looking at all revelations of the Spirit of God as coming to us *through* Jesus Christ. We call Him the perfect man and perfect God, and then we practically dis sever these two thoughts of Him, and think of the Holy Ghost as more or less separated from Him, and working on us by itself; coming to us as a gust out of the blue skies, as a formless power, that neglects the thoughts of Christ. Were it not better for us to feel always as we speak of it, as being the mind of Christ; or, to use a figure drawn from mechanics, as being focussed on us through the revealing lens of the human character of Jesus. The Holy Spirit is the ideal man, made a potent reality in our souls. Thus St. John says once: "as he was, so shall we be," when we shall at last "see him as he is." That seeing Him as He is now is the real aim of God's power in us. It is the producing it, as the real light of the world, that justified the Apostle in saying that "we are partakers of the divine nature, having escaped the corruption that is in the world through lust"; or that caused another writer to say: "God is in you to will and to do of his own pleasure." God works by law, and is a unit in revelation. In the Church below there is the window of revelation, and the light that streams in through it is seen through the express image of God in the person of Jesus Christ. When we pray for knowledge of God's truth, which is the equivalent of eternal life, *we should look for the answer in new*

and warmer views of Jesus, as the Word of God to us—that Word which before all else tells us what *we should be now*; not what we shall *have*, nor even what we shall *be*. St. John had written the Apocalypse, when he confessed: "We know not what we shall be." All we know about it is, that it will be our assimilation to the ideal man, as God revealed him to us in His beloved Son. Thus God becomes practically one God to us. First, our Father; next revealed, not merely in order for scholars to dispute over it, but in real life; then in the united power of both, as the present God, the very mind of Christ, producing the fruits of Christ's life in us. It seems so simple to us in life, that after we have learned ever so many exact definitions of schools and sects, the Christian heart then begins to unlearn them as obscuring truth, rather than helping it to real life. If one has the mind of Christ, and in its essence that mind was "to love that which God commands," then the knowledge of such life becomes a potent life in us. We find our hearts have gone towards heaven, and may well trust that all the rest of us will follow in God's own time. If the sun is sparkling on the healthy leaves of a fruit-tree, and heavenly airs are fanning them, and a good soil lies below, we do not try to prove by abstract rules that probably the fruit will somehow drop down of a sudden on the twigs. The eye sees the work going on, and doubts about contingencies and dangers seldom disturb the husbandman. If there is a work of grace now stirring, if the Christ-thoughts become more and more our thoughts, if the world below sinks in value, and the character deepens on sound things, on truer judgments, on simpler goodness and wisdom, we need not to look to some far-off future to find hope. It comes of itself. It is a fruit unformed yet, inchoate, and still more or less acidulated to the taste; but it means eternal life. "This is eternal life, to know God and Jesus Christ whom he has sent." That is the profoundest text in the Bible, and its counterpart is in this Epistle. The

knowing Jesus Christ is found in walking in the Spirit of Jesus—in loving the things which God commands, as He did, and did so quietly, so habitually, that we all at last go back to Him alone for our help and hope. The man who has in him the fruits of the Spirit—love, joy, peace, long-suffering, goodness, faith, meekness, temperance—is under *no law* of “thou shalt,” or “thou shalt not,” any more than the angels are. He is a law to himself. He is as Christ was in this present world. He keeps the temptations of the flesh and its vile works at arms’ length—fights them off, and stands erect, a Son of God, and a joint-heir of Christ. What he will be, no tongue can tell; what he is, all true men discover, and learn of him what the reality of religion is, and what the truth as it is in Jesus means.

FUNERAL ADDRESSES IN MEMORY OF LEOPOLD VON RANKE.

NO. I.—BY REV. OTTO VON RANKE *

[LUTHERAN]. †

When the Lord shall release the captives of Zion, etc. (Luther’s translation).—
Psalm cxxvi.

TO-MORROW, before we accompany our beloved father’s mortal remains to their last resting-place, and lay him to sleep in the cold ground by the side of his wife, our memorable mother, who rests in God—Earth to earth, ashes to ashes, dust to dust—full of the glad assurance of the hope of the resurrection at the last great day, divine services will be held in the church.

No lack then of recognition; honor, love and gratitude will be brought, as a tribute to this intellectual hero, from every side. It seems to me a particularly happy dispensation of Providence that we shall be then addressed by a servant of the Church whom my father himself pronounced, “A preacher by the grace of God.”

* Delivered beside his father’s coffin before a small assembly of the relatives and friends, in the residence of the deceased, on the evening of May 25th.

† Translated for the HOMILETIC REVIEW by Mrs. Dr. J. H. W. Stuckenberg, Berlin, Germany.

But to-day we have assembled for a more quiet home-service in these rooms where our beloved one lived and labored for his specialty, forty years of unremitting, unwearying toil. To-day, it is the privilege of the son to minister in his holy and glorious office beside his father’s coffin.

I shall base my remarks on the 126th Psalm, which, a week ago to-day, my brother read to father for his edification and to his great comfort. All who beheld our father upon his sick-bed during these last weeks of severe suffering, and especially these last days of his powerful conflict with death, were impelled to acknowledge, he, too, is a fettered captive, imprisoned by a poor, perishing, slowly dissolving mortal body. Wonderfully sublime it had been, during those ninety years of his life, to see what perfect control this spirit exercised over his weak, little body, subjecting it completely; and now in these last weeks his soul was afflicted in the prison of his perishing body.

And, therefore, when Sabbath evening finally brought the hour of release—it had seemed to us almost too long, so that we often exclaimed in our distress, “It is enough, Lord, O receive his soul unto thyself! Make haste to deliver, Lord, O make haste to deliver.” In spite of all our tears of filial gratitude, we were full of consolation, assured that the Lord had opened the prison-doors and set the captive free. The prayer appointed for the day was realized in him, “Thou, O Lord, art our father, our redeemer; thy name is from everlasting. The Lord hath done great things for us; whereof we are glad.” Great things—He gave us such a father; great things—he maintained this father’s intellectual strength unimpaired for ninety years and five months; great things—now, after a brief sowing in tears, He has prepared an eternal harvest of joy for him above!

“Man is like a tree, he also receives strength from air and light, from wind and weather—yes, even from the storms themselves”—these were my father’s

words on the 21st of last December, in that speech which now has become, in part, his last legacy to posterity. No matter to what age a man attains, a thousand roots still bind him to his native earth,—to that my father was a striking testimony.

How fondly he clung to his native soil, to yonder fertile meadows by the streams, to Wiehe, his birthplace, and to its pear-tree! During his last years he was always planning to visit them once more. And it seemed to him a special source of gratulation that his favorite child, his daughter, who to-day is detained by sickness from attending this solemn family service, was led, by her marriage, back to his old home. How warmly and vividly he cherished the memory of his parents! What pleasure he took in telling about his grandfather, pastor in Ritteburg, and with what ardent affection he regarded his brothers and sisters! Held by them in highest honor, he felt for their joys, triumphs and blessings, as well as for their sorrows, cares and tears, the most heartfelt sympathy. We bury him to-morrow, on the birthday of his brother Ferdinand. And, his own family! He was true and grateful to the memory of his beloved Clara, our mother, to his last moments. How he rejoiced in the welfare of his children! "Three blooming families surround me," was his frequent, grateful boast. What pleasure he took in his maturing granddaughters, as, every Sunday, they repeated the gospel for the day to him! How he trembled for the life of my son Eberhard during his severe illness! How earnestly he blessed your little Henry!

"But I have another, older family," he was accustomed to say, "my scientific, my historic, family—the family of my pupils and of my pupils' pupils." To them he felt a close relation. How he rejoiced at their triumphs! His life was bound up in them. How he mourned when death made a gap in their number! I call to mind Siegfried Hirsch, Köpke, Pauli, Nitzsch, Arnold, Yes, indeed—he was right—"old age is solitude." How his large circle of

friends thinned out! Beside his coffin I will mention names that were ever dear to his heart: Eichorn, Savigny, Neander, and Friedrich Strauss, the Grimm brothers, Karl Ritter, Schelling, Drake and Dove, Ehrenberg, Pertz and Lepsius, Field-Marshal von Manteuffel and Frau von Manteuffel, King Max of Bavaria, Prince Albert, the father; Friedrich Wilhelm IV. and his Queen Elizabeth.

Yes, his friends passed on before—but he still had his work. "It is work," he often said, "that keeps me alive. If a life has been precious, it has been made up of work and care." *Labor ipse voluptas*, was the motto he chose for our coat-of-arms.

How he toiled! It seemed as if the older he grew the more intense and unremitting he became in his work. He consecrated even the latest hours of the night to labor! And, at eighty-five, he undertook, with the courage of youth, the gigantic task of his "History of the World!"

Ought we now to lament, or, worse still, to rebel against God's will? Why was he snatched from us before his work was completed? It would have been such a joy to us to nurse and serve him longer—to labor on with him! . . . And yet, even here, I can only extol the goodness of God. How painful it would have been if the productive energy of his intellect had gradually failed, if what he would have written had indicated a diminution of power! But just that was so marvelous, so phenomenal, the thing to be most thankful for,—his last volume to appear always seemed the best, the most perfect, of his works. "I would be glad," are the closing words of the sixth volume, "to be permitted to trace the progress of the world's history still further." This desire was not fulfilled. But, with all our grief, there is a satisfaction in the thought, he did not live too long; even at ninety, for his work, death was premature. When this intellectual hero was called from the field, it was in the full strength of all his faculties.

I have much more to say, but I must bring my remarks to a close. There are still, however, two things I dare not leave unspoken beside this coffin. The one was his love and veneration for our reigning dynasty; there could not have been a subject more faithful to his king. With his whole soul he was the historiographer of the Prussian State. King Frederick William III. he held in honor, although he entered into no personal relations with him. He was permitted to call King William IV. his friend. His Majesty, our emperor, has heaped honors and distinctions upon him. The visits from the Crown Prince, from both the Princes Albert, father and son, and from the Grand Duchess of Baden, were occasions to him of much joy and encouragement. Also, that father was a Christian, not only in name, but in spirit and in truth; that he regarded religion as the essential element in the development of the world's history, must be evident to all who read his works. In his domestic life, too, religion was always a very living factor. I shall never forget how, during my childhood, we were obliged every morning early, often with the most scanty light, to read aloud three Bible passages from a little book called "The Threefold Cord."

I shall never forget how, in the days of my youth, Strauss,* of blessed memory, administered the Lord's Supper to us here at home, and how my father, deeply moved, began, before the celebration was concluded, to speak in his capacity as house father and household priest! I shall never forget how, all through these years of my manhood, father always encouraged and inspired me to proclaim with joy the evangelical doctrines of salvation.

We find a prayer in his diary which closes with these words: "Almighty One, and Triune God, Thou hast called me from nothing; I am prostrate here before the steps of Thy throne."

Yes, I am prostrate here before the steps of Thy throne—especially true

* G. F. A. Strauss, Court Preacher and Professor.

during the last days, these hours of hardest conflict, these last hours of his peaceful going home. We may well ask, Why he should have been obliged to suffer such agony? Why the Lord could not have led him out beyond the gates in a dream, and released him at once? I know only one reply to make, and that was Paul's answer, "That no flesh should glory in his presence." Even this wise man was not permitted to glory in his wisdom before God. He, too, was obliged to "put off the old," the only essential in this world. Before the throne of his God there lay at last—not the learned man whose glance could penetrate and embrace thousands of years,—not the investigator whose name and labor will exert influence through centuries to come. At last, before God's throne, there was lying only a poor, sinful, weak child of man, who knew of but one consolation in life, and in death: Grace, only grace.

Indeed, during these last days, while father sometimes lay moaning, sighing and crying out, "Miserable thing, wretched man that I am, so needy!" I seemed always to hear Paul's exclamation in his cry, "Oh wretched man that I am! Who shall deliver me from the body of this death?" The answer has come at length. The Lord has delivered him from all evil, and helped him unto (Luther's translation) his heavenly kingdom.

It was on the evening of Cantate Sabbath that father went home; up there, in that blessed light, he will celebrate *Cantate* forever. "O sing unto the Lord a new song, for he hath done marvelous things." Amen.

II.—ADDRESS BY RUDOLF KOEGEL, D.D. [LUTHERAN], CHIEF COURT PREACHER, BERLIN, GERMANY.

THE grace of our Lord Jesus Christ, who is the resurrection and the life, and the love of God the Father, who is not the God of the dead but of the living, and the communion of the Holy Ghost, who is a comforter of all that mourn, be with you all, now and evermore. Amen. Even the youths shall faint and be weary,

and the young men shall utterly full; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.—Isaiah xl. 30–31.

On last Sunday, Cantate, while Art was celebrating her Jubilee in our midst, Science beheld one of her most eminent representatives close his eyes never to open them again. The coffin of the man and master who wrote Prussia's history and Prussia's fame, of a tried friend and a faithful subject, has been decorated by our venerable Emperor and Empress, our Crown Prince and his wife, with wreaths of recognition and gratitude. Our University escorts her incomparable teacher to his last resting-place. The capital of our empire is consigning one of the most celebrated of her honorary citizens to the tomb. All through the German empire, and far beyond her boundaries, throughout the world, wherever history is written or history made, sympathy will be felt for this occasion. How marvelously favored the life has been which ends here, a life permitted to overstep the boundary-stone set to human existence, in the ninetieth Psalm, by a decade of undiminished creative energy! The words he pronounced beside the bier of his brother Ferdinand have been still more signally realized in his own career, "It was a life lived in continual progress," a life under the protection of the divine promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

It would be presumption were the present moment to seek expression for what the deceased has been to our own times, or they to him. Men who are more competent than I will celebrate his memory,—pupils of the master, who themselves have ripened into masters in their department of learning. A great historian of literature, torn from our midst a few weeks ago, dedicated his dying words in homage of the master who lies before us. Indeed, this

is no parting we have united to solemnize. As Leopold von Ranke belonged to us, so he continues to remain with us. In all our sorrow this is an occasion for thanksgiving! We offer thanks to the Father of Lights from whom—as our epistle for Cantate Sabbath reminds us—is every good gift and every perfect gift. How gifts were united here which either lie widely asunder or seem wholly incompatible; with an elasticity of will which could use the hours for such unremitting labor as to double the length of the day, there was combined a never-failing physical vigor—"His eye was not dim, nor his natural force abated." With the wisdom of his ripe experience, he retained his youthful ideality to the last; with the penetrative insight of a discoverer of principles, he united the formative hand of an artist; with his observation of details, his faithfulness of memory—a faculty he cultivated with as much painstaking as though it were a moral quality—he united an intuition for totality, a divination for the impulsive forces of historic life; with a self-renunciation which devoted itself to its object, without, however, losing itself in it, that creative faculty which unbolts the chambers of the buried past and infuses life into the dust of centuries; with an impartial justice that faithfully reflected event upon event in the career of nations, the gift of discerning the spirits,—and, crowning all, a heart that beat for the needs of our own times. It was not ingratitude; not that he was insatiable, nor, least of all, the fear of death, that led him to pray to live one lustrum longer; it was his anxiety to finish his "History of the World." God denied him and us that wish. "Poets," Ranke once said, "are born. It is the prerogative of musicians to create immortal works during their early years. Some departments of learning already yield rich results to youthful manhood's powers. But a historian must become old, if, in any sense, he is to gain control of the immeasurable reach of his studies, and to permit the fullness of a rich epoch to infuse him with its secrets." To our master, the writing of history

was something more than the mere removal of a death-mask. To him it was to realize the saying of the proverb concerning the office of a king: "It is the glory of God to conceal a thing; but the honor of kings is to search out a matter." Writing history was to him directing prophecy backward; just as Moses, in the Old Testament, sought after the footsteps of God, or as Paul, in the Areopagus at Athens, extolled God's directing hand in the career and the training of nations.

The man resting here was true, chaste, German, a man of reverence, and hence opposed to revolution. A man of reverence; up to his gray, old age he cherished most tenderly the blessed memory of his parents, the schools to which he owed his training, the cloister school at Donndorf, his *alma mater* Schulpforte, and the Thuringian soil where his cradle had stood. The last volume of his "History of the World," which appeared, manifests the ardor of his love of home by his prepossession for the Saxon emperors; with him we march through the golden plains, we hear the rushing of the Unstrut, and behold the imperial palace of Memleben restored again to its old-time splendor. A man of reverence! When he became the celebrated head of a school of historians, he desired to have it called "a family association in literature," rather than a school. Even on his death-bed he was moved to pain by sympathy for his invalid friend, George Waitz, who has now also gone home.

How true a heart has ceased to beat, no one knows so well as you, beloved relatives, you, his only brother, you, his tenderly-loved children and grandchildren! His study-cell was neither desolate nor solitary. How tender the bond that united him to the wife that preceded him to eternity fifteen years ago on Sunday Jubilate, his appreciative help-meet, your memorable mother! How hearty his gratitude toward the nurse of his old age! With what joy he, who was so sparing of every minute, listened while his daugh-

ter and daughter-in-law played Beethoven! How faithfully, as you, my colleague, acknowledged last evening beside his coffin, he endeavored to strengthen, encourage and admonish you to be firm in ministering the Word that preaches reconciliation! How devoutly he blessed his grandchildren! Verily, his blessing will be handed down even to your children's children. Filled with presentiment, he foretold on the betrothal-day of one of his daughters-in-law, that she, one day, should close his eyes; and it was so.

The secret of his peace and of his strength was his covenant with God. "They who wait on the Lord renew their strength." He who has here entered into rest was not ashamed of the Name above all other names, of the crucified and risen Son of God; he believed in our Lord and Savior Jesus Christ. Who does not know, how, in his "History of the Reformation," he eulogizes Germany's greatest book for the people, "Luther's Smaller Catechism!" "This book is as child-like as it is profound, as comprehensive as unfathomable, simple and elevated. Happy," he exclaims, "he who nourishes his soul therewith, and who abides by its teachings." Beside this coffin we could say in perfect truth, "To me to live is Christ, to die is gain!" Sunday after Sunday he had his granddaughters read to him the gospel and epistle for the day. That remained his practice up to the week before his death. And during the agonies of these last weeks, he compared himself to the sick man at Bethesda waiting patiently for the angel to trouble the waters. In the appalling struggles from which he was not spared, in his sigh, "Oh wretched man that I am," the promise of the 126th Psalm was impelled from the lips of one of his sons, and the parting words of his brother was the consolation, "The Lord is my shepherd, I shall not want."

The prayer composed by him during his last years, which he inscribed on the last page of his diary, a monument to him, an inheritance to us, shall be

and hungry and thirsty. There is in the record of His life an apparent effort to bring in the divine and miraculous as little as possible. His birth and resurrection were miraculous, but His life was upon the plane of mortality. His weariness by the well, His sleeping in the storm, His need of food and drink, attest His humanity, His perfect union with our race. This fact, that He ate and drank like men, is the one touch of nature which makes the whole world His kin.

II. *But Christ ate and drank with men.*

Not only *as* others, but *with* others. He was no recluse or ascetic, in marked contrast to John. He did not separate Himself from men, even the most sinful and degraded. He sat at their tables. He attended their feasts, even giving opportunity for the charge that He was a glutton and winebibber. And His example is for us. John represents the old dispensation, whose motto is, "Thou shalt not." Jesus represents the new order, which is a life of liberty, because a life of love. The law of the one is abstinence; of the other, temperance. The religion of Christ forbids nothing not harmful. The spirit of His teaching is, "Every creature of God is good." This is a far higher view than that which forbids their enjoyment. It is a common idea that there is merit in denying ourselves proper pleasures merely for the sake of the denial. The Romish idea of the separation of the religious and secular has great influence. But, as has been said, one evil of the monastic system was that it gathered the salt of the earth into piles, instead of scattering it abroad. The religion that cannot stand the strain of business, or politics, or variety, is not worth much. The Christian who cannot buy and sell, visit or travel, without losing his piety, has little to lose. We need Paul's sturdy common-sense: "Meat commendeth us not to God." "All things are lawful." "All things are yours." Religion does not consist in outward observance, but in the inward spirit. God's gifts are for our use. He deals with us as with sons. He has made all things beautiful, and given all things for our enjoyment. We

honor Him, we follow Christ, not by rejecting His gifts, but by using them to the good of others, and to His glory.

III. *But see again how Christ sanctified the common duties of every day.*

Nothing is so common as eating and drinking, and because common it becomes commonplace. The temptation is twofold to make the hours for meals mere feeding-times, or to become an epicure and gourmand. Christ's words and example furnish a safeguard against both dangers. He taught us the value of a man, the dignity of our bodies; hence, the nobility of labor for the supply of our needs. "Our vile bodies" is not a Scriptural phrase. Our bodies are temples of the Holy Ghost. Let us honor the body, because it is the casket of a priceless jewel. He who recognizes the body as God's gift will never dishonor it, or misuse its powers and appetites. If our bodies are God's temple, those who supply its needs are in a true sense His ministers. The daily meals may be family sacraments, cheered by Christian intercourse and hallowed by prayer. The labors of the kitchen, the time spent at table, are of divine appointment. Our tendency is to not make enough of our family meals. The common meeting-place, its lessons are powerful in the training of the young. Just because we must eat three times a day, we should take care that the act does not become mere animal gratification. The custom of asking a blessing is according to Christ's example, and recognizes the sacramental nature of the meal. The supply of our daily needs may prove to us means of grace, help to holy living. "The trivial round, the common task," will give opportunity for self-denial, and growth in Christian graces. God hath shown us that He has made nothing common or unclean. He has appointed no work which is beneath any of His creatures. Whether we eat or drink do all to the glory of God, because Christ has sanctified these duties of common life, these necessities of our bodies, and what He has thus cleansed and honored, that call not thou common.

These, then, are the lessons of the text Christ came, not to separate the religious and the secular, but to make every duty a religious service. He came to fit men for this world as well as the next. He did not come to take away any real pleasures, but to give additional gifts to men. He gave new meaning to life. He dignified what was common and despised. He glorified our humanity. He consecrated our earth and our bodies. He taught the true meaning of life. He showed how to redeem it from monotony, and make the daily round a pathway to heaven:

“Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy Crown is won.”

THE TERMINI OF TWO CITY ROADS.

By T. DEWITT TALMAGE, D.D. [PRESBYTERIAN], BROOKLYN.

Ponder the path of thy feet.—Prov. iv: 26.

It was Monday, September 20, at a country depot. Two young men are to take the cars for the city. Father brought them in a wagon with two trunks. The evening before, at the old home, was rather a sad time. The neighbors had gathered in to say good-bye. Indeed, all the Sunday afternoon there had been a strolling that way from adjoining farms, for it was generally known that the two boys the next morning were going to the city to live, and the whole neighborhood was interested, some hoping they would do well, and others, without saying anything, hoping for them a city failure. Sitting on the fence, talking over the matter, the neighbors would interlard their conversation about the wheat crop of last summer, and the apple crop yet to be gathered, with remarks about the city prospects of Edward and Nicholas, for those were the names of the two young men—Edward, seventeen, and Nicholas, nineteen; but Edward, although two years younger, being a little quicker to learn, knew as much as Nicholas.

Father and mother on Monday morning had both resolved to go to the depot with the boys, but the mother at the last moment backed out, and she said

that somehow she felt quite weak that morning, and had no appetite for a day or two, and so concluded to say good-bye at the front door of the old place. Where she went and what she did after the wagon left, I leave mothers to guess. The breakfast things stood almost till noon before they were cleared away. But little was said on the way to the railroad station. As the locomotive whistle was heard coming around the curve, the father put out his hand—somewhat knotted at the knuckles, and one of the joints stiffened years ago by a wound from a scythe—and said: “Good-bye, Edward; good-bye, Nicholas! Take good care of yourselves, and write as soon as you get there, and let us know how they treat you. Your mother will be anxious to hear.”

Landed in the city, they sought out, with considerable inquiry of policemen on street corners and questioning of car-drivers, the two commercial establishments to which they were destined, so far apart that thereafter they seldom saw each other, for it is astonishing how far apart two persons can be in a large city, especially if their habits are different. Practically a hundred miles from Bowling Green to Canal Street, or from Atlantic Avenue to Fulton.

Edward, being the youngest, we must look after him first. He never was in so large a store in all his life. Such interminable shelves, such skillful imitation of real men and women to display goods on, such agility of cash-boys, such immense stock of goods, and a whole community of employees! His head is confused, as he seems dropped like a pebble in the great ocean of business life. “Have you seen that greenhorn from the country?” whispers young man to young man. “He is in such and such a department. We will have to break him in some night.” Edward stuck at his new place all day, so homesick that any moment he could cry aloud if his pride had not suppressed everything. Here and there a tear he carelessly dashed off as though it were from influenza or a cold in the head. But some of you know how a young

man feels when set down in a city of strangers, thereafter to fight his own battles, and no one near-by seeming to care whether he lives or dies.

But that evening, as the hour for closing has come, there are two or three young men, who sidle up to Edward and ask him how he likes the city, and where he expects to go that night, and if he would like them to show him the sights. He thanks them, and says he shall have to take some evenings for unpacking and making arrangements, as he had just arrived, but says that after a while he will be glad to accept their company. After spending two or three evenings in his boarding-house room, walking up and down, looking at the bare wall, or an old chromo hung there at the time that religious newspapers, by such prizes, advanced their subscription lists, and after an hour toying with the match-box and ever and anon examining his watch to see if it is time to retire, and it seems that ten o'clock at night, or even nine o'clock, will never come, he resolves to accept the chaperoning of his new friends at the store. The following night they are all out together. Although his salary is not large, he is quite flush with pocket-money, which the old folks gave him after saving by for some time. He cannot be mean, and these friends are doing all this for his pleasure, and so he pays the bills. At the door of places of enchantment, his companions cannot find the change, and they accidentally fall behind just as the ticket office is approached, or they say they will make it all right, and will themselves pay the next time. Edward, accustomed to farm life or village life, is dazed and enchanted with the glitter of spectacular sin. Plain and blunt iniquity Edward would have immediately repulsed, but sin accompanied by bewitching orchestra, sin amid gilded pillars and gorgeous upholstery, sin arrayed in all the attractions that the powers of darkness in combination can arrange to magnetize a young man, is very different from sin in its loathsome and disgusting shape.

But after a few nights being late out,

he says: "I must stop. My purse won't stand this. My health won't stand this. My reputation won't stand this." Indeed, one of the business firm, one night, from his private box, in which he applauded a play, in which attitudes and phraseology occurred, which if taken or uttered in his own parlor would have caused him to shoot or stab the actor on the spot—from this high-priced box sees in a cheaper place the new clerk of his store, and is led to ask questions about his habits, and wonders how, on the salary the house pays him, he can do as he does. Edward, to recover his physical vigor and finances, stopped awhile, and spent a few more evenings examining the chromo on the wall, and counting the matches in the match-box.

"Confound it!" cried the young man, "I cannot stand this life any longer, and I must go out and see the world." The same young men, and others of a now larger acquaintance, are ready to escort him. There is never any lack of such guidance. If a man wants to go the whole round of sin, he can find plenty to take him, a whole regiment who knows the way. But after awhile Edward's money is all gone.

He has received his salary again and again, but it was spent before he got it, borrowing a little here and a little there. What shall he do now? Why, he has seen in his rounds of the gambling table men who put down a dollar and took up ten, put down a hundred and took up a thousand. Why not he? To reconstruct his finances he takes a hand and wins; is so pleased he takes another hand and wins; is in a frenzy of delight, and takes another hand and loses all.

When he first came to the city Edward was disposed to keep Sunday in quietness, reading a little, and going occasionally to hear a sermon. Now, Sunday is a day of carousal. He is so full of intoxicants by 11 o'clock in the day, he staggers into one of the licensed rum-holes of the city.

Some morning, Edward, his breath stenchful with rum, takes his place in

the store. He is not fit to be there. He is listless or silly or impertinent, or in some way incompetent, and a messenger comes to him and says, "The firm desire to see you in the private office."

The gentleman in the private office says.

"Edward, we will not need you any more. We owe you a little money for services since we paid you last, and here it is."

"What is the matter?" says the young man. "I cannot understand this. Have I done anything?"

The reply is: "We do not wish any words with you. Our engagement with each other is ended."

"Out of employment!" What does that mean to a good young man? It means opportunity to get another and perhaps a better place. It means opportunity for mental improvement and preparation for higher work. "Out of employment!" What does that mean to a dissipated young man? It means a lightning express train on a down grade on the Grand Trunk to Perdition.

It is now only five years since Edward came to town. He used to write home once a week at the longest. He has not written home for three months. "What can be the matter?" say the old people at home. One Saturday morning the father puts on the best apparel of his wardrobe, and goes to the city to find out.

"Oh, he has not been here for a long while," say the gentlemen of the firm. "Your son, I am sorry to say, is on the wrong track."

The old father goes hunting him from place to place, and comes suddenly upon him that night in a place of abandonment.

The father says: "My son, come with me. Your mother has sent me to bring you home. I hear you are out of money and good clothes, and you know as long as we live you can have a home. Come right away," he says, putting his hand on the young man's shoulder.

In angry tone, Edward replies: "Take your hands off me! You mind your own

business! I will do as I please! Take your hands off me, or I will strike you down! You go your way, and I will go mine!"

That Saturday night, or rather Sunday morning—for it was by this time two o'clock in the morning—the father goes to the city home of Nicholas, and rings the bell, and rings again and again, and it seems as if no answer would be given; but after awhile a window is hoisted and a voice cries, "Who's there?"

"It is I," says the old man.

"Why, father, is that you?"

In a minute the door is opened and the son says, "What in the world has brought you to the city at this hour of the night?"

"Oh! Edward has brought me here. I feared your mother would go stark crazy, not hearing from him, and I find out that it is worse with him than I suspected."

"Yes," said Nicholas, "I had not the heart to write you anything about it. I have tried my best with him, and all in vain. But it is after two o'clock," says Nicholas to his father, "and I will take you to a bed."

On a comfortable couch in that house the old father lies down coaxing sleep for a few hours, but no sleep comes. Whose house is it? That of his son, Nicholas. The fact is, that Nicholas, soon after coming to the city, became indispensable in the commercial establishment where he was placed. He knew, what few persons know, that while in all departments of business and mechanism and art, there is a surplus of people of ordinary application and ordinary diligence, there is a great scarcity, and always has been a great scarcity, of people who excel. Plenty of people to do things poorly or tolerably well, but very few clerks, or business men, or mechanics, who can do splendidly well. Appreciating this, Nicholas had resolved to do so grandly that the business firm could not do without him. Always at his place a little after everybody had gone; as extremely polite to those who declined

purchasing as to those who made large purchases. He drank no wine, for he saw it was the empoisonment of multitudes; and when any one asked him to take something, he said "No" with the peculiar intonation that meant no. His conversation was always as pure as if his sisters had been listening.

He went to no place of amusement where he would be ashamed to die. He never betted or gambled, even at a church fair! When he was at the boarding-house, after he had got all the artistic development he could possibly receive from the chromo on the wall, he began to study that which would help him to promotion—study penmanship, study biographies of successful men; or went forth to places of innocent amusement and to Young Men's Christian Associations, and was not ashamed to be found at a church prayer-meeting. He rose from position to position and from one salary to another salary.

Only five years in town and yet he has rented his own house, or a suite of rooms, not very large, but a home large enough in its happiness to be a type of heaven. In the morning, as the old father, with handkerchief in hand, comes crying downstairs to the table, there are four persons, one for each side; the young man, and opposite to him the best blessing that a God of infinite goodness can bestow, namely, a good wife; and, on another side, the high chair filled with dimpled and rollicking glee, that makes the grandfather opposite smile outside, while he has a broken heart within.

Well, as I said, it was Sabbath, and Nicholas and his father, knowing that there is no place so appropriate for a troubled soul as the house of God, find their way to church. It is communion day, and what is the old man's surprise to see his son pass down the aisle with one of the silver chalices, showing him to be a church official. The fact was, that Nicholas from the start in city life honored God, and God had honored him. When the first wave of city temptation struck him, he had felt the need of divine guidance and divine protection,

and in prayer had sought a regenerated heart, and had obtained that mightiest of all armor, that mightiest of all protection, that mightiest of all reinforcements, the multipotent and omnipotent grace of God, and you might as well throw a thistle down against Gibraltar, expecting to destroy it, as, with all the combined temptations of earth and hell, try to overthrow a young man who can truthfully say, "God is my refuge and strength."

But that Sabbath afternoon, while in the back room, Nicholas and his father are talking over any attempt at the reclamation of Edward, there is a ringing of the door-bell and a man with the uniform of a policeman stands there, and a man with some embarrassment, and some halting, and in a roundabout way says, that in a fight in some low haunt of the city Edward had been hurt. He says to Nicholas: "I heard that he was some relation of yours."

"Hurt? Is he badly hurt?"

"Yes; very badly hurt."

"Is the wound mortal?"

"Yes; it is mortal. To tell you the whole truth, sir," says the policeman, "although I can hardly bear to tell you, he is dead."

"Dead!" cries Nicholas. And by this time the whole family are in the hallway. The father says: "Just as I feared. It will kill his mother when she hears of it. Oh, my son, my son! Would to God I had died for thee! Oh, my son, my son!"

"Wash off the wounds," says Nicholas, "and bring him right here to my house, and let there be all respect and gentleness shown him. It is the last we can do for him."

Oh, what obsequies! The next-door neighbors hardly knew what was going on; but Nicholas and the father and mother knew. Out of the Christian and beautiful home of the one brother is carried the dissolute brother. No word of blame uttered. No harsh thing said. On a bank of camellias is spelled out the word "Brother." Had the prodigal been true and pure and noble in life, and honorable in death, he could not

have been carried forth with more tenderness, or slept in a more beautiful casket, or been deposited in a more beautiful garden of the dead. Amid the loosened turf the brothers who left the counfry for city life five years before now part forever. The last scene of *the fifth act of an awful tragedy* of human life is ended.

What made the difference between these two young men? Religion. The one depended on himself, the other depended on God. They started from the same home, had the same opportunities of education, arrived in the city on the same day, and, if there is any difference, Edward had the advantage, for he was brighter and quicker, and all the neighbors prophesied greater success for him than for Nicholas. But, behold, and wonder at the tremendous secret!

Voices come up out of this audience and say, "Did you know these brothers?" "Yes, knew them well." Did you know their parents?" "Yes; intimately." "What was the city, what the street, what the last names of these young men? You have excited our curiosity; now tell us all."

I will. Nothing in these characters is fictitious except the names. They are in every city, and in every street of every city, and in every country. Not two of them, but ten thousand. Aye, aye! Right before me to-day, and on either side of me, and above me, they sit and stand, the invulnerable through religious defence and the blasted of city allurements. Those who shall have longevity in beautiful homes, and others who shall have early graves of infamy, and I am here to-day in the name of Almighty God to give you the choice of the two characters, the two histories, the two experiences, the two destinies, the two worlds, the two eternities.

Standing with you at the forks of the road something makes me think that if to-day I set before the people the termini of the two roads, they will all of them take the right one. There are before me in this house and in the invisible back of this—for journalism has

generously given me every week full opportunity to address the people in all the towns and cities of Christendom—I say in the visible and invisible audience, there are many who have not fully made up their minds which road to take. "Come with us!" cry all the voices of righteousness. "Come with us!" cry all the voices of sin.

Now, the trouble is that many make *disgraceful surrender*. As we all know, there is honorable and dignified surrender, as when a small host yields to superior numbers. It is no humiliation for a thousand men to yield to ten thousand. It is better than to keep on when there can be no result except that of massacre. But those who surrender to sin make a surrender when on their side they have enough reserve forces to rout all the armies of Perdition, whether led on by what a demonographer calls Belial, or Beelzebub, or Apollyon, or Abaddon, or Ariel.

We have talked so much the last few weeks about the abdication of Alexander of Bulgaria, but what a paltry throne was that from which the unhappy king descended compared with the abdication of that young man, or middle-aged man, or old man, who quits the throne of his opportunity and turns his back upon a heavenly throne, and tramps off into ignominy and everlasting exile! That is an abdication enough to shake a universe. In Persia they will not have a blind man on the throne, and when a reigning monarch is jealous of some ambitious relative, he has his eyes extinguished so that he cannot possibly ever come to crowning. And that suggests the difference between the way sin and divine grace takes hold of a man. The former blinds him so he may never reach a throne, while the latter illumines the blind that he may take coronation.

Why this sermon? I have made up my mind that our city life is destroying too many young men. There comes, in every September and October, a large influx of those between sixteen and twenty-four years of age, and *New York and Brooklyn* damn at least a thousand of them every year. They are shovelled off

and down with no more compunction than that with which a coal-heaver scoops the anthracite into a dark cellar. What with the wine cup and the gambler's dice, and the scarlet enchantress, no young man without the grace of God is safe ten minutes.

There is much discussion about which is the worst city of the continent. Some say New York, some say New Orleans, some say Chicago, some say St. Louis. What I have to say is, you cannot make much comparison between the infinities. and in all our cities the temptation seems infinite. We keep a great many mills running day and night. No rice mills or cotton mills. Not mills of corn or wheat, but mills for grinding up men. Such are all the grog-shops, licensed and unlicensed. Such are all the gambling saloons. Such are all the houses of infamy. And we do the work according to law, and we turn out a new grist every hour, and grind up warm hearts and clear heads; and the earth about a cider mill is not more saturated with the beverage than the ground about all these mind-destroying institutions is saturated with the blood of victims.

We say to Long Island neighborhoods and villages, "Send us more supply;" and to Westchester and Ulster and all the other counties of New York, "Send us more men and women to put under the wheels." Give us full chance, and we could grind up in the municipal mill five hundred a day. We have enough machinery; we have enough men who can run them. Give us more homes to crush! Give us more parental hearts to pulverize! Put into the hopper the wardrobes and the family Bibles, and the livelihoods of wives and children. Give us more material for these mighty mills, which are wet with tears and sulphurous with woe, and trembling with the earthquakes of an incensed God, who will, unless our cities repent, cover us up as quick and as deep as in August of the year 79 Vesuvius avalanched Herculaneum.

Oh, man and woman, ponder the path of thy feet! See which way you are

going. Will you have the destiny of Edward or Nicholas? On this sacramental day, when the burnished chalices stand in the presence of the people, start from the foot of the cross for usefulness and heaven. Plutarch tells us that after Cæsar was slain and his twenty-three wounds had been displayed to the people, arousing an uncontrollable excitement, and the body of the dead conqueror, according to ancient custom, had been put upon the funeral pile, and the flames arose, people rushed up, took from the blazing mass torches, with which they ran through the city, crying the glory of the assassinated ruler and the shame of his assassins. On this sacramental day, when the five bleeding wounds of Christ, your king, are shown to you, and the fires of his earthly suffering blaze before your imagination, each one of you take a torch and start heavenward—a torch with light for yourself and light for others; for the race that starts at the cross ends at the throne. While the twenty-three wounds of Cæsar wrought nothing but the consternation of the people, from the five wounds of our Conqueror flows a transforming power to make all the uncounted millions who will accept it, forever happy and forever free.

JUDAS.

By H. F. SMITH, D.D. [BAPTIST],
MOUNT HOLLY, N. J.

Have I not chosen you twelve and one of you is a devil? etc.—John vi: 70, 71.

DID Christ know the character of this man of Kerioth? John ii: 24, 25; John xiii: 11.

A number of questions will suggest themselves; but we note only the brief account given in the Bible.

I. THE DEVELOPMENT OF HIS DEPRAVITY.

As treasurer, he develops selfishness, avarice, *thievishness: a typical defaulter*. The anointing at Bethany showed Satan in possession. Conference with the chief priests, and the compact with them. The upper room, the betrayer revealed. The kiss, and the cowardly disappearance.

II. HIS DREADFUL DEATH.

The accounts in Matthew and Acts are not contradictory: one is supplemental to the other. *Conviction, remorse, suicide.* Matt. xxviii: 3-5.

III. HIS DOLEFUL DESTINY.

Matt. xxvi: 24. "OWN PLACE." The two Scripture hints indicate his dark doom.

REMARKS.

1. This *betrayed a minister*. Official prominence has special dangers. Hierarchies have been traitors, in destroying foundation doctrines, and individuals have pierced Christ in the house of His friends.

2. But the loyal far outnumber the betrayers. Do not forget the faithful standard-bearers.

3. A warning to all against making worldly gain out of professed godliness. Let avarice be shunned.

4. Each impenitent sinner will have his "*own place*." *Remorse* will be his constant companion.

5. Contrast the joy in prospect of departure which a loyal faith yields. 2 Tim. iv: 6-8.

TRANSFORMING POWER OF THE DIVINE IDEAL.

BY REV. JAMES L. ELDERDICE [METHODIST PROTESTANT], ST. MICHAEL'S, MD.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.
—2 Cor. iii: 18.

I. HOW CHARACTER IS TO BE TRANSFORMED.

By beholding the "glory of the Lord."

1. Character develops according to the pattern of some ideal.

2. The nobler the ideal the nobler the man, and the grander the man the grander the ideal he is capable of cherishing. Man and his ideal reciprocally influence each other.

3. Christ is the Divine ideal. There is no higher.

(a) Looking at Him we first see our true condition, are enlightened as to our moral deformities.

(b) Looking at Him we behold what

perfection is, our unloveliness fades, our ideal towers, and we become transformed.

II. THE PROGRESSIVE CHARACTER OF THIS TRANSFORMATION.

"From glory to glory."

1. From death of sin to glory of a new life. "New creature."

2. From the new birth to the glory of Christ-likeness.

3. From the glory of Christian experience to the glory of Christian reward hereafter. "Exceeding and eternal weight of glory."

THE SALOON-KEEPER'S LEDGER.

BY REV. LOUIS ALBERT BANKS (METHODIST), BOSTON, MASS.

Be not among winebibbers . . . For the drunkard . . . shall come to poverty. . . Who hath woe? etc.—Prov. xxiii: 20, 21, 29.

THE SALOON IS DR. TO—

1. Babblings.
2. Redness of eyes.
3. Poverty.
4. Contentions and Wounds.
5. Stupidity.
6. Social vice.
7. Sorrow.
8. Woe.

CR. BY _____.

Add it all up, put with it that unknown quantity of nameless horror, "A drunkard's hell," and ask if any other business would be allowed to continue a single day with a ledger account like this.

ANARCHISTS IN THE GOVERNMENT OF GOD.

BY REV. F. J. MUNDY [CONGREGATIONAL], LYNN, MASS.

Look unto me and be ye saved all ye ends of the earth.—Isaiah xlv: 22.

1. THE Anarchists are sinners against the Government and condemned to die.

2. Sinners are Anarchists in the Government of God and condemned to die.

3. Anarchists are sinners against the Government and *worthy* of death.

4. Sinners are Anarchists in the Government of God and *worthy* of death.

5. The Government makes no provision for the salvation of Anarchists.

ning for the winter. All true believers, we may hope, desire to see God's stately steppings in the sanctuary. "Lord, wilt Thou not revive us again?" is the prayer that is going up from many a burdened heart and many a praying circle. Let all such take home the lesson of this topic.

I. THAT SPECIAL PREPARATION IS NECESSARY FOR A SPECIAL WORK OF GRACE, WHETHER IT BE IN THE INDIVIDUAL HEART, OR IN THE CHURCH.

God himself recognizes this fact in His promises, and in the economy of His providence. *As thy day is, so shall thy strength be.* He calls to no duty, whether in the way of performance or endurance, that He is not ready to impart the requisite ability to perform it to His acceptance and glory.

If a "revival" blessing is desired, (a) a preparation of the *heart* is demanded, that it may enter heartily into God's work. (b) The *life*, too, needs searching and cleansing—"purged of sin," as with Isaiah. (c) The "stumbling-blocks" must be removed, that the Spirit of God may have free course. (d) A spirit of prayer and renewed consecration must be sought with importunate and persistent supplication.

II. THE BLESSED RESULTS OF THE WORK WILL BE LARGELY PROPORTIONED TO THE CHARACTER AND DEGREE OF THE PREPARATION.

(a) The soul that seeks and obtains a full preparation will enter with joy into the work, and receive a special and full baptism of the Holy Spirit.

(b) The soul that fails to seek and get a full measure of preparation will receive only a partial blessing: "measure for measure."

(c) While the soul that fails to prepare for the day of merciful visitation is sure to be passed by and will not share in the blessing. His fleece will gather no dew.

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November 17.—CHRISTIAN HEROISM.—Daniel iii: 18.

The service of Christ demands *heroism* of the truest and highest kind. *This world is radically hostile to Christ*

and His religion, and no disciple, in any age or land, can be, in all things and at all times, *true* to His Master, in the full sense of the term, and not encounter opposition and obstacles that will demand the very highest type of heroism to meet and overcome. Examples of the sublimest heroism are not wanting in the history of the Church. We have such in Noah, in building the Ark; in Abraham, in the sacrifice of Isaac; in Daniel; in the three Hebrew worthies; in Paul, and the other disciples; in the long line of the prophets, martyrs and witnesses to the truth, and in the lives of such missionaries as Brainerd, Martyn, Carey, Judson, Morrison, and Harriet Newell. And in the grand roll of honor, read off in the final day, will be found the names of untold thousands of true heroes, whose deeds were never recognized on earth—men and women, who, in humble life, or in private stations, away from the observation of men, heroically endured and wrought for the Master, and won a crown as bright as any worn by martyr-saint!

Never was there greater need of Christian Heroism than at the present time.

I. IN THE PULPIT. The tide of change, of insidious and seductive error, of wordliness and spiritual declension, is rising high and beating fearfully against the old foundations of faith, and spirituality, and a godly life. The pulpit of to-day is assailed by more potent and dangerous influences than if we were in the midst of fiery persecution. To stand *firm* for God and truth, and "the simplicity that is in Christ,"—to lift high the banner of righteousness and wage uncompromising war with sin and error in every form—requires the heroism of apostles and martyrs. Would to God our pulpits everywhere, in city and country, responded to the demand!

II. IN ALL THE WALKS OF PRIVATE CHRISTIAN LIFE. This is a day that puts to a severe test the fidelity of the heart to Christ. Oh, there are so many false Christs in the world, false standards of duty, counterfeit experiences, "lying and seducing spirits," evil examples

and declensions, and so much "conformity to the world," and worship of "mammon," and lowering of the standard of discipleship, that to *meet the full demands of Christ-likeness and Christ's service* calls for more heroism than it would to face the stake! Alas, how little of it, comparatively, do we see!

III. IN THE GREAT MISSIONARY WORK, TO WHICH GOD IS CALLING HIS PEOPLE. Never was there such a call—never such a harvest waiting to be gathered! But the men, the consecrated spirit, the heavenly anointing, the means necessary—where are they? If, at the loud trumpet-call that is now ringing out over the Church, a million saints, of the spirit of Paul and Martyn and Brainerd and Judson and Mrs. Judson and Harriet Newell, were to come forward and take hold of the work, in a *single generation* the Millennium would be ushered in.

IV. IN THE MART OF BUSINESS. Terrible is the *strain* here, and how many fail and go down in the awful wreck and ruin of character, many of them, too, bearing the name of Christ; and all because they have not true manliness, true courage, to face temptation and disaster—have not heroism sufficient to live up to the principles of righteousness.

V. IN PUBLIC LIFE, IN POLITICS, IN ALL PLACES OF HONOR AND TRUST. *Heroism* is here demanded, and heroism of the genuine stamp. *Dare to do right*, though office be lost, or election fail, or poverty come, or clamor assail. *To do right* is to win! To do or connive at wrong is to lose, always!

NOV. 24.—SAY NOT FOUR MONTHS AND THEN COMETH HARVEST.—John iv: 35, 38; Matt. ix: 37.

God, in His gracious and providential preparation, has always been in advance of the faith and work of his people.

So was it when Christ spoke these memorable words. His disciples were *waiting* for the harvest to ripen in the future. But the Master bade them "Lift up your eyes and look on the

fields; for they are white already to harvest."

So has it ever been: so will it ever be. Whenever and wherever God's people have a mind to work, and in faith and prayer enter upon it—be it at home, or in some distant field—they are sure to find that God has been before them there, shaping and directing in the way of preparation. Often the field is found "white already to harvest," and they have only to put in the sickle and reap it.

And in no former period of the world has this principle of God's providence received more signal illustrations than in our own age. Go where the missionary may—in any land or isle in heathendom—he finds that God has strangely and wonderfully *anticipated* him. As it was when our American missionaries landed at the Sandwich Islands, doubtful of their reception: to their joy and surprise they found there had just been an uprising of the people, who had cast away their idols and were "waiting for a new religion!" And marvels as great are repeated every year in other lands, as in China and Japan, and other fields, showing that the God of Missions is abroad in *all* lands, preparing the way, planting the seed, ripening the harvest, and sounding the trumpet in the ear of the universal Church, "Lift up your eyes and look on the fields; for they are white already to harvest."

Since I began the preparation of this month's Prayer-Meeting Service, there has come to me from the Messrs. Carters a small volume entitled "The Crisis of Missions." It is from the pen of the beloved brother who prepares "The Missionary Field" for this REVIEW. I wish it were possible to give to our readers the substance of it—the condensed and stirring facts and appeals along the line of this lesson, and be able to echo the trumpet-peal by which the author summons God's people to enter in and possess the land—to rally, in force and in faith and in the power of the Holy Ghost, to go forth at once to the conquest of "the world."

for Christ. Surely if the inspiration and the force of this "Crisis of Missions," were imbibed and felt by the whole sacramental host, there would be a mighty uprising, a grand anointing, and a holy crusade to storm the kingdom of darkness all along the line, and speedily add the crown of earth to Christ's many crowns!

Practical Application. We have space to indicate only two lines of it.

1. In the way of *reproof*. Christ's words were words of faithful, solemn rebuke to His disciples. And God's providences administer the same rebuke, and with infinitely greater emphasis, to His whole Church in these latter days. Never were His marvelous workings throughout heathendom so manifest as they are at this very time. "Facts are the finger of God;" and can there

be a doubt as to the *direction* that Finger now points; or as to the *significance* of these wondrous interpositions of Providence? And yet, how few see that Finger stretched across the sky; or heed the amazing significance of God's wondrous doings before the eyes of the nations, or hear His trumpet-calls from the walls of our modern Zion!

2. The call is to *Prayer*. And the call comes from the very lips of the Master himself, and in His own emphatic words, and is enforced by ten thousand occurring facts in the providential world; and by all the light of Prophecy and Revelation focalized at this very point:

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

1. *Will you give the best method of preparing sermons, especially with reference to the use of books, commentaries, sermons, etc., upon the theme in hand? How much and how should they be used?*

2. *How much may one use another's thought without plagiarism, and without dwarfing himself?*

3. *What course of study would you recommend to a young minister, in order to develop and enlarge his mind? Is general reading in a special line best suited for this purpose?*

I have already spoken of the general reading in theology, philosophy and ethics which is useful to a minister for the maintaining of the intellectual life and the solidifying of his preaching, or, in Sydney Smith's terse language, "what is needful to have and shameful to want." It is quite easy to give advice that one does not himself find so easy to follow, and to recommend books that one does not himself read; and it is likewise absurd to expect that an ordinary hard-working pastor can carry out so extended a system of reading as a purely scientific or literary man is forced to do; for the minister is not primarily a learned man, since the very chief

Apostles were called unlearned and ignorant men (*ἀνδρ. ἀγράμματοι καὶ ἰδιῶται*); although it was added "and they took knowledge of them, that they had been with Jesus." They drew, indeed, from a fountain deeper than books, because Christ opened to their minds things divine, and revealed that knowledge of God which is more intimate and spiritual than lies on the surface, like intellectual or natural knowledge. But, for all this, it is nevertheless true, that unstudious ministers, as a general rule, survive their usefulness in the pulpit; and there is at least one field of study which may be said to be absolutely essential to the preacher, to the maker of real sermons, though even here there is room for exceptions, since divine truth is something to be interpreted by the prophet rather than translated by the scholar, viz.: the study of the Scriptures in their original languages. One might say, that a minister should never dare to preach on a text that he has not carefully examined in the original; yet there is a quaint story told of John Bunyan, which is not without instruction to the arrogance of the mere scholar; one of this class,

from Cambridge University, encountered the unlicensed tinker and asked him how he, not having the original Scriptures, had the hardihood to preach. To this, Bunyan answered by asking the scholar if he himself had the originals, those written by the prophets and apostles. No, but he had what he knew to be true copies of the originals. "And I," said Bunyan, "believe the English Bible to be a true copy also;" upon which the university man went his way; and was not Bunyan, in the main, right in saying that the plain English Bible, before the new translations, revisions and commentaries, good as they are, had been made, contained the gospel of our Lord Jesus Christ in all its spiritual fullness and saving power? But for the preacher to plant his feet on the original record, as on a rock, is to stand more firm. He should teach his people this truth, so that they shall not be offended when the meaning of a passage is discussed. The reality and usefulness of commentaries may be overstated, but the value of exegesis for purposes of instruction cannot be. Original and conscientious exegesis is becoming more and more the only foundation of preaching and theology—the preparing of those living stones which the reason builds into the harmonious structure of divine science. It is for this cause that the preacher should be, for himself, a Hebrew and Greek scholar, so that he shall be able to carry forward all his life the exegetical study of the whole Scriptures. His commentaries, translations, revisions, dictionaries, grammars, chrestomathies are nothing more than helps to this broad study of the Word, by which the Scriptures may be co-ordinated and compared with themselves, and the true "mind of the Spirit" evolved. Commentaries may be a slavery and a snare if a man be not himself an accurate scholar, able to judge, or, at least, to form an independent opinion, one not only drawn from the grammatical analysis of a passage, but from the survey of a book and of the complete Scriptures, in the spirit of the language employed

and in the usage of words, terms, and ideas. This daily systematic study of the Scriptures in the original, carried through long periods, and the professional life, with all aids of learning possible, fits one to preach better than the study of isolated passages for the sole purpose of making sermons. Topics for preaching will spring up fresh and abundant—they will be like the suggestions of the Divine Spirit. This will make the full and spiritual preacher, who goes to draw from the everlasting fountain. The minister should have enthusiasm enough to pursue this systematic study by himself, setting apart certain hours for it, but he also may be urged on by association with his brethren in study together of entire books of the Old and New Testaments; and surely young ministers may thus, by mutual stimulation, acquire more Hebrew and Greek than they have done in the seminary or college, especially if one or more of their number is an able and earnest scholar. I think it to be the duty of a young pastor, at his settlement, to form, with others, such an association for a thorough study of the Scriptures, giving much time, and, I might say, prayerful thought to it, and letting nothing interfere with it. His own library will gradually show the influence of this strenuous and continuous study. His commentaries, selected with intelligent care, will, by and by, extend themselves over the whole Bible, and instead of the dusty and old-fashioned Rosenmuller, or Bengel, he will have the best representatives both of the old and new learning; and, for one, I do not think that some of the older commentaries are to be neglected; for example, Bengel, Calvin's Commentaries, Luther on Psalms and Galatians, Leighton, Lightfoot, and before all, Chrysostom, who still remains a mine of theological learning and devout thought. But the minister now has an untold advantage in his access to such scholars as Ewald, De Wette, Meyer, Godet, and the best modern English commentators; and he has no excuse in remaining ignorant of the freshest Biblical re-

searches that are brought to his door in English translations. If he can go to the German and French sources, so much the better; but he should go to these for critical, not homiletical, purposes. The homiletical portion of Lange's Commentary, no one, probably, conceives to be of much value. The preacher wants only light, not methods, in his professional work. He asks no one to do his thinking. Pulpit helps are pulpit hindrances. They enfeeble the preacher's invention. In preparing a sermon, let him first make his plan and write his sermon; and after that, if he please, he may read the sermon, the article, the review of another upon the same topic, and may then, perhaps, be able to correct an erroneous statement or strengthen a weak one; but his dictionary, grammar and commentary—his Winer and Buttman—these are the best tools to help him quarry the original stone. The polish and decoration come when the material is prepared and is already reared upon the constructive lines of architecture which he knows to be firm and true, because laid in faithful and solid scholarship. Thus strong and spiritual preachers are made. I would only add, that the revival of interest in Hebrew study among settled pastors, is one of the best signs of the times.

Of course a book might be written upon the intellectual life and culture of the minister in its varied directions, linguistic, scientific and philosophic. The more a mind is enriched the richer will be its product. The better it is trained the sharper its penetration. A philosophic mind reaches the heart of a subject far more readily than a half-educated one, however bright in wit and rhetorical endowment. The success of F. W. Robertson as a preacher was due in a great measure to the philosophic discipline of his powers. Yet rhetorical culture must be added, as representing the external side of the mind, its expressive power. Rhetoric is not altogether an art or superficial study—it allies itself with psychology and logic, and also with literature. Literature is

a universal language, in which the mind expresses its thought, emotion and inventive fancy in the most living form. It is the moral and intellectual life of humanity embodied in speech, and in its grand departments of historic and creative literature, the preacher may find the human soul, which he is appointed to guide and save, imaged forth more clearly than in any other way, from the book of Job to Shakspeare's dramas, and from Shakspeare to the last work of literary genius which sets forth in vital color and expression the original ideas of the mind.

Literature, says Matthew Arnold, is the best that has been thought and said in the world, and in order to know ourselves and the world we must know the best that has been written and spoken. Literature, indeed, comprehends all knowledge worth knowing and recording, forming the image and expression of the human soul, not only in conduct but in beauty, not only regulating the moral sense, but feeding the emotions and desires. We often see scholarly ministers, where we do not sometimes see ministers of literary cultivation. There is a difference here. There is vigor but not culture of mind, strength but not gentleness. Why not the two combined, as in the blessed One, of whom a quaint English poet, Thomas Dekker, wrote:

"The best of men

That e'er wore earth about him was a sufferer;
A soft, meek, patient, humble, tranquil spirit,
The first true gentleman that ever breathed."

In this connection it might be said that when Art shall assume its true place in education—a place which it has not yet obtained in America—excepting in the department of the art of money-making—then æsthetic culture, in its important relations to the interpretation and expression of Christian truth, in the world of the ideal in religion, will be recognized by preachers of "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

There is real poetry in the Bible and in the religion of Christ; for it is "the eternal law, that first in beauty should be first in might." Among books which should be found in a minister's library and diligently read, there might be less useful, enriching and mentally-taxing books than Ruskin's "Modern Painters," Kugler's "Handbooks of Painting," and Fergusson's "History of Architecture." But the wide-open book of Nature is also spread out for the minister's study, in which the mind touches its native soil and is re-invigorated. The soul of Nature is divine. The beautiful and the good go together, and the moral impulse is profoundly allied with the natural when unperturbed by sin. God should be regarded as immanent in nature, which is the manifestation of Himself and His thought. When we once realize this truth then the world becomes a new thing to us. Then the study of nature will be quickening to all the best that is in us. The contemplation of nature in its æsthetic aspects, however, does not give us, as it seems to me, positive thoughts or ideas, so much as it refreshes and inspires the mind, renders it productive, and impels it to new achievement. It makes it over, as a dip into the ocean in summer heats makes over the body and cures its lassitude and infirmities. It is like the lifting influence of good music. Frederick the Great was wont to listen to music when he was planning his most heroic campaigns. George Eliot said that she always wrote best after listening to the music of the great masters in Germany. Her mind was aroused and made creative.

I have thus desired to show that the minister in the range of his studies not only should read books of knowledge, but books of inspiration. His preaching will be indescribably improved; for who has not caught fire in sermon-making at times from the poetry of the prophets? Dante, Shakespeare and Tennyson may also, now and then, awaken in us a subtler thought, penetrating to the heart of things. Our confessions and creeds are themselves sym-

bols. The mystery of divine truth can, in one sense, be only made known to us through the forms of language and expression. We see as through a glass darkly. Yet the preacher has a superiority to the ordinary speaker, in the intellectual posture of his audience and their moral and spiritual preparation for the reception of divine truth. Carlyle says: "What an advantage has the pulpit where you address men already arranged to hear you, and in a vehicle which long use has rendered easy; how infinitely harder when you have all to create—not the ideas only and the sentiments, but the symbols and the moods of mind! Nevertheless, in all cases where man addresses man, on his spiritual interests especially, there is a *sacredness*, could we but evolve it, and think and speak in it. Consider better what it is thou meanest by a symbol; how far thou hast insight into the nature thereof."

I have been led away, by the interest of the theme of the intellectual culture of the ministry, from the immediate questions of my correspondent, and have only left myself room to say, that in the actual preparation of a sermon, as far as my judgment goes, the books one should read should be limited pretty much to the Scriptures themselves, and to those scholarly aids that enable us to come at the exact meaning and substance of the text. That is the primary and essential thing. In a word, the sermon should be drawn by our study and thinking from the exhaustless soil of the Word rather than from the comparatively thin soil of a book, or an article in a theological review, or another sermon. To be sure, a preacher has a right to draw from all sources where he can get help and light upon his theme, but his study should be systematic and general rather than spasmodic and topical, and it should be, in making sermons, rather directed to the broader principles of truth, with his own thoughtful application of them to the subject in hand, than applied merely to topics for the exigencies of pulpit ministration from week to week.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

I.

HOW THE PASTOR MAY HELP THE PREACHER.

THERE are many ways. We select, for the present, one. Talk with your congregation about the sermons you have in mind to preach. If you never tried this plan, you have no idea how much it will help you.

Of course, we mean, talk with your congregation, not as a congregation, collectively, but as persons, individually. Do this in the course of your pastoral visiting. Take not the most cultivated only, and not the least cultivated only, but both these classes, and then the intermediate class also, if you can find this class. Perform an "example" in what the old arithmeticians used to call "alligation medial," and make up for yourself a sort of ideal average human being. This ideal average human being is your true hearer, whenever you preach. Always preach to him. Luther, in his "Table-Talk," said: "When I am in the pulpit, then I resolve to preach only to serving-men and housemaids." Ordinarily, or, not to say ordinarily—for we preachers must not exaggerate, as we are so apt to do—often, the average man is a much neglected hearer. There is no way of coming to know this true hearer of the sermon—the aforesaid ideal average man—equal to that of the pastoral call, if the pastoral call be rightly conducted.

Do not be afraid, when making a pastoral call, to speak of the sermon you are planning, by and by, perhaps not next Sunday, to preach. You need not speak of it as a "sermon"—probably you had better not—it will seem too much like making of your work a "profession"—like talking "shop." You need not even speak of your purpose to preach it. But speak (anonymously) of the sermon, nevertheless. Mention the text you have thought of for it. Do not mention it as a proposed future text of yours, but simply as a passage, a verse, a clause, a phrase, of Scripture. Ask Deacon A—, Brother B—, Sister C—, or even it may be some one not a

member of the church, no matter—ask. "What do you understand that Scripture to mean?" You will need to conduct your inquiry with some skill, not to let it seem formal, or in the nature of catechetical examination. Be genial, easy, brotherly, docile, rather than didactic—social, rather than official. Your object is to arrive at the actual existing state of knowledge, or of doubt, or of ignorance, or of misunderstanding, as to that particular Scripture, in that particular person's mind. Lead a little, if you must, but avoid leading, if you can; somehow, at any rate, get your friend to express himself frankly, and, so far as possible, without bias, or even suggestion, communicated from you.

You will be surprised, once and again, by the revelations with which you will meet. You will begin to understand one reason, at least, why so much preaching, such as preaching frequently is, remains without fruit. A large proportion of all the sermons preached next Sunday will fail of true contact with the hearer's mind, will be "in the air," as we say. It was so last Sunday. The preacher was in one relation to the text or the theme, his hearer was in another relation, and the sermon began, continued, and ended, without consciousness, on the preacher's part, that such was the case. That preacher's labor was largely in vain. It might have been otherwise had he practiced beforehand on the plan of conversation with his hearer now recommended.

No preacher need fear that he shall make his sermon less interesting to his hearer by thus talking with that hearer about it in advance. On the contrary, he will make it more interesting. The persons most eagerly attentive, and most profitably retentive, out of all the congregation, will be precisely those persons with whom the preacher has, as pastor, previously talked on the subject discussed in the sermons.

Unrelatedness is one of the deadliest inherent foes to the true success of the

sermon. You must in some way get vital and vitalizing contact and connection with your hearers. No amount of mental intensity, no amount of moral earnestness even, will compensate for lack of relatedness. You need an opportunity of personal communication with your hearer, held under circumstances such that he can, that he must, that he will, say something back to you. You will thus, and you can in no other way, learn where he is, mentally and morally—and where he is, you have got to reach him, if you are to bring him to where you wish him to be. And what else than this is the object of your life whether as pastor or as preacher?

We have said enough to suggest to the responsive mind all we mean. To the irresponsive mind, we could never say enough to express it all. We fervently believe that any pastor who, in good faith, and wisely, will pursue the line of preparation for his pulpit thus pointed out, and who will do this without at the same time neglecting his study, will immensely, indefinitely, increase his power as preacher.

We should like to receive, in due time, reports from not a few among our brethren who shall think well to try for themselves the suggested experiment.

II.

HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Make wise use of good religious literature in the form of book, tract and newspaper, to supplement and continue the influence of what you say in personal conversation while prosecuting pastoral work.

2. Task your tact to select such reading-matter adaptively, and then to present it skillfully, never making of yourself a mere peripatetic tract-distributing machine.

3. For example, avoid using the word "tract," where the use of that word might rouse a prejudice unfriendly to the effect you seek to produce.

4. So, too, especially if the reading-matter proffered be of slight pecuniary value, *lend* it, instead of giving, that it may be the more esteemed.

5. Never suffer yourself to be a pecuniary gainer, to the value of even a cent, by the efforts you may make to put reading-matter into the hands of your people.

III.

QUESTIONS AND ANSWERS.

What is "theosophy?" Is it worth while for the pastor to concern himself about the subject?

"What is Theosophy?" is the title of a seductively written booklet just published in Boston, having the evident design to drive an entering-wedge for the introduction of "occult science," so called, which is an alternative name for "theosophy," among us Americans. The author hides under an anonym. He dedicates his booklet "To My Little Boy." He says, "Theosophy means God's wisdom." Hardly. The sense rather is, Wisdom concerning God, or derived from God, or God-like.

Our readers will understand the matter best if we say, in one word, that "theosophy," as currently used nowadays, means "Buddhism"—Buddhism of the sort known as "Esoteric." That is the truth of the whole affair. And it is the fact that Buddhism is now turning the tables on Christianity by setting up a propaganda among the Western nations.

It may be well enough for ministers to become, for their own enlightenment, acquainted with the facts existing as to this curious state of things; but they had better do so armed in soul with a good shield of faith able to quench all the fiery darts of the adversary.

To indicate the ubiquitous spread in our own land of the Buddhist craze, we may mention that the present writer came last spring into personal knowledge of the case, in a very remote Western city, of a highly intelligent and even actively enterprising Christian lady, who was deeply infected with curiosity—a not wholesome, a dangerous curiosity—to learn everything she could about "theosophy." It is doubtful if her pastor was aware of the alien leaven that was working in that heart.

What we should advise on the point is, that the preacher introduce quietly into his sermons antidote to this in-

sidious mischief, in such form as to be recognizable to those already interested, *without* communicating any knowledge, or rousing any curiosity, on the subject among others than they. This will be likely to call out question or remark in private, with the pastor, from secret dabblers in "theosophy," if such there be, among his congregation. These cases may then be dealt with in pastoral conversation. Great patience of wisdom will be necessary. Seek this from God, who giveth to all men liberally.

2. "Is the promise made by Jesus [Matt. xviii: 19, 20, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them,'] as long as time, and as broad as discipleship?"

The foregoing question is asked us from the South-west by a minister, who, in a friendly spirit, criticises the interpretation of the text, incidentally given (September) in the present department of THE HOMILETIC REVIEW. Our answer is:

Yes. In neither of the two respects named by our correspondent is there any limitation either expressed or implied, whether in the text, or in the context, of the passage under consideration. The Savior, throughout the entire discourse, is speaking to his "disciples" in general, of the "church," or "congregation," in general. In the particular verses quoted and interpreted by us, he makes his language as wide and inclusive as possible. He says, "If two of *you*," (or two from among you), that is, two of you "*disciples*." What could be clearer than that He meant to include the whole body of Christian church-members? The idea of a hierarchical *class* is out of the question. The next following verse uses language more unlimited still: "Where there are [any] two or three [the limiting words, "of you," now disappear] gathered together in my name, there am I in the midst of them." The promise here implied was thus made even more with reference to the future, the unlimited future, of the church's history,

than it was with reference to that immediate present, the period of Christ's earthly life, in which it was first spoken to the "disciples."

It is not much in our way of doing things here, to support so unquestionable an interpretation as the foregoing with authorities cited; but our correspondent, with others, may be glad to see what Dean Alford, himself member of an ecclesiastical hierarchy, that of the Church of England, has to say on this passage:

"That it [ecclesia=church] cannot mean *the Church as represented by her rulers*, appears by verses 19, 20 [the very verses now in question], where *any* collection of believers is gifted with the power of deciding in such cases."

The italics are Dean Alford's own. We may unqualifiedly say, Yes, to our correspondent's neatly - put inquiry. Christ's promise was "as long as time and as broad as discipleship."

3. "What is the import of the Scripture, 'A time to dance'? *When* is this time? And *what* is this dance?"

The foregoing threefold question comes to us from Vermont. The writer finds in that State what, in the northern part, at least, of this country, he would find almost anywhere else, "a good many dancing Christians." His righteous soul is vexed, and he desires to know what he shall say to such Christians when they quote Ecclesiastes to him in the phrase, "A time to dance."

Well, tell them that the phrase directly expresses nothing more than the obvious truism, that human life, among its many vicissitudes (see the context) contains, for most people, a time in which to be merry. That is the whole meaning of the words, as the words are used by the writer of Ecclesiastes—the whole express meaning; that is to say, "To dance" is simply a symbolic expression for "to be joyful"—since lively motion of the body is a natural language for joyful feeling.

This answer satisfies at once all three of our correspondent's interrogatories. For, of course, the "time to dance" is "when" you feel like it, "when" your inward state of heart prompts you

to frisk about in frolic motions of body. And as to "what" the dance should be, we reply, Any modest, saltatory exercise of your limbs that your irrepressible mirthfulness spontaneously suggests.

This explanation of the text obviously excludes from consideration the idea of set occasions arranged for the purpose of dancing. Such occasions may, or may not, be right; but they are not at all within the purview of the text. The text no more recommends balls and assemblies than its companion text immediately preceding, "A time to *mourn*," recommends the getting up of funerals, or other melancholy occasions, for the purpose of engaging in grievous social outcries, or beatings of the breast, such as were customary among the ancient Jews, and are now customary widely in the East, to express emotions of sorrow, especially at the death

of friends. For the word "mourn" here, we suppose, had not, as might hastily be inferred, the sense simply of inward sorrow, which might be silent, but the somewhat technical sense of formal demonstration of grief. In short, the contrast was between joy, on the one hand, expressing itself physically with motion, and grief, on the other hand, expressing itself physically with gesture or with sound.

The general subject of dancing, as dancing is practiced in modern social life, we do not touch upon here, for the very good reason that it is not touched upon in the text supplied to us by our correspondent. Although this is the department of Pastoral Theology, we like to govern ourselves by the excellent rules proper to our neighbor department of Homiletics — and *stick to our text*.

THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

ZOROASTER.

In his recent novel, "Zoroaster," Mr. Crawford represents that great religious teacher as a disciple of the prophet Daniel during the Jewish captivity, and also as the friend of Darius the Great, under whom he effected the religious reformation of the Persians. We are asked if there is any historical ground for this; or is it merely the fancy of the novelist?

Mr. Crawford's book is made up of such an agglomeration of fact and fiction, put together with such disregard for all distinction between the two, that the ordinary reader quite naturally assumes the whole to be invention. There is a legitimate field for the historical romance; but the first principle to be observed is that of fidelity to the actual facts so far as the writer makes use of them. Where the history is unknown, he may draw upon his "historic imagination" for color and detail, but this invented part must be true to the times and places involved. In this sense a historical romance may be a better history than the bare annals alone would constitute. But Mr. Craw-

ford's book is not even a historical romance, but a novel in which some known names and events are made use of. The character attributed to Daniel is inconsistent with the impression one would get from the Scripture account of the prophet, which is the only reliable picture of him. The doctrine which Zoroaster is represented as receiving from the Hebrew prophet, is, in some points, antagonistic to the Jewish faith, and rather allied to the pantheism of India; indeed, it is utterly impossible that Daniel could have so taught his disciple. Admitting that Zoroaster may have lived at that age of the world, it is also impossible that he should have sustained the relation to Darius which Mr. Crawford asserts. We are historically acquainted with the Persian court and personages of that reign, and no room for Zoroaster as the virtual Prime Minister, as well as High Priest, remains. Such works, however brilliantly written, tend to bring the historical novel into disrepute.

As to the time of Zoroaster, many scholars fix upon that era as approximately correct. Bishop Browne (*Speak-*

er's Commentary, note to Genesis i.) thinks that Zoroaster was *probably* brought into contact with the Hebrews, and possibly with Daniel. Perhaps the idea may have gathered credence from the fact that the oldest Greek writer who wrote about the author of the Zend-Avesta was Xanthus of Sardis, a contemporary of Darius the Great; but even this writer spoke of him as having lived before his time. Baron Bunsen attributes the belief to the fact that he was said to have lived under the reign of a certain King Vistaspa, whose name has been confounded with Hystaspis, the father of Darius. But Vistaspa was doubtless one of the ancient Bactrian kings, of whose personality we know nothing beyond what is contained in the myths of Firdusi (a Persian poet of about the eleventh century, A. D.). The Bactrian Empire was overthrown by the Assyrians as early as the eighth century B. C. (some say the twelfth).

Ploetz, one of the most careful German chronologists, places the writer of the Avesta about 1,000 B. C., some five hundred years before Darius. Prof. Whitney assents to this date.

Max Muller says (Chips from a German Workshop, Vol. I., p. 84): "It can now be proved, even by geographical evidence, that the Zoroastrians had been settled in India before they immigrated into Persia. That the Zoroastrians and their ancestors started from India during the Vaidik period can be proved as distinctly as that the inhabitants of Massilia started from Greece." Professor Roth, of Tübingen (quoted by Muller) says: "The Veda and Zend-Avesta are two rivers flowing from one fountain-head: the stream of the Veda is the fuller and purer, and has remained truer to its original character; that of the Zend-Avesta has been in various ways polluted, has altered its course, and cannot with certainty be traced back to its source." Spiegel does not hesitate to associate the Persian and Hebrew religions at the origin of the latter in the times of Abraham, and inclines to believe in the personal intercourse of Zoroaster with the "Father

of the Faithful." Bunsen would give from 2,500 to 3,000 B. C., following the estimate of the ancient Greek writers, Plato, Eudoxus and Aristotle, who represent Zoroastrianism as a light from the remotest antiquity. Berosus was of opinion that 2,234 B. C. was not too remote. Haug makes the Gathas, the earliest hymns in the Avesta, as ancient as the Song of Moses.

We can only say that, if Zoroaster lived as late as the time of Darius, he was not the founder, but probably only a reformer, of the religion which goes by his name.

CHRIST AS A TEACHER OF THE DIVINE FATHERHOOD.

We are asked, Upon what grounds is Christ called *the teacher* of the doctrine of the fatherly love of God to men? Does not such a title imply that, except for the teaching of our Lord, mankind would have been without the conception? And is it not true that other pre-Christian religions than the Jewish contained the same comforting and ennobling thought?

It is unquestionably true that the idea of the Divine Fatherhood is to be found outside the Bible system. Paul admits it before the Athenians, "As certain of your own poets have said, For we are also His *offspring*." Virgil makes a character pray thus:

"*Pater, O hominum Divumque, Eterna Potestas.*"

The word "Jupiter" is derived from *Jovis-Pater*. Plutarch defined the difference between superstition and piety thus: "The superstitious man is one who recognizes the absolute government (*turannikon*) of God, and not its paternal care (*patrikon*)." Homer occasionally involves the idea, as in these lines (translated by Worsley):

"Such is the mind that dwells in the spirit of earth-born mortals,
As is their day which still the *Father* sendeth upon them."

Among the many titles which the ancient Accadian hymns ascribe to the Moon-god, Hurki, is this, which Tomkins translates from Lenormant's reading:

"God's sire and men's, of childhood guide,
Father mine, of life the giver, cherishing, be-
holding all."

Zoroaster recognized Mazda as the
"All-good," the "Helper who gives to
pious hearts to inherit the earth," the
"Father of truth," the "Parent of good
thoughts"—"who was the *Father* of
pure spirits at the beginning," "who
created through his purity the love of
father to son."

The Rig-Veda speaks of Varuna as—
"Your *loving Lord*, who offers you good increase,
He, the Creator, grant you long to live."

A Vedic hymn thus describes the
birth of mind:

"Then first came *love* upon it, the new spring
Of mind—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated."

But we are aware of nothing in the
pagan writings which leads us to be-
lieve that the idea of the Divine Father-
hood was anything more than an idea,
a poetical figure, or, at best, but a
longing, a cry, and not a creed. We ob-
serve in the expressions of the most
exalted writers nothing like a sweet
conviction of it, or a saving influence
from it over their lives. As near an ap-
proach to filial communion with Deity
as we will find in reading a thousand
pages of uninspired scripture is this
line from a Vedic hymn:

"Yearning for Him, the far-seeing, my thoughts
move

Onwards, as kine move to their pastures."

Faith in the affection of Varuna, or
the Sky-Father, is matched by faith in
the affection of the soulless earth, which
is called Mother-Earth, as we, too, call
it in our poetry. At the lighting of the
funeral pile which is to consume a dead
body, an address is recited by the
Brahmins, commending the spirit to
the Sky and to the Earth, and to both
with equal hopefulness:

"Depart, depart, along those ancient paths,
By which our fathers have gone home to rest;
The god *Varuna* shalt thou now behold,
And Yama, the two kings who take our gifts.

* * * * *

In highest heaven, fit meed of thy deserts,
Leave there all evil, then go home once more,
And take a form of radiant glory bright . . .
There, where the pious dwell and roam in
peace.

Go to thy *loving mother*—home to *Earth*:
With wide-spread arms and blessing-bringing
hands,

She takes the pious to her kindly breast,
As 'twere a maiden's bosom soft as wool,
And holds thee safe from danger's threatening
edge.

Open thy arms, O Earth, do him no harm,
Receive him gently with a loving kiss,
And wrap him round, O Earth, as when a babe,
His mother in her garment folds to rest!"

In spite of all the high theistic say-
ings of the Veda, they seem not to in-
fluence the common heart of the people.
Bunsen tells us that when Sakya-Muni
came to help men to be free, he found
"the millions of his fellow-countrymen
plunged into the catastrophe of a fear-
ful nihilism, combined with the utter
externalization of the religious con-
sciousness by superstitious usages, and
the consequent fading out of the sense
of moral personality." And after all
the ancient Vedic teaching, together
with the Brahmic and Buddhistic "im-
provements," this keen observer re-
marks of the ordinary Hindoo man,
"He is a blank page between the Bible
of nature-worship and that of Chris-
tianity; but this page is *black*!"

Admitting all the bright things in
pagan writings, and giving fullest weight
to all their approximations to Christian
sentiments,—which are so bepraised by
many critics who would depreciate
Christianity by the comparison,—these
pagan scriptures are really the saddest
of all human productions. Their aspi-
rations are deep-drawn sighs, because
they have no knowledge of the reality
of that to which they aspire. One of
the Vedic hymns—that in which Love
is said to have been the source of Mind
—is called "The Thinker's *Question*,"
and ends with doubting the truth of its
own sentiments:

"The Most High Seer that is in the highest
heaven,

He knows it, or perchance even *He* knows not."

We cannot, therefore, in any strict use
of language, say that the heathen world
had ever been *taught* the paternal love
of God; for a *teacher* is not one who may
casually mention an idea, but one who
conveys the impression of that idea ~~to~~
another, so that the pupil receives

one of his convictions, an ingredient of his knowledge, a part of his own intellectual life. One of the Buddhistic hymns expresses this well: "Though thou shouldst rehearse a hundred of such hymns in the empty swell of thy words; better is the one word of the doctrine that shall give one man rest." And none of these religions seem to have had the *teaching power* to give "one man rest" in the love of God.

With this only worthy idea of what teaching implies, we do not hesitate to say that the Bible is the only real textbook of the Divine paternity the world has ever had, and that Christ was and is the only Teacher of it. He only has made men believe it, feel it, and live by it.

Observe some features of our Lord's tuition of this grand truth.

I. He taught it *repeatedly*. It was a constantly recurring topic. The expressions, "The Father," "Our Father," "My Father," "Your Father," occur nearly a hundred times within the few pages of the Gospels. During the three years of His ministry He probably uttered the thought more times than it had appeared in the uninspired literature of all nations since the world began. Some gold grains have been found in nearly all our States, but they are not, therefore, regarded as gold-bearing lands, and spoken of in comparison with California. The simple abundance of this soul-enriching truth in Jesus' teaching would give Him the pre-eminent title of its Teacher.

II. Our Lord made the Divine paternity not merely one of His doctrines, but the *centre and life of all His other doctrines*. What to others had been at the utmost but a casual meteoric fancy, dropping almost as soon as uttered, back into the black depths of doubt and ignorance, was the sun in Jesus' system. Because God is our Father, He upholds us in the hands of His loving Providence, pardons our offences—having borne in His own heart the penalty—perfects our souls by the indwelling of His own spirit, and brings us to the heavenly *home whose joy is that of His own presence*. Take away all the sayings about

God's love from pagan religions and they will not be materially mutilated. Take the idea from Christianity and the system vanishes; its entire substance is annihilated.

III. Our Lord most effectively taught the Divine Fatherhood of God by *exemplifying in His own life the Divine love*. His teaching was by demonstration. Baron Bunsen, speaking of the decay of the early faith men had in the nearness of the Godhead, explains that sad fact when he says: "It must needs behold a vision of the divine in this world, or after a few generations it will find itself at sea and sink into skepticism." In Jesus the world beheld the divine; beheld it radiant with love, tender, humanity-embracing. His words, which broke the hearts of men with their pathos of affection, were sealed as divine by His miracles, and especially by His resurrection.

IV. In His human nature, in which He was made in all things "like unto His brethren," He *exemplified the Divine Sonship*. As a man, His life was lustrous with the outshining of the consciousness of the love of His Heavenly Father. No child ever spake to his earthly parents with more confidence, intimacy, and evident assurance of communion, than Jesus talked with the invisible Father. When men saw Him at prayer, they knew of His having entered the secret place which the saints of other religions had only longed for—the very bosom of God; and in amazement they voiced the great longing, "Lord, teach us to pray." He was so sure of and so absorbed in the Divine affection that He was willing to die on the cross rather than depart in the least from the will of the Father. Though racked by terrible suffering, when seemingly deserted by the Deity, as men taunted Him with the cry, "If thou be the Son of God, save thyself," His heart never wavered; it was sustained by His inner knowledge, which neither the woes of time, nor the darkness which swept over Him from the abyss, could obliterate; so that He died saying, "Father, into Thy hands I commend my spirit." The

pagan Centurion, at that most unfavorable moment for so judging, was forced to confess, "Truly this was the Son of God." A child in its mother's arms is no more impressive an illustration of the filial relation than was the whole life of the man Jesus an illustration of the same possible relation between humanity and God.

V. Our Lord taught this doctrine not only by precept and exemplification, but with *spiritual power, conveying the experience* of it to others. What a marvelous teacher of music he would be who, when he touched the hands of the pupil, imparted to them some of his own talent and skill! With such power Jesus taught men the love of God—putting it into their hearts. They not only heard of it, they felt it. "To as many as received Him gave He power to become the sons of God." The spirit of discipleship becomes the "spirit of adoption whereby we cry Abba, Father." Millions have had this heart-tuition from the great Teacher. The persuasion of it comes independently of argument, and even independently of thorough Scripture learning. It is said that one of our most famous theological professors was accustomed to visit a venerable negro to take lessons in certain phases of Christian doctrine which the learned man could not get from his books, but which the illiterate man learned while upon his knees. Visiting a poor bed-ridden woman in one of our hospitals, I was greatly impressed with her Christian assurance. There was an almost superhuman composure and confidence with which she spoke of her good Father in heaven. They called her "Old Sunshine," because she seemed to be in a state of inner transfiguration, many beams of which suffused her outward life. I asked her, "But *how do you know* that God is your good Father? She replied, "Does not a child know its father's voice? The voice itself taught me. I could not doubt it if I tried." Madame Guyon delighted to sing:

"I love my God, but with no love of mine;
For I have none to give.

I love Thee, Lord; but all the love is Thine;
For by Thy love I live."

These persons had been to Christ's school, and had learned to know the love of God by its immediate impression. The "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

A practical consideration grows out of the fact that Christ is the only teacher of the loving Fatherhood of God, viz., *Whoever would have the comfort of this conviction must go directly to Christ for it.*

If the great philosophers and religious teachers of the ages have not been able to demonstrate this truth to their own complete satisfaction, surely we of ordinary minds cannot hope to do so, searching for its proofs in the limited area of our own lives. We must take the delightful lesson first from Christ, and then we shall find its corroboration in our observation of the things of daily life. Reversing this process we can make no progress. A teacher does not set before the pupil a mass of figures, and ask him to discover a rule which shall reduce them to a solved problem. But he gives the pupil the rule, and that enables him to reach a solution. So Christ reveals to us the principle which underlies all these perplexing details of life. It is this: a heavenly Father's love arranges whatever occurs. Beginning with this rule, applying it to everything, all life becomes clear and beautiful. Reverse the process, determine to form your conception of God from what you see of His dealing with you, and you can reach no satisfactory conclusion, simply because life's problem is too much for any man to solve without the heaven-revealed rule. An ant, gifted with the reasoning faculty, crawling across the lines of the marvellous frescoes of Raphael on the ceiling of the Sistine Chapel, could see as much of the beauty and harmony of those masterpieces as we can of the full order and beneficent meaning of the life of humanity which fills history and covers the globe. I have two friends who are studying the life-problem, the one without and the other with the Christ-given explanation. The former is in health and

possessed of abundant means. But he talks pessimism as he sits on his piazza and overlooks his flower-laden grounds. The world, even from his stand-point, does not demonstrate a paternal providence. The other is a blind man. His affliction has not only shut out the cheer of vision, but brought him incessant bodily pain and hopeless poverty. But he long ago accepted by faith the doctrine of the Divine love, and from his stand-point he finds everything proving it. He has become an enthusiast for his faith. His heart overflows with gratitude, and his life is almost transfigured with the brightness of His Father's face. He goes in and out with a strange freedom of manner, which comes from a realistic interpretation of the promise, that God will guide him with His eye, and, if necessary, send the angels to bear him up in their hands lest he dash his foot against a stone. His life flows as serenely as the brook

that runs singing by his cottage door, of which he says mirthfully: "See, the brook is blind also, but it feels the banks that lovingly guide it; and so do I feel the safe restraints of my Father's promises." The first of these men, interpreting God by what he sees in the world, is like a man who should look at the sun through a piece of rock crystal, which projects all its imperfections against the fair orb, and who should conclude that the sun is but a shapeless body which can never illumine the universe. The latter, interpreting life by the revelation of God's love, is like one studying the rock crystal in the sunlight. How beautiful is the crystal! The dark things of his experience are only like the graceful moss-fibres imprisoned in the transparent mass. The mysteries of daily life are the curious refractions and reflections of the light that plays through it and glances in broken rays from its sides.

THANKSGIVING SERVICE.

A Historic Contrast.

Our first Thanksgiving Day in this country was that appointed by Governor Bradford, of Massachusetts, in 1623. Contrast common life then with that we enjoy in 1886.

Henry VIII. was upbraided for wanton extravagance in having a bed-tick stuffed with feathers.

Saw-mills enabled common people to have wooden floors, instead of stone or earth, about 1666.

Anthracite Coal utilized for warming and manufacturing purposes in 1770.

Coal-gas light, 1792.

Electric light, 1874.

Stoves, The Franklin, 1745.

Cotton goods—muslins, calicoes—used by English not before the eighteenth century. Common dress of men made of leather.

Glass mirrors in England, 1673.

Watches, 1658.

Coffee, 1641.

Tea, 1666.

Potatoes not commonly used before 1754.

Meats not within the ordinary purse-

limit until the eighteenth century. Says Macaulay: "It is the fashion to place the golden age of England in times when noblemen were destitute of comforts, the want of which would be intolerable to a modern footman; when farmers and store-keepers breakfasted upon loaves, the very sight of which would raise a riot in a modern workhouse."

Sewing machines, 1849.

Newspapers introduced by Roger L'Estrange in 1663.

Medicine—"Starve 'em and bleed 'em" practice until recently.

Anæsthetics, 1844.

Death-rate in seventeenth century, one in every 17 persons annually; in nineteenth century, one in 40. Macaulay says of the former period: "Men died faster in the purest country air than they now do in the most pestilential lanes of our towns, and men died faster in the lanes of our towns than they now do on the coast of Guinea."

Production to the acre in seventeenth century averaged less than

seven bushels. The advance of agricultural knowledge has advanced the average to thirty bushels.

The majority of occupations now followed were unknown two centuries ago; estimate the limitation of enterprise.

Recent inventions have given to each person a help in the way of comfortable living equal to half a dozen servants who should labor gratuitously.

Traveling—Coaching in seventeenth century *versus* steam-rail and steamboat.

Old writers speak of the incessant danger from traveling. Statistics show that a man may now ride 100,000 miles every year for forty years without chance of injury.

Men formerly limited for life to their neighborhood; the world now open for inspection.

Pianos, 1717.

Studies in science, art, etc.

Respect for Clergy. Lord Clarendon complained that in his day there was such confusion of rank that damsels of much culture had married clergymen. Queen Elizabeth gave special command that servant-girls should not marry ministers without the consent of the master or mistress. A "young Levite's" salary was called fair at ten pounds a year.

To carry out this contrast read Macaulay's History, Chapter III., and Ludlow's Chart, page, "Useful Arts."

PAUL'S IDEA OF ENOUGH.

Having food and raiment let us be there-with content.—1 Tim. vi: 18.

"Raiment," — "covering" (R. V.)
"Be content"—"have enough" (marginal reading.)

The Apostle, living in his own hired house, and paying his rent from the proceeds of tent-making, was as independent a gentleman as walked the streets of Rome. He differed from most people in that he was wise enough to see that, in order to get on top, it was folly to begin by getting under the mass of wordliness and then try to burrow up. He balanced his mind

with a sublime philosophy and sat down above the world, with as little care for the shape secular things assumed as a king has for the mere carvings of his throne.

Fichte, the German philosopher, wrote: "Since I could not alter what was without me, I resolved to try to alter what was within me."

Descarte laid down as one of the practical rules of life: "I must not seek to gratify my desires so much as I seek to restrain them."

Sir Thomas More wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

Plato taught his disciples: "We should not demand that things should be as we wish, but we should wish that things should be as they are."

Horace said of the money-scrambling Romans: "What they have, that they are." The Christian idea is just the reverse; a man really possesses, enjoys the world, in accordance with what he is in himself. Faith makes the whole world "Our Father's house"; takes away every solicitude for the future, for we are "heirs of God." A good conscience before God brightens everything with the reflection from our hearts of "the light of His countenance."

THANKSGIVING DAY SALUTATION TO FRIENDS.

Is it well with thee?—2 Kings iv: 26.

The text is an Oriental equivalent to our common salutation, How do you do? The universality of the question among friends implies the constant presentiment we have, that men are always under impending evil. When we separate for a time, we are like soldiers leaving the bivouac for the battle, and when we meet again it is as soldiers returning from the conflict, scanning each other's persons for the wounds. Solicitude is necessarily one of the bonds of friendship; and when friendship deepens into love, solicitude deepens into anxiety.

Our common use of the salutation is

a trivial one. What if health of body is continued for a little? or what if disease has cut some of the strands that bind us to life? So soon all must be sundered. Therefore, enlarge the meaning of the query to take in the *soul's* condition.

The Shunamite said, "It is well," though her child lay dead in her house. Washington said, "It is well," though they were the last words he uttered as he was leaving the glory of earth. Fichte, dying, exclaimed, "Now I am getting well."

There are three prominent indications of being unwell in body (1) pain (2) weakness (3) numbness, or lack of sensation. The same may indicate *soul illness*.

1. *Spiritual pain* (a) of conscience. (b) of fears for the future.

2. *Moral weakness*. Inability to do what we know to be duty.

3. *Lack of feeling*. Dull conscience. Indifference to spiritual truth. No sensation of the world to come which presses so close upon us.

Christ's question, "Wilt thou be made whole?"

Christ's healing, of the morally-deformed Zaccheus; of the demoniac Saul, who thought he was doing God's service in slaughtering the innocent; of the lust-fevered adulteress. The *beginning of Christian Experience*, in peace of conscience, soundness of motive, the clear vision of hope.

The end of Christian Experience, being made whole in the perfect likeness of

Christ. "I shall be satisfied when I awake in Thy likeness."

Thanksgiving Hints.

GRATITUDE TO PROVIDENCE A NATURAL IMPULSE.

The Kaffirs of South Africa will not gather the maize until after they have celebrated the Festival of the First Fruits.

THANKSGIVING SHOULD BE JOYOUS IN ITS EXPRESSION.

Mrs. Browning describes a morose saint thus :

"She thanked God and sighed—some people always sigh in thanking God."

MERE OUTWARD ABUNDANCE CANNOT BRING HAPPINESS.

The Poet Heine went to visit Baron Rothschild.

Heine—"How fares it with you?"

Rothschild—"I am crazy."

Heine—"Until I see you throwing money out of the window I shall not believe that,"

Rothschild—"That is just my form of craziness, that I do not pitch money out of the window."

THANKS FOR SECULAR BLESSINGS EXPRESSED IN RELIGIOUS DONATIONS.

A violent thunder-storm once preserved the town of Basle from the shells of the Russians and Hungarians who were besieging the place. The pious people, in gratitude, founded a training-school for Christian Missionaries. This was the origin of the Basle Missionary Society, which has sent out over five hundred devoted men to the heathen.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

PART I.—MISCELLANEOUS.

THE INTERNATIONAL MISSIONARY CONVENTION.

REV. WM. OSBORN, a former missionary of the Methodist Church to India, proposed, early in the summer of 1884, a convention of returned missionaries. At Wesley Park, on the Canada side of

Niagara Falls, the first convention met in August of that year; the interest and profit attending it led to a permanent organization; a constitution was adopted, officers were elected, and the new association began its career. The second meeting was held last summer at the same place.

The Thousand Island Park Association invited the Union to hold its convention this year in its tabernacle, and offered free entertainment to all missionaries. Accordingly, the Union assembled August 4th, at the Thousand Island Park, on Wellesley Island. About sixty missionaries were present, representing Europe, Asia, Africa, North and South America; more particularly, China, India, Japan, Burmah, Siam, Assam, Bulgaria, Buenos Ayres, Greece, Italy, New Hebrides, Western Africa, Zulu Land, etc. Among those present were Rev. Dr. Gracey, President of the Union; Rev. Dr. Happer, for forty-two years in the Canton Mission of the Presbyterian Church; Warren, "who succeeded in finding the Garden of Eden at the North Pole before others had been able to find the Pole itself;" the heroic Wilson, "too modest to tell his thrilling story of those awful days at Chieng Mai seventeen years ago, when the Presbyterian Mission there was ready to be offered, and the executioners even more ready to slay;" Chandler, of India, the sweet singer; Parks, lately editor of the *India Evangelical Review*; Smith, whose successes, since the famine and the fever in North China, have thrilled many praying, waiting souls; the venerable Goodrich, "who has perhaps traveled over more of China and preached the Gospel more widely than any other living American missionary;" Young, of Canada, who told a touching story of the Lord's work among the North American Indians; Dr. Samuel R. House, who for more than thirty years was a missionary and a physician in Siam; Mellen, who for near a quarter of a century preached to the Zulus; Rev. Dr. Thompson, for twenty-four years in the Presbyterian Mission of Japan; Baldwin, of Foo Chow; Comfort, of Assam Baptist Mission; Booth, of the Reformed Mission in Japan; and Chamberlain, of the Reformed Mission in India.

"The convention was a school of nations; the teachers were men and women who had gained their knowledge of those nations at the fountain-

head. Probably in no place in the world can so much information be gained in so short a time of the various peoples of the earth as was given at that assembly. The convention resolved strongly in favor of co-operation and union among missionaries of different churches in foreign lands."

Rev. W. Fleming Stevenson, D.D., Author of "Praying and Working," etc., died very suddenly in September. He was, perhaps, the most conspicuous man, not only in the Irish Presbyterian Church, but beyond the Atlantic, in his advocacy of Foreign Missions. He made a tour of missions as the representative of the Church; his addresses and writings have done as much as those of any man of this country to promote intelligent zeal. He died instantaneously, at about sixty years of age. Details have not yet reached us.

Bishop William Tayler has begun two chains of missions across the Dark Continent, and projects two more. He makes a compact with the chiefs and people, agreeing on his part to furnish good teachers and preachers, without expense to the tribes, and to buy tools and machinery for industrial schools; he asks, in return, a thousand acres for each school-farm, a few acres cleared and planted to provide food for teachers and preachers; houses built for workers, and a small monthly fee for tuition of day scholars. Boys and girls may work for their tuition; and those who wish a full course must remain five years. By these equitable mutual agreements, the natives are made to feel that they are partners in the work, and a permanent and self-supporting basis for the missions is secured. May God bless the Methodist Missionary Bishop of Africa!

Japanese in California.—A Japanese church has been organized in California by Presbyterians, which now numbers forty-two members. The evening school numbers twenty-nine pupils, and the Sabbath-school twenty-two. Religious services have been held upon Sabbath evenings, at which Rev. Mr. Kerr and the pastors of San Francisco have preached. Rev. David Thompson, of

brought to the Islands at considerable expense, appear anxious to get away again and leave the field to the Chinese.

INDIA.—At Lucknow, where so many were murdered during the Sepoy rebellion thirty years ago, two thousand children, nearly all of Hindu or Moham-medan parentage, recently marched in a Sunday-school procession. The "Indian Witness" reports, through Rev. Mr. Badley, a Methodist missionary, the baptism, within a fortnight, of *four hundred and fifty-three persons*, including entire villages of the Tharus, an aboriginal tribe of the Gonds in Central India.

AFRICA.—Among the obstacles to the Gospel, in Western Africa, is the great number of tribes. In the limits of the field occupied by the Gaboon and Corisco Mission there are at least twenty; many of these, like the Jews and the Samaritans, have no dealings with each other. The dialects that they speak, though belonging to the same family of languages, often differ from each other as much as English from German.—The colored Baptists of the Northwest have sent two missionaries to the Congo field, and show increased interest in that mission. They have a membership of about 930,000 in the United States, and though very poor, accept the sacrifice necessary to send the Gospel to the land of their fathers.

TRAFFIC IN NATIVE AFRICAN GIRLS.—The *Natal Mercury* is our authority for saying that unscrupulous white men in Zwaziland, Tongaland, and Delagoa Bay devote themselves to the purchase and sale of native girls and sometimes boys. These gentlemen (principally English and Frenchmen) reside at times in the Bombay range of mountains, and others in Delagoa Bay. They purchase the girls from Eway-way's territory and Tongaland principally, and sell them to any white man who is willing to give them their price—which varies from £8 to £15—in either cattle or money.

GREENLAND.—7,000 Esquimaux converts are under the fostering care of the Danish Missionary Society.

S. AMERICA.—The first Protestant mission in Guatemala was opened by

the Presbyterians two years ago. The city has a population of 1,200,000, of which 180,000 are white. The Gospel is freely preached, influential classes welcome the missionary, and the President himself sends five children to the first school opened. Having broken loose from Rome, the danger is that the people will drift into infidelity. A Protestant church, the first in the city, was organized last December.

CHINA.—The converts of the English and American churches together amount now to about 50,000, as against half a dozen forty-five years ago. In one mission alone of the Church of England—in the province of Fuh-Kien—there are some two thousand baptized members. The mission was begun in 1850, and for the first ten years there was no apparent result, so that in 1861 the C. M. S. was on the point of transferring the one surviving missionary to another mission, and abandoning this altogether.—While the recent outrages against Chinamen in this country have evoked earnest remonstrance in all quarters, they are bearing their legitimate fruit in provoking the Chinese to similar outrages upon the foreign missionaries and their property. There has been a riot in W. China by which mission property was destroyed, though the missionaries themselves escaped injury. The mob ruined six missionary places and the house of the British residents, robbing and rifling, and then tearing down; burning the Romish Cathedral, etc., and destroying the personal property of missionaries, who saved only the clothes they wore! A despatch from Shanghai, Sept. 1, states that the natives of Sechuen Province and of N. Cochin China are killing Christians. In Cochin China alone, fifty Christians have been massacred and their houses burned. In Sechuen, a general massacre of Christians was reported to be going on. And this despatch attributes these outrages to the "*imprudence of the missionaries!*" Mr. Gamewell forcibly says, "We have to foot up some of the bills that are being run up in our Western territories."

PREACHERS EXCHANGING VIEWS.

"The Vacation Scandal."

A SOUTHERN VIEW.

It seems to be certain that Dr. Bacon has some grounds for his impressions. My view simply is this: His generalization is too sweeping. He has apparently fallen into the mistake of regarding as representatively "American" what prevails in circles that have New York and Boston as centres. But this is a large country.

I should like to learn that Dr. Bacon's sweeping assertions respecting the Protestant ministry of New York are exaggerated. But on this point I know nothing. But I do know that it would be a great distortion of facts to assert of Protestant ministers in the large towns of the Southern States, that, generally, year after year, without mutual consent, without a thought of the common needs of the people, of the common interests of the Church, of the common honor of the ministry, they simultaneously desert their work in the interest of their personal comfort. All this may, as Dr. Bacon says, be true of New York pastors. But it is not true of some other pastors. Nor is it necessary to assert that these other pastors are any better as men or pastors than those in New York. Something is to be allowed for Church authority, for the pressure of public opinion, for "the tradition of the elders," which is not always bad.

I have some personal acquaintance with the customs prevailing among Protestant ministers in Richmond, Norfolk, Petersburg and Lynchburg, Va., and in Savannah, Macon and Atlanta, Ga. I have some impressions gathered from various sources respecting similiar customs in other large Southern towns. Perhaps Dr. Bacon would not regard any of these towns as "large," but they certainly are "American." In all of these towns the Protestant ministers enjoy vacations from time to time. With few exceptions, it is not the habit of any of them to take vacations every year as a matter of

course, and only for their personal comfort.

In several of these places I know that among Presbyterian ministers there is a regular understanding among themselves on this subject—they are never all absent at the same time—certainly, this is true when the absence is only for their personal comfort. Arrangements are uniformly made to have one or more churches open at least once every Sunday. There are, for example, four Presbyterian churches in Richmond, Va. With rare exceptions, all have been open at least once every Sunday during the past summer, and two or three Presbyterian ministers have been constantly in the city, although the First Church was practically vacant, owing to the protracted ill-health and absence of its pastor.

Baptist and Episcopal ministers are not less thoughtful and provident for their flocks than their Presbyterian brethren. Methodist ministers, overlooked by their presiding elders, are perhaps held to a more rigorous performance of duty. I am informed by one of them, that, in the city of Baltimore, for example, vacations are the exception rather than the rule with the ministers of the Methodist Episcopal Church, South; and that this remark is applicable, in his opinion, to all the large towns covered by that Church—their flocks are never left wholly without pastors. In this respect this great Church is almost as particular as the Church of Rome, and with far less reason.

It would indeed be monstrous, a refinement of cruelty worthy only of devils, if Rome left her people without pastors. But no intelligent Protestant thinks that, except as a matter of personal comfort, it makes any difference whether a true Christian has, in sickness and death, the services of a minister or not.

It is on this account, as well as for the truth sake, that some of us object to Dr. Bacon's sweeping charges against Prot-

estant ministers, with the implication, not very obscurely hinted at, that Roman Catholic priests are not obnoxious to them. Comparisons are odious; particularly in this case, where the circumstances are so different; and to some of us especially, who have seen both classes of men work side by side in ordinary as well as in heroic times, Christian love and duty do achieve in some places, if not in New York, what the Roman Catholic Church has accomplished by the force of a noble discipline.

Dr. Bacon has brought a very serious charge against his brethren in New York and America. Some of his brethren outside of New York object to being placed without proof in this condemnation. The impressions he has somehow acquired are not according to the facts in one section of America. I believe, and would like to be assured, that this is true also of other sections.

Salem, Va.

E. C. GORDON.

Our Education Boards.

In the HOMILETIC REVIEW (Aug., p. 128), Dr. John Hall makes some statements in reference to "the working of Education Boards" that are a little surprising as coming from a man of his great wisdom. After speaking of the danger to those who receive aid from these Boards, he says, "There is danger, too, of those who, if they chose, could pay their own way, turning from a profession that is fed in this way."

If there were deep love for Christ and an earnest desire to save souls, such an excuse would not stand in the way an instant. If the Education Boards keep such out of the ministry, they are doing a good work. Our Savior said, "How hardly shall they that have riches enter into the kingdom of God." But he did not blame the poor, nor their benefactors, for this. Nor ought Education Boards to be held responsible for the pride of rich young men.

2. Again he says, "That benevolence is needed to found colleges is one thing; it is to the average man a quite differ-

ent thing, that church benevolence supports him while in attendance." Though I have often seen these referred to by able men as the same in principle, I have never before known of any one saying they were different. We should be pleased to have the distinction brought out. In the one case the young man has given him, perhaps, nine-tenths of the cost of his tuition. In the other, he has given him the whole. In the one case he is "independent;" in the other, he is a beneficiary."

3. The Doctor also says, "The question is sure to be asked at no distant time, Why cannot the Church draw students at their own cost, and as truly as do Law, Medicine, and Physics?" Surely such a question is not difficult to answer. Men engaged in those professions are paid for what they do, in proportion to their labor, *by those for whom they work*. The same may, perhaps, be largely true of clergymen in our wealthy churches. But it is not true of those who labor among the feeble churches and over-numerous infant churches in our great mission fields. A large share of the recompense received by the average minister must come in some other way than the parish stipend, and he must "be drawn" into the ministry by other inducements than those which actuate the average lawyer or physician.

Murdock, G. GEO. J. E. RICHARDS.

Be Sure of Your Facts.

In the sermon, "Boys and Girls like Apple Trees" (Sept., p. 244), occur two errors as to facts in nature, which deserve correction. Says the author:

1. A worm at the heart of an apple tree does *not* kill it; it does not kill any tree. The worms which kill apple trees work just under the bark at the roots, and, in fact, kill the tree then only when they girdle it.

2. It kills an apple tree to girdle it as surely and quickly as any other tree. One of the difficulties of getting an orchard started is to keep the mice in winter from girdling the young trees.

I have known men to lose hundreds of trees in a single winter from this cause alone.

In so happy a subject as the sermon suggests, there is no need of making analogies. One can find enough and be true to the nature and habits of the apple tree.

What the preacher refers to in the last point noted is undoubtedly the fact, that, at about the 20th of June, the old bark may be carefully stripped from an apple tree, leaving the new incipient bark, and the tree thrives under such treatment; but that is not *girdling* the tree; to girdle is to cut through the bark and sapwood around the tree, and who does that kills whatever tree he does it on.

THEO. B. WILLIAMS.

The Bicycle for Pastors.

Economy of time and strength is of so much importance to a pastor, that any one does a favor who suggests a labor or time saving expedient.

The type-writer is undoubtedly a good aid in the study, but it has a rival for out-door work in the bicycle. It is no exaggeration for me to say, that I do my pastoral work in a congregation of over 200 families, by the aid of this handy vehicle, with less than half the physical labor and less than one-quarter the waste of time required of me as a pedestrian.

There is an entire satisfaction with my use of the wheel on the part of my people, evinced by their words of encouragement and other tokens.

No doubt, there are hundreds of pastors who recognize the advantages of the wheel, but are deterred from its use by the fear that they cannot learn to ride without great risk, or that they will present an unministerial appearance. The tricycle takes up too much room on sidewalks, costs too much, is useless on most country roads, and looks like a sick-man's wheel-chair. It will never be popular for general use. Most bicycles are so high as to cause the riders to appear rather more suggestive of an acrobat than is consistent

with dignity or safety. But all bicycles are not tall. The last year has brought out a class of so-called "Safety" machines, which are comparatively free from liability to pitch forward, are easy to learn, easy to mount, easy to step down from, and not inconsistent with ministerial dignity. There are two classes of these machines operated respectively by levers connecting with the cranks and by an endless chain. The prices are about the same as for other first-class wheels, ranging from \$90 to \$140. It is always possible to get one at second-hand, practically as good as new, for from \$75 to \$100. The writer rides a lever-movement wheel, 44 inches in diameter, known as the Facile. He has no fault to find with it. The Columbia Safety is a good wheel of the chain style. Either can be learned in less than a week, the dealers' catalogues say "in half a day," and might be safely guaranteed to give satisfaction to any reasonable person.

For a pastor, inclined to make the experiment, it would be a good plan to join the "League of American Wheelmen" as the first step, by which he would not only be giving his moral support to this society, which has thus far defended the use of the bicycle from the corruptions of the race-track, but he would put himself in a position to receive all necessary information and assistance.

A. C. WHEATON.

Political Sermons.

Do not ministers, as a rule, make a mistake in preaching political sermons on Thanksgiving Day? If I am not mistaken, this is one reason the churches are not well attended on such occasions. In "our church" we have changed that old custom. The Dominie announces, "No Politics, but a few words to stir your gratitude, and plenty of good, hearty, praise music." The result is, that where four churches used to unite, and get a representation of a half-house-full from all, now we are full and crowded all by ourselves. A hint from experience is better than theorizing. I give mine.

COMMON SENSE.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

TRUE RELIGIOUS EXPERIENCE BEGINS IN
THE CONSCIENCE.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well. . . Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, etc.—Isa. i: 16-18.

Saint Bernard used to say that he embraced God by His two feet, that of His justice, and that of His mercy. His justice with the hand of conscience in consecration to holy living; His mercy with the hand of faith in trusting Him for forgiveness.

Horace Bushnell found difficulty in bringing his restless mind into Christian confidence until after consecration. In the midst of his doctrinal doubts he said to himself: "I have no doubt that there is a distinction between right and wrong. I feel sure on that one point. Am I willing to throw myself over the line between the wrong and the right, toward the side of the right, and hereafter consecrate myself irrevocably, utterly, affectionately, to the following of the best light I possess?" He knelt down, and rose a humble believer.

MAN'S NEED OF THE SUPERHUMAN.

Lead me to the rock that is higher than I.—
Ps. lxi: 2.

Unless the rock be beyond our height it cannot shield us from the sun-glare, nor from the arrows of the enemy.

We need —

I. *A Faith that is beyond the range of earthly knowledge.* Daniel Webster said he would not believe in a religion whose doctrines he could comprehend.

II. *A Power to Help us that is beyond our own power,* in order to conquer ourselves.

THE PRAYER OF COWARDICE.

Wherefore criest thou unto me? Speak unto the children of Israel that they go forward.—Exod. xiv: 15.

Duty, in this instance, was clear.

The path was plain. The command to go forward was peremptory. It was simply cowardice that led the children of Israel to hesitate. And God justly rebuked it.

And the same spirit is often manifest. God's Word, or Spirit, or Providence, or all combined, makes the path of duty open and plain to spiritual apprehension: there is no good reason for doubt or hesitation. But unbelief, or cowardice, holds us back. And we cry out to God—not to lead us and strengthen us for the service and crown our obedience with success, but in the spirit of trembling and uncertainty, as if God's commands were not reasonable and safe, or our duty clear. We should not be surprised when God rebukes this kind of praying.

THE OVER-TEMPTED.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin.—James i: 13, 14.

A common question of weak men is, Why does God let me fall when I do not want to fall?

(1) This question involves a radical error. At the time of falling, the man is willing to fall. At other times when the temptation is absent he wants to be true and pure; but the vision of the sin weakens the will.

(2) If it be true that at the time he cannot control his will, it remains a fact that he could have controlled the incipient thoughts which excited the desire and undermined his purpose. Rousseau, in his Confessions, brings out this fact. He says: "The sophism which destroyed me is that of most men, who complain of lack of strength when it is already too late for them to use it. It is only through our own fault that virtue costs us anything: if we could always be sage, we should rarely feel the need of being virtuous. But in-

clinations, that might be easily overcome, drag us on without resistance; we yield to light temptations of which we despise the hazard. Insensibly we fall into perilous situations, against which we could easily have shielded ourselves, but from which we can afterwards only make a way out by heroic efforts that stupify us, and so we sink into the abyss, crying aloud to God, Why hast *Thou* made me so weak? But, in spite of ourselves, God gives answer to our conscience, 'I made thee too weak to come out from the pit, because I made thee strong enough to avoid falling into it.'"

Lord Lawrence records an amusing illustration of the power of temptation. He desired to purchase a horse for which the Sheik who owned him had declined to take less than three thousand rupees. The wily Englishman put a far less amount of gold in a bag, and while conversing with the Sheik kept the pieces jingling. The sound so excited the miserly cupidity of the man that he could not return to his home without the gold, and allowed himself to defraud his own judgment. Thus the devil leads men to ruin by temptations which their candid thoughts confess to be utterly trivial, their evil desires alone making them resistless.

Revival Service.

DELAYING CHRISTIAN PROFESSION.

Follow me.—John i: 43.

The command is for *instant obedience*. A common objection of honest souls is this: while I am *now* disposed to give myself up in Christian consecration, I have no confidence in my *future* strength. I must wait until I am stronger before I profess to have devoted my *whole* life to Christ.

Reply—I. *You are living only in the present.* The future is not. For you there may be no earthly future, for you may die to-night. Your responsibility is for the *now*.

II. *Duties will come not in the mass, but one by one.* Strength for each is all you will need.

III. *You will grow strong for coming*

duties only as you perform present ones. No one can step to the top of the pyramids; but he can climb one block; and from that he can reach another. Says Robert Browning:

"I see a duty and do it not,
And therefore see no higher"

IV. *God's grace is promised only for time of need.* No man to-day can be prepared for to-morrow's duties.

V. *God's strength is our only strength, and that is pledged.* "I will be with you even to the end of the world." He "will not suffer you to be tempted beyond that you are able, but with the temptation will provide a way of escape."

Funeral Service.

CONSIDERATIONS UNDER ADVERSE PROVIDENCES.

In the day of adversity consider.—Eccl. vii: 14.

1. Consider our natural *inconsiderateness* while in prosperity.

2. Consider the Providential *Design* of afflictive dispensations.

(a) To rebuke our thoughtlessness. (b) To correct our faults. (c) To test our principles. (d) To regulate our duty. (e) To purify and strengthen us.

3. Consider the *alleviations* afforded by God's great goodness.

(a) Your adversities are not peculiar. "Many are the afflictions of the righteous." (b) Not blind Fate but an All-Wise God governs the world, and not a sparrow falleth to the ground without his knowledge. (c) Your afflictions are not penal but disciplinary, the chastisements of Love. (d) They are mixed with a thousand blessings. In the darkest hour, the most of life's essential blessings are still left to you. (e) You are not to bear them long. They are "but for a moment." (f) You are not to bear them alone. "My grace is sufficient for you." "Call upon me in the day of trouble; I will deliver thee." (g) They will work out for all who "endure" them a more exceeding glory in the future world.

LIVING ISSUES FOR PULPIT TREATMENT.

The Waste Side of the Liquor Question.

DUE weight is not given to the economic side of the Rum question. The untold miseries and horrors of intemperance have been set forth a million times in truthful and vivid language.

Attempts also have been made to estimate the number of victims annually sacrificed to the god of Drink, and the amount of crime caused by it, to gauge the poverty and other personal and social evils which can be traced to this one source. Judge Noah Davis says that at least 90 per cent. of the poverty and 80 per cent. of crime existing among us are due, directly or indirectly, to the use of liquor.

This, however, is only *one side* of the question. We present below another side, which, though not as dark and damping as the one commonly presented, is still a frightful one to contemplate, and one that is essential to a full view and estimate of the gigantic evil we are seeking to put down.

In the two tables presented below, prepared with great care from authentic sources, we give the WASTE side—the waste in *Materials*, and the waste in *Labor*—and we ask our business-men, our laboring-men, our drinking-men, and the friends of temperance everywhere, to look at and study these tables until they take in the awful truth they express:

LABOR LOST IN MALT LIQUORS.

	Capital Invested.	No. Persons Employed.	No. Acres Cultivated.	Value of Land.	Amount of Materials Used. Bushels or Pounds.	Value of Materials.	Wages Paid.*
Breweries.....	\$164,260,500	20,532					12,198,053
Malt Houses. ...	30,786,843	7,521					
Barley.....		62,219	2,053,256	82,120,240	41,065,125	30,786,843	
Hops.....		7,391	73,917	2,956,680	36,958,612 lbs.	14,783,444	

LABOR LOST IN DISTILLED LIQUORS.

	Capital Invested.	No. Persons Employed.	No. Acres Cultivated.	Value of Land.	Amount of Materials Used.	Value of Materials.	Wages Paid.
Distilleries, etc.*	\$24,247,595	5,551					*2,663,967
Grain lands.....		32,040	1,057,332	42,293,280	21,146,658		
Hop lands		191	1,919	76,760	959,950		
Rectifiers†.....		1,468					

LABOR LOST IN VINOUS LIQUORS.

Wines.	\$2,581,910	967				1,840,629	*216,652
Grand Total. ...	221,876,848	137,880				46,910,916	15,078,579

According to Mr. Clausen's and the brewers' estimates, there were, in 1883, engaged in raising materials and manufacturing them into liquors (as we have seen), 137,882 persons. In addition to the persons employed in distilleries and breweries and producing materials, Mr. Clausen states that 10,000 persons are employed in connection with breweries as blacksmiths, masons, coopers, carpenters, teamsters, etc. The distillers' products are not so large nor as bulky as the brewers', and will therefore not need so many barrels, nor equal labor of blacksmiths, masons, carpenters, etc.; yet we may safely estimate

that not less than 2,000 will be employed making barrels, stills, repairing, building, etc.

By the Internal Revenue Report, 1883, the following number of liquor dealers paid the United States taxes, viz.: Retail liquor dealers, 187,871; wholesale liquor dealers, 4,647; retail malt liquor dealers, 7,998; wholesale malt liquor dealers, 2,582; total taxed liquor dealers, 203,098.

If two persons are engaged in each retail liquor establishment (which is not higher than the average), there are employed in the retail liquor trade 391,739 persons.

* As given in the Census Report, 1880, the others are based on the brewers' own estimates.
† Internal Revenue Report, 1883.

WASTED ON MATERIALS USED IN MAKING DISTILLED LIQUORS DURING THE LAST SEVEN YEARS.				
MATERIALS.	1882.		1883.	
	Bushels.	Market Value.	Bushels.	Market Value.
Malt	2,192,719	\$2,740,898.75	1,478,971	\$1,518,550.42
Wheat	301,241	\$371,551.25	291,368	\$313,639.60
Barley.....	50,675	\$51,688.50	73,390	\$68,610.30
Rye	4,228,649	\$3,552,165.16	2,987,473	\$2,240,577.75
Corn.....	20,051,239	\$14,035,867.30	13,428,469	\$9,400,128.30
Oats.....	168,488	\$92,668.40	122,583	\$56,888.18
Mill Feed	452,330		240,340	
	(Gallons).		(Gallons).	
Molasses.....	2,121,804	\$1,357,654.56	2,373,106	\$1,257,746.18
Other Materials.....	13,754		22,203	
Total Bushels	27,459,095		18,644,788	
Total Gallons.....	2,121,804		2,373,106	
Spirits Produced (Gallons)...	105,853,077		74,037,135	

MATERIALS.	1884.		TOTAL FOR SEVEN YEARS.	
	Bushels.	Market Value.	Bushels.	Market Value.
Malt	1,633,914	\$1,496,966.74	11,954,133	\$13,251,987
Wheat.....	114,475	\$95,024.25	902,793	\$1,042,967
Barley.....	199,656	\$125,783.28	577,307	\$496,479
Rye.....	2,867,603	\$1,806,589.89	23,333,345	\$19,344,225
Corn.....	13,746,505	\$7,216,915.12	112,917,707	\$67,897,031
Oats.....	124,165	\$36,007.85	959,416	\$426,889
Mill Feed	241,073		2,722,840	
	(Gallons).		(Gallons).	
Molasses	2,259,536	\$1,183,660.04	17,371,895	\$9,057,910
Other Materials	591		250,523	
Total Bushels	18,927,982		153,745,764	
Total Gallons.....	2,259,536		17,371,895	
Spirits Produced (Gallons)...	75,435,739		826,659,280	

These figures surely are enough to startle every business man, every friend of the laboring class (for this frightful waste falls most injuriously upon them), and indeed every citizen. *One hundred and fifty-three million bushels of grain in seven years worse than wasted*, or twenty-two million each year! If all this grain were thrown into the sea the loss would be nothing in comparison. But the product of it enhances the waste a hundred-fold. *Seventy-five million gallons of whiskey each year!* And this in a single branch of the traffic. Look at the figures for the entire traffic. Count the cost for a single year. What has the nation lost? The labor of 563,971 men engaged in breweries, distilleries and saloons, costing over fifteen million of dollars. The lives of a hundred thousand men per annum who go down to the drunkard's grave. And the loss of health and time and happiness and character, which is beyond all estimate. And what have we gained? An army of paupers, criminals, tramps, idiots, insane, and bankrupts in purse and character. We have gained also 200,000 centres of moral and political corruption, socialism and anarchism. Does it pay? Can we afford such a waste? Is it any marvel that we have "hard times?"

The Gathering Storm.

Am I my brother's keeper?—Gen. iv : 9.

The frightful poverty, and the still more frightful harvest it is yielding of ignorance and vice and crime in sections of our large cities, notably in New York and Chicago, cannot be longer ignored with safety. Years ago the most elementary principles of humanitarianism should have urged the problem to solution. We are sure that but few of the clergy in the upper part of New York, and few of the officers of their churches, have any adequate conception of the terrible state of affairs in these sections of the city. The storm-mutterings now heard in the Henry George campaign and in the labor troubles, are warnings that must be heeded. If we will not heed Christian impulses, God will find a way to arouse us. Just look at this one class of facts brought out by Henry George in a recent speech :

"Why are there such poverty and such distress in this city on the one hand, and such wealth on the other? There is one great fact that will stare in the face any one who chooses to look at it; a vast majority of us, 99 per cent. at least, must pay the other one per cent by the week, by the month, or by the quarter, for the privilege of living and working here. See how we are crowded in New York. London has a population of 1,500 to the square mile. The city of Canton,

in overcrowded China, has a population of 3,500 to the square mile. New York, taking all its area, has a population of 54,000 to the square mile, and leaving out the uninhabited portions it has a population of 85,000 to the square mile. In the Sixth Ward there is a population of 149,000 to the square mile. In the Tenth Ward there is a population of 276,000 to the square mile. In the Thirteenth Ward there is a population of 224,000 to the square mile, and this includes in the square mile roads, squares and all open places. There is one block in this city which ordinarily contains 2,500 inhabitants, and every living-room in it is also a work-room. There is in one ward a tenement covering one-quarter of an acre

which contains an average of 1,350 people. At that rate a square mile would contain 3,456,000. Nowhere else in the civilized world to-day are human beings packed so closely. Nowhere else in the civilized world to-day is the mortality, and especially infant mortality, so terrible. In that district known as Mulberry Street, there is, according to the report of Charles F. Wingate, the Commissioner appointed by the Legislature or Governor (I forget which), to make an investigation of the sanitary condition of the district, a death-rate of 65 per cent., and in the tenement district it is said that 90 per cent. of the children die before they arrive at the age of five years ! ”

EDITORIAL NOTES.

HOMILETIC REVIEW FOR 1887.

OUR arrangements for the coming year are on a scale commensurate with the high position and wide influence already achieved by the HOMILETIC REVIEW during the ten years of its existence. Encouraged by the strong encomiums of our patrons, and by the high appreciation of the religious public, we have made a more liberal and varied provision for the literary and spiritual instruction of our readers for 1887 than ever before—more liberal, we think we may safely say, than any other religious monthly in the world. We present below, in proof of this, a list of the leading subjects that will be discussed in the REVIEW during the year, and the names of the respective writers, so far as we are able to give them at this early date. There has been time as yet for only a very partial response to our letters of invitation; but we can safely say that each and all of the topics herein announced will be discussed during the coming year by writers eminently qualified to do justice to them.

SYMPOSIUMS.

I. How can the Pulpit best Counteract the Influence of Modern Skepticism? The subject to be discussed in its scientific, historic, moral, social, ecclesiastical and practical aspects.

This important and eminently timely theme will be presented by 12 or 15 of the most eminent writers of the day, American and English, chosen with special regard to fitness. J. B. Thomas,

D.D., A. J. Gordon, D.D., Henry A. Buttz, D.D., Wm. A. Snively, D.D., Pres. E. G. Robinson, and others to be announced.

II. The Danger from Excluding Religion from Secular Education. To be discussed by 2 eminent Roman Catholic writers and 2 Protestant divines, Herrick Johnson, D.D., Samuel T. Spear, D.D.

III. Should Women be Licensed to Preach? 4 papers by those competent to discuss the question.—Francis E. Willard and others.

A SERIES OF PAPERS

On the following subjects, every one of which is a live theme, and many of them of transcendent importance.

I. Under the general title of APPLIED CHRISTIANITY, the 12 topics named below will be treated, each by the best qualified writer we could find on that particular subject:

1. The Relation of the Church to the enormous *growth* of our Cities. J. M. Sherwood, D.D.

2. The Relation of the Church to the *conversion* of our Great Cities. George F. Pentecost, D.D.

3. The Relation of the Church in our Wealthy Cities to the Waning Churches in our Rural Districts. Rev. R. W. Dale.

4. The best way to reach and interest the Laboring Class in Religion and the Church. A. J. F. Behrends, D.D.

5. The “Labor” Problem. T. T. Eaton, D.D.

6. Uniform Marriage and Divorce Laws. Judge Noah Davis.

the meeting against gambling grew out of the belief that a public hall would be better fitted for such a meeting. But will Dr. Leech tell us whether Mr. Comstock's statement is correct, that gambling is greatly on the increase in Saratoga, and that public sentiment in the Church, as well as out of it, is growing

more and more tolerant toward it? If this is true, will the doctor also be willing to tell us what steps the churches in Saratoga have taken to circumscribe and to overcome this frightful evil, and what success is attending their efforts? The experience of our Saratoga brethren may be helpful elsewhere.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE

BY PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

[Want of space compels us to lay over to our next issue the most of this article.—Eds.]

BIBLICAL.

The new Commentary edited by Professors Strack and Zöckler is making rapid progress. A short time ago, the first volume on the New Testament appeared, containing the synoptical Gospels, and now the second volume is out, including the fourth Gospel and the Acts. An idea of the condensed character of the work may be inferred from the fact that the entire volume contains only 284 pages, about equally divided between the two books. The Commentary on John is by Prof. Luthardt, of Leipzig. For twenty-five years he has published works in defence of the genuineness of this Gospel, whose significance for the Christology of the N. T. is almost as great as that of Pentateuch for the law of the O. T. Besides his own works, the author makes special mention of the writings of Bey-schlag (Halle), Godet (Lausanne), and B. Weiss (Berlin), as defending the Johannine authorship. Those rejecting this authorship have been forced gradually to bring the time of the composition nearer and nearer the period in which John lived. The Tübingen school originally put its origin in the second half of the second century; but further investigations compelled them to admit that it existed already in the first half of that century. Hilgenfeld places the date of its origin at 137, Keim at 100-117, and then at 130. In comparison with the synoptical Gospels the subjective character of the fourth Gospel is very marked. Luthardt says, that of all the disciples John most fully appropriated the testimony of Jesus respecting His eternal essence, and therefore also gave it most prominence in his Gospel. That John gives a picture of Jesus according to the subjective impression received by him of the Lord, has been called the subjectivity of that Gospel. Luthardt holds that this subjectivity does not make this Gospel unhistorical or its contents of an arbitrary character, as Keim claimed. "The fourth Gospel is the most subjective of all; but in its way it is just as historical as the others. Each Gospel presents the evangelical contents under a peculiar aspect, and this determines the choice and arrangement of the matter." John appropriates the events and makes them part of his personality, and then out of his own thought and life reproduces what he has appropriated. "This is not a change of history, for the very view which he

carries out in his representation is not foreign, brought as something extraneous to the history, but it is the product of that history itself. It is the innermost essence of the person and history of Jesus which he aims to present in his Gospel. And he can be free in the reproduction of the separate words just because he is conscious of standing in the centre of the knowledge respecting Jesus, and, therefore, in the highest sense thinks of Him historically."

The volume on Acts is prepared by Prof. Zöckler, of Greifswald. While holding that the book of Acts is beyond all question the work of Luke, he admits that neither the place nor the time of its authorship can be determined. He, however, thinks it probable that it was written about the year 70; but whether before or soon after must be left an open question.

While Luthardt and Zöckler are among the more orthodox Lutheran theologians, Prof. B. Weiss, Berlin, is inclined to be more critical, and to make more concessions to the negative tendencies. But, in admitting certain results of criticism, he is animated with deep reverence for Scripture, defends its reliableness, and may be classed among the most positive of critical theologians. The negative school charge him with a lack of ingenuousness, because he does not admit more of the negative results; some of the more orthodox, however, think he yields too much. His labors, in connection with Meyer's Commentary, and his other exegetical and critical works, have placed him in the front rank of exegetical scholars, and not a few regard him as the chief attraction in the theological faculty of Berlin. He has just published a new Commentary on the Pastoral Epistles, as part of the Meyer series. His critical spirit sees the difficulties in defending the genuineness of these epistles, and he makes no attempt to disguise them. But the supposition, that Paul was not the author of the letters to Timothy and Titus, has by no means overcome them, but has rather added new difficulties and increased the number of unsolved problems. He, therefore, defends their genuineness, and thinks they are the last epistles written by the apostle. The entire volume consists of 400 pages, 100 more than the original volume on the Pastoral Epistles in the Meyer series. The learned Introduction occupies 72 pages.

A new kind of "Franchise" for our Subscribers.

GOOD NEWS FOR CLERGYMEN AND OTHER TOTAL ABSTAINERS.

A LONG-NEEDED LIFE INSURANCE REFORM.

Abstinence Men to Have the Advantage of Their Healthful Habits!—Also a Special Additional Reduction to Subscribers for THE HOMILETIC REVIEW—Very Important—Read.

It has been wittily said that it is scarcely right for a Christian to be happy over the idea of going to heaven while he is contemplating the probability of his family going to the poor-house. No self-respecting man can without a shudder think of the possibility of those he loves being dependent after he is gone upon the cold charity of the world. Life insurance is a legitimate and ready protection against this misfortune.

For a long while the conviction has been settling down into the minds of the people that the charges made in what are called "old line" companies are altogether too high. The largest of these companies within the last few years reduced its rates, and yet returns to its policy-holders heavy dividends, and is piling up its surplus by the millions. And another fact has been forcing itself upon the public mind, and that is that

TOTAL ABSTAINERS ARE LONGER LIVED than are those who drink even moderately of alcoholic drinks. That this is true, broadly speaking, no insurance actuary will question. On another page we give at length a demonstration of this. Now it is manifestly unfair that men who will not take care of their health should be permitted to make those who will take care of their health pay for this imprudence. The injustice of this has long been recognized by a number of insurance companies in England. We have been looking around for some time for a company in America that will also give a practical recognition of the justness of this. We congratulate the clergy and other temperance people of America upon the fact that we have found such a company.

THE COMPANY IS SOUND.

It is what is known as an assessment company. It is *The National Benefit Society of the City of New York*. One of its most active directors is Robert D. Douglass, a leading member of the great mercantile agency, R. G. Dun & Co, New York, well known throughout the business world. Its president, Mr. George Merrill, is a business man of this city since 1848, and is now auditor and inspector of the Queen's Insurance Company of England. The principles upon which the company is established are the same as have been tested in England for nearly two centuries. The total abstinence feature has been tested for nearly fifty years. It is no experiment. This company was chartered in 1881. Its Temperance Section, however, is new. We have thoroughly investigated the standing of the company, and believe it as

SAFE AS ANY COMPANY IN AMERICA.

The company divides its insured into two classes or sections—1. General class. 2. Temperance class. The second class is *made up wholly of total abstainers*.

It is an assessment company. As is well known, the expenses of running such companies are much less than those of other companies. Hence the cost of insurance in either class is not one-half as much. The assessment principle is very old and is as sound as adamant. In proof of this assertion, we have only to refer to the De Foe Friendly Benefit Association of London, England, which has been in existence 194 years. Six other English assessment societies have been doing business over 150 years, and sixty societies over 100 years each. One company has over 735,000 members. In our country, the Ministers'

“A Long-Needed Life Insurance Reform”—Continued.

Association is 120 years old, and there are nineteen other assessment societies sound and flourishing that have been in existence for eighteen years and more.

As proof of the relative cost of insurance by the two methods, look at the table following :

RELATIVE COST OF THE ASSESSMENTS AND OF THE “ OLD LINE ” METHODS.

Age.	Cost of \$1,000 Insurance in National Benefit Society in 1885, exclusive of annual dues.....	American experience table of mortality—assessments seldom if ever reach this amount.....	Premium charged by “old line” companies.....
25.....	\$2 00	\$8 07	\$19 89
26.....	2 04	8 13	20 40
27.....	2 08	8 19	20 93
28.....	2 12	8 27	21 48
29.....	2 16	8 34	22 07
30.....	2 20	8 42	22 70
31.....	2 24	8 51	23 35
32.....	2 28	8 61	24 05
33.....	2 32	8 71	24 76
34.....	2 36	8 83	25 56
35.....	2 40	8 95	26 38
36.....	2 50	9 19	27 25
37.....	2 56	9 24	28 17
38.....	2 64	9 40	29 15
39.....	2 72	9 58	30 19
40.....	2 80	9 79	31 30
41.....	2 88	10 01	32 47
42.....	2 96	10 25	33 72
43.....	3 04	10 52	35 05
44.....	3 12	10 83	36 46
45.....	3 20	11 16	37 97
46.....	3 28	11 55	39 58
47.....	3 36	11 99	41 30
48.....	3 44	12 51	43 13
49.....	3 52	13 10	45 09
50.....	3 70	13 77	47 18
51.....	4 00	14 53	49 40
52 ..	4 20	15 39	51 78

Were deaths equal to the mortuary table, then the cost in the National Benefit Society, I. class, would be the sum of the first and second columns after each age. But the fact is that the assessments do not come anywhere near this amount. Hence the cost of insuring by this method is *not nearly one-half* what it is by the other methods, and is every whit as secure. Under the Temperance Section the cost is still much less. Read carefully the full description of the Temperance plan on following pages.

A SPECIAL REDUCTION TO SUBSCRIBERS FOR THE HOMILETIC REVIEW.

Because we bring this company in this way before our readers and thus save it a *very heavy bill* for advertising, it consents

to a reduction to our subscribers of one-half their charges for the *Initiation fee* and the *first annual dues*. The following are the *regular charges*, and which others must pay (no variation in these charges because of age) :

For \$1,000,	{ Entrance Fee.....	\$8 00
	{ Annual Dues.....	3 00
For 2,000,	{ Entrance Fee.....	12 00
	{ Annual Dues.....	6 00
For 3,000,	{ Entrance Fee.....	15 00
	{ Annual Dues.....	9 00
For 5,000,	{ Entrance Fee.....	20 00
	{ Annual Dues.....	16 00
For 10,000,	{ Entrance Fee.....	30 00
	{ Annual Dues.....	30 00

By the arrangements which we have made, our REVIEW subscribers need pay only one-half these amounts. That is, if one of our subscribers wish to insure for \$1,000, he need send but half of \$8.00—\$3.00=\$11.00, that is, \$5.50; if he wishes to insure for \$10,000, he need send but half of \$60.00, that is, \$30.00. It is a

MAGNIFICENT “FRANCHISE” which we have secured for our readers. *The company can afford this reduction because of the amount it saves in advertising.* There is no cheaper method of getting the plan known to the public. This offer is good for either the I. or II. class.

THE TOTAL COST. After the first year there is no Initiation fee; but each year the Annual Dues will have to be paid. These dues never vary in amount. Then in addition to these are the assessments made when deaths occur in the different classes. The maximum number of assessments is six; this maximum has never been reached, and perhaps never will be. It usually reaches not one-half that amount. The following shows the amount of each assessment in the Temperance Section (it does not differ materially in the other sections; the difference is, in the Temperance Section there are fewer assessments, because there are fewer deaths).

ASSESSMENTS IN TEMPERANCE SECTION. For each \$1,000 benefit carried by surviving members. Assessments remain the same as at the time of entering, and rated according to age at nearest birthday.

Age.	Rate.	Age.	Rate.	Age.	Rate.
18 to 25.	\$1 00	39	\$1 36	53	\$2 46
26	1 02	40	1 40	54	2 60

" A Long-Needed Life Insurance Reform "—Continued.

Age.	Rate.	Age.	Rate.	Age.	Rate.
27	1 04	41	1 44	55	2 89
28	1 06	42	1 48	56	3 00
29	1 08	43	1 52	57	3 20
30	1 10	44	1 56	58	3 45
31	1 12	45	1 60	59	3 70
32	1 14	46	1 64	60	4 00
33	1 16	47	1 68	61	4 50
34	1 18	48	1 75	62	5 00
35	1 20	49	1 85	63	5 50
36	1 25	50	2 00	64	6 00
37	1 28	51	2 15	65	6 50
38	1 32	52	2 30	....	....

The privilege extended to REVIEW subscribers does not change the *amounts of assessments*, but does reduce one-half the initiation fee and first annual dues.

CONDITIONS OF THIS PRIVILEGE.

- 1. No one person can be insured under this offer for an amount beyond \$10,000.
- 2. He must be a subscriber for THE REVIEW or THE VOICE.
- 3. The application for the insurance must be sent to Funk & Wagnalls, 10 and 12 Dey street, instead of to the company direct.

Each applicant must state in what sec-

tion he wishes to be insured, whether in the General or the Temperance Section; if in the Temperance Section he must be a total abstainer.

The medical fees—that is, the cost of examination by a physician—must be paid by the applicant. The applicant, where the company has no examiner, can select any regular physician in good standing. The price the company allows its regular examiner is \$3.

HOW TO PROCEED.

If you wish to accept this insurance offer send to us an amount of money equal to half the initiation fee and the annual dues according to the table above, and state whether you are a total abstainer or not. Then we will send you the requisite blanks to be filled out.

FUNK & WAGNALLS,
10 and 12 Dey st., New York.

THE TEMPERANCE SECTION FURTHER EXPLAINED.
SOME STARTLING STATISTICS.

FULL DESCRIPTION OF TEMPERANCE SECTION.
There is a very large class of the community that does not approve of the use of ardent spirits, believing that spirituous liquors of any kind are injurious. The medical experience of the century confirms this belief, showing beyond the possibility of doubt that the persistent use of spirituous liquors tends to foster disease and shorten life. While managers of life insurance companies have long recognized this fact, and have made it a condition of their policies that the insured shall not use liquors to an extent to make him a habitual drunkard, no attempt has been made in this country to separate the abstainers from the users of intoxicating liquors for the purpose of giving the former the benefits of such selection. In England this has been done, and the results show a wonderful advantage in favor of temperance men. The United Kingdom Temperance and General Provident Institution was established forty-five years ago for the purpose of doing a general life insurance business, but at the same time permitting its patrons, who were total abstainers, to enjoy whatever benefits might

accrue to them of such. Two sections were established among the insured, one being known as the Temperance Section, in which none but total abstainers were admitted, and the other known as the General Section, in which all applicants who could pass a satisfactory examination were admitted; none being taken, however, who used intoxicating liquors to excess—moderate drinkers only. The records and accounts of the two sections are kept distinct, and these show, more clearly than anything else can do, the advantages to be derived from total abstinence, and also how essential it is that the abstainers should be kept in a class by themselves in life insurance companies in order that they may escape the burdens imposed by the excessive mortality that occur among the moderate drinkers. The United Kingdom Provident Institution recently held its annual meeting, when its actuaries presented their reports for the preceding five years—dividends to policyholders being made once in five years. The report showed that while the Temperance Section should have had, according to the actuaries' table of mortality, 1,178 deaths in five years, involving insurance to the

"A Long-Needed Life Insurance Reform"—Continued.

amount of \$1,341,360, the actual number of deaths occurring had been but 835, involving \$840,015. In the General Section the expected claims were 1,670, the insurance \$1,836,070, and the actual deaths were 1,530, and the amount paid was \$1,635,500. On this basis, while the Temperance Section received dividends, in some instances equal to 84 per cent. of the premiums paid, in the General Section, under precisely similar conditions, the dividend was only 55 per cent. of the premiums paid. We append a table showing the difference in the percentage of deaths in the two sections during a period of twenty years:

Year.	Total Abstainers			Mod. Drinkers.			Excess of Moderate Drinkers.
	Expected Deaths.	Actual Deaths.	Per Cent. of Deaths.	Expected Deaths.	Actual Deaths.	Per Cent. of Deaths.	
1866-70.	549	411	.74	1,006	944	.94	.20
1871...	127	72	.57	234	217	.93	.06
1872...	137	90	.66	244	232	.95	.05
1873...	144	118	.82	253	246	.97	.03
1874...	153	110	.72	263	234	.89	.11
1875...	162	121	.75	273	257	.94	.06
1876...	168	102	.60	279	253	.90	.10
1877...	179	132	.73	291	280	.96	.04
1878...	187	117	.63	299	317	1.06	-.06
1879...	196	174	.88	305	326	1.07	-.07
1880...	203	136	.67	311	304	.98	.02
1881...	214	131	.61	320	290	.90	.10
1882...	225	157	.70	327	295	.90	.10
1883...	235	174	.74	333	301	.90	.10
1884...	247	196	.79	342	283	.83	.17
1885...	258	177	.69	348	351	1.03	-.03
20 yrs.	3,484	2,408	.69	5,430	5,284	.97	.23

These results are the actual, practical experience of an old and well-known company, and show that the total abstainers have an advantage over the moderate drinkers equal to nearly 30 per cent.

The managers of the National Benefit Society, in a circular to the public, say "they have been studying this subject very carefully, with a view to presenting to the temperance people of the United States a plan of life insurance whereby they could reap similar advantages and derive all the benefits that come from their total abstinence principles, so far as they affect the question of mortality. They have, therefore, determined to establish a temperance section in connection with the general business of the society, classifying total abstainers by themselves, keeping their accounts entirely distinct from the general business, and thus give the total abstainers an opportunity to demon-

strate practically the advantages of the principles they advocate, and at the same time to profit by them. In an old line insurance company the advantages of total abstinence would be realized by the insured by dividends paid once in five years, the yearly charge, however, being the same to them as to the moderate drinkers. This is manifestly unjust, for, if the cost of insuring total abstainers is less than for any other class, they surely should not be charged so much. In the National Benefit Society these mortuary charges are regulated with perfect equity. While in the General Section the assessments made are so much as is required to meet the death claims, so in the Temperance Section the assessments will call for only so much as is necessary to pay the death claims arising in that section, and as experience shows that the number of deaths is less by one-third than in the general business, logically there will be fewer assessments by one-third, so that the insured will be called upon for only two-thirds of the amount that will be required in the general business.

"MEMBERSHIP.

"The conditions of membership are the same as in the General Society, with the addition that the applicant must be a total abstainer from intoxicating liquors, and must guarantee that he will remain so. He must be of good moral character, in sound physical condition, and not engaged in any extra hazardous occupation. A medical examination, by a regular physician approved by the Society, is required, the fee for such examination to be paid by the applicant. If made at the office of the Society, the fee will be \$2, but if made elsewhere \$3 will be charged. The examination fee has to be paid but once.

"Assessments are payable to the Society in New York within 30 days of date of notice, and will be ordered upon the death of each member, if necessary.

"No assessment is to be made in either class while there remains unclaimed, in the death fund of the class, a sum sufficient to pay the maximum amount of benefit.

"Each and every cent collected on the above Assessment Rates will be credited to the death fund of the Temperance Section, and any surplus realized, after paying adjusted claims, will be held and used toward the payment of subsequent losses in that class."

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REVIEW SECTION.

I.—MORAL THEORIES AND PUBLIC MORALITY.

BY D. S. GREGORY, D.D., LAKE FOREST, ILL.

THE renewal of the discussion of the necessity for moral and religious instruction in the public schools of this country will be quite generally regarded as timely. The *Andover Review* for October, in considering this subject, declares that "observation and reasoning" lead to the "unwelcome conclusion that for a generation, at least, the decadence of public morality in Massachusetts has been constant and positive." What is thus said of the State, in which so-called moral and religious improvements have so often originated, is doubtless measurably true of the whole country. The absence of the old-time Christian instruction in the public schools is certainly a very marked feature of the day, but it is only a part of the outcome of an extended tendency to dispense with God, Christianity, and the Scriptures. Christianity has been, as far as possible, expurgated from pretty much everything, from the State Constitutions to the text-books in the public schools. The moral backbone of society has thus been removed. Morality has no basis left on which to rest. But while too much can scarcely be said against the present methods in the public schools, which barely permit a teacher in the modern Athens to tell a boy mildly and politely that he should not steal, there seems to the writer to be a deeper source of moral and religious corruption to be found in the character of the moral theories held and taught by the accredited and ordained teachers of morality and religion in the pulpit and in the collegiate and theological schools. It does not seem to have occurred to the discussing public, and especially to the ministry as most deeply interested in the matter, that it is possible that a so-called "moral" teaching may be even more corrupting and destructive than the absence of all attempt to inculcate morality, or than even the instilling of the new agnosticism into the minds of the youth.

What needs to be understood is, that the state of things in the public schools and in society has been engendered by the inculcation of a defective morality in the higher places. Putting it baldly, it is not so much the lack of all teaching of morals as the teaching of a so-called morality that is either *unmoral* or *immoral*. The aim of this brief paper is to expose this deeper fountain of corruption for which the ministry are so largely responsible.

Whatever may be boastfully said by this generation in laudation of the highest attainments and achievements of genius on the lower level of intellect, emotion and will, it will hardly be denied directly by any one that, as Mivart has said, the "I ought" of a human soul transcends them more than the intellectual transcends the animal. The questions of conduct and character are in a vague way held to be higher than those of psychology, logic and æsthetics, and duty and virtue in some way to be higher than achievement and genius. So far, when things are viewed on the surface, man in general seems to be orthodox enough. The error and failure arise in the theoretical and practical interpretation of the "I ought." What does it mean? What is wrapped up in the fundamental facts of conscience? What do I owe? To what or whom do I owe it? What is the *summum bonum*? Wherein are to be found the supreme end and law of human conduct?

The different philosophical views that have been broached in explanation of the facts of man's ethical nature are well-nigh innumerable; but, roughly speaking, it may be said that there are three working theories of morality, as men regard human happiness, human perfection, or human righteousness, as the supreme good and end. All the higher teaching done in the department of morals may be said to be in harmony with the theory of happiness or self-interest, or with that of perfection or human dignity, or with that of the right or essential morality.

According to the first view, happiness is the supreme end of the rational universe. The end of human life is the quest of happiness. Virtue consists in securing the greatest amount of happiness; in the common form of the theory, the happiness of the individual, and in utilitarianism the greatest happiness of the greatest number. When this view becomes grossly religious, it teaches, according to Paley's famous definition, that virtue consists in doing right, in obedience to the will of God, for the sake of everlasting happiness; when it becomes refinedly pious, it directs the men who would be virtuous to esteem lightly all lower forms of enjoyment and to seek for a holy blessedness.

It is easy to see what must be the results of this view upon the conduct and character of the men who really accept it. Its blighting effects, when it has made the happiness of the individual the end,

have been marked in all history. The old Epicureanism cursed Greece and dimmed her glory; the modern Epicureanism has cursed Christendom and weakened her spiritual motive forces. As presented by Mr. Spencer, it makes man a seeker of animal happiness under stress of the instincts of self-preservation and reproduction. If he would enjoy himself to the utmost, he had better not interfere with his neighbor, since that neighbor might subtract seriously from the sum of his enjoyments. Hence arises *altruism*: If there be a God, a man had better not array himself against Him, as he might thereby get hurt. Hence, arises morality towards God. Self-interest, on the basis of sensational and animal enjoyment, is absolutely everything, and we have the ethics of brutality. In all its forms, its only law is the calculus of interest; its only outcome an all-absorbing selfishness, which leaves no room for morality. The evil has been scarcely less—nay, rather more—when this view has taken the form of the benevolence theory and taken on pious airs. It has exalted the happiness of mankind as an end above righteousness. To make men more comfortable, comes to be more important than to make them more holy. The moral poison, thus instilled under the guise of morality and religion in advocating benevolence, is all the more subtle and far-reaching, and at the same time all the more destructive.

According to the second view, virtue consists in securing the greatest amount of human perfection. As presented in the mediation theory of Paul Janet, perfection and happiness are synonymes. The aim may be the perfection of the individual himself, in which case selfishness becomes again all-absorbing. Its only law is the dignity of human nature as presented in the man's ideal. It breaks loose from the foundations of morality. "Do not get drunk if you would not be a brute." "Be manly." These are its commands, and they have no grip of the moral law and of God in them. The only outcome must be non-moral, if not immoral. Or the aim may be the perfection of others—the greatest amount for the greatest number. In this case, making the dignity of human nature the law, morality so-called is only a striving to attain to a human ideal, and is man-centred rather than God-centred.

As falling in with the delicate pride and subtle unbelief of this age, the perfection theory is more fascinating than the self-interest theory to the higher class of educated minds. It pleases them in exalting culture above righteousness, and must help to break the grip of moral obligation and of the Moral Governor upon those who accept it.

According to the third ethical view, that of rectitude or essential morality, virtue consists in obeying the moral law, or doing the will of God, because it is right and God's will. Its command is not, "Do right, if you would be happy"; nor, "Do right if you would be a

man "; but, "Do right because it is right, or the will of God." It is God-centred and not man-centred. Its law is not found in the calculus of interest, nor in the æsthetic ideal, but in the law of God. Its foundations are eternal in God. Its outcome is of sturdy characters, like the Daniels and Pauls of the Bible, or like the old Puritan or the Scotch Covenanter.

Now it must be obvious to any one accustomed to weigh moral forces, that it makes a vast difference which of these theories is the working theory of an individual, or of a generation or race. Is conscience, the inward monitor that impels me to follow my inclination, animal or rational, in seeking my happiness or self-interest? When that is believed, it makes one kind of man, generation, or race. The outcome can hardly be expected to be very highly or intensely moral. Is conscience the inward monitor that prompts me to seek to be a man in accordance with the requirements of the dignity of human nature, or my own spiritual excellence? Where that is believed, it makes another and different kind of man, generation, or race. The outcome cannot be expected to be the lifting of man much above the morality of the æsthete and the worshipper of culture. At best it is a very *unmoral* morality. Is conscience the inward monitor that, as God's representative, speaks out His will and binds to obedience to it? Where that is truly believed, the result is a marvellously different kind of man, or generation, or race, with a morality firm and stable as the God on whom it rests.

Now, the deeper source of the moral corruption, public and private, of which such loud complaint is made, is to be found, as we take it, in the defective or erroneous moral instruction that has been given in the higher places of learning and religion in the past generations.

The schools of the English-speaking peoples have taught almost exclusively the ethics of self-interest. Paleyism, or worse than that, has been systematically and persistently placed at the foundation of character and conduct. This has been done in the lower schools, without any connection with the thought of God. It has been carried into the colleges and higher schools, even where they have been professedly bound to the Christian faith. It has shaped the views, character and conduct of business and professional men, and especially of those engaged in the work of education and of the ministry. It has permeated the entire life, private and public, until we have all been compelled to cry out, and cry out in vain, against the reign of selfishness and greed, and corruption and debauchery. The moral basis has been removed and the old question of despair seems to be upon us: "If the foundations be destroyed, what can the righteous do?"

We may rest assured that, so long as an animal or heathen philosophy of morals is taught in our centres of learning, we shall have our selfishness and heathenism developed everywhere; for the influence

from these centres inevitably reaches to the circumference, and pervades the entire mass of society. If in these places the young are made to believe, in their inmost souls, that their main business in this world is to take care of themselves and get on comfortably, and in the life to come to find as comfortable a place as may be—the utmost possible is done to animalize them for this life, and to demoralize and degrade them for all eternity. Let the selfish “belief” become the selfish “by-live,” and the work of ruin is complete. The “philosophy of dirt” in morals is the philosophy of death and dearth, the philosophy of immorality.

In many of the schools where the Epicurean or Utilitarian morals have not been taught, their place has been taken by the perfection or human dignity theory, or by a prudential rationalism similar to that in Janet’s “Theory of Morals,” a book that has probably been more bepraised by the secular and religious press than any other book on morals published in this generation. Some of the leading textbooks for schools and colleges press this scheme. Its influence in this country for the past quarter of a century has been very great. It impresses upon the young man his duty to be a man, to make the most of himself, to rise to the highest height to which his opportunities and possibilities permit. With the obligation to God omitted or unemphasized, it makes self-centred rather than God-centred men and leaders, at once “too absorbing and too forthputting,” always pushing themselves into prominence at the expense of others, and on the basis of work done by others, always posing to attract public attention and win popular immortality. Pride of culture, pride of reputation, pride of manhood, take the place of greed for happiness and gain, and of the old-fashioned devotion to righteousness for righteousness’ sake. In place of a “This is God’s will,” it says: “*I* would not be so and so”; “*I* would not do or have so and so.” It takes all the warmth and genuineness and human interest out of those who practically accept it, and leaves an animated iceberg in place of a real man. It begets a morality so unmoral as to be fatally immoral. As being vastly more fascinating than the happiness theory, it looms up large as one of the greatest and most dangerous errors likely to possess the minds and shape the lives of the rising generation.

The bearing of the ethical teachings upon Theology is no less important. A demoralized morality brings in its train of consequences a demoralized theology. Sensationalism, in the forms of Paleyism, Benthamism, Spencerism, and general culturism and perfectionism, has blinded this generation to the tremendous emphasis put upon *righteousness* by the Word of God and its divine religion. It has come nigh to being the death of a sound popular theology.

The error has taken its place at the basis of all theology by intrenching itself in the conception of that attribute of God which

call "love." Men define it to be His infinite regard for the good of His creatures: "that which actuates Him in promoting the welfare of His creatures." But what do they mean by "good" and "welfare"? More careful than in handling a two-edged Damascus blade do men need to be in dealing with such capital ethical words. It will be generally that man's welfare has in it at least two elements: his "moral good" or rightness of character and conduct, and his "pleasurable good" or happiness. Now, which of these is truly at the foundation? Which of these is the supreme and controlling element? That is a vital point on which the theologies, like the moralities, split. A portion of the Church in this country, under the influence of a false ethical theory, has held to the latter as the supreme thing, and hence the perpetual drift toward Universalism or semi-Universalism, as the legitimate outcome of that view. When men accepting this view have held fast to orthodox Christianity, their orthodoxy has been retained at the expense of their logic. They have had reason to thank God, in the latter event, for what one of the old New England divines would perhaps have called "these blessed inconsistencies."

The doctrine of a post-mortem probation, which is now agitating New England, is a natural product of such moral and religious views. The recent discussion of it, at the meeting of the American Board at Des Moines, was one of the things inevitable sooner or later. The so-called morality taught to the rising ministry in many of the most influential centres of culture is on the side of the post-mortem theorists, and unless there is a change of base they are bound to have their day. The attitude of the venerable ex-President Hopkins was thoroughly consistent with the prevailing moral views and with his own past record. Every liberal-minded man will agree with him when he is quoted as saying in the great debate: "I believe in the broad daylight of open investigation and discussion." But when he adds: "On the merits of the dispute I would say that it is time to recognize the changed conditions of thought," it serves to emphasize the change that has come over the views of many in New England by recalling the radical change that has come over the ethical views of this distinguished teacher whose instructions have so much weight with many of the noblest and best of the land.

There is space left for only a word concerning the remedy for the present evils so bitterly complained of. One powerful, if not entirely adequate, remedial agency must be found in the displacing of the false ethical teaching of the school and the pulpit by an equally extended and pervasive instruction in the true Christian morality. Pleasure and duty, happiness and right, perfection of activity and virtue, blessedness and holiness, are neither synonymes nor semi-synonymes. This must be brought home with tremendous emphasis to the souls of men by those who are to be the leaders in the coming generations. If the

present demoralization is to be stayed and the tide of ruin stemmed and turned back, the power and universal sweep of the moral imperative, the deathless grip of the "I ought," the tremorless moral trend of the omnipotence of God, must be brought into the foundation of our theory, and into the very texture of our character and conduct. When the foundations are laid anew in accordance with the theory of Essential Morality, and not until then, will truth, honesty, purity, righteousness, and moral integrity, in the full sense, shape human activity and society.

II.—MINISTERS' VACATIONS.

BY JOHN HALL, D.D., LL.D., NEW YORK.

"GLAD you're back—did you enjoy your vacation?"

"O yes, thank you. I always get a little work to do on the other side, and it is pleasant; and I get a little reading for the benefit of my young people that it is not easy to manage during the winter."

"By the way, did you see that there were some criticisms on you ministers going off for vacations?"

"Yes: I saw one—a kindly suggestion—and quite proper, as to some substitute for needful duty, however, rather than criticism."

"And didn't you feel guilty?"

"Not at all, for two reasons. First, I had a substitute for evening duty, as good—to say the least—as the stated pastor; and, secondly, it is not my doing that I go away. In the 'call' given me, nineteen years ago, the congregation, without any hint from me, made the arrangement of two months in the year for vacation, and when, once or twice, I seemed in danger of loafing around New York, or going to Missouri for Sabbath-schools, and, they said, 'working one way or another,' they actually sent the money for my transportation across the sea. I don't feel guilty."

"And your people—don't they miss you?"

"Very many of them are away longer than I am, and the remainder get a chance—which they would not otherwise have with a good conscience—of being edified by other than the familiar voice. The working part of the year in our great cities is reduced to seven or eight months, and a minister cannot be away during those months. I have not been out of the pulpit in those working months, except three Sabbaths of illness, in nineteen years. What is the consequence? If I were removed next month by being carried to a professor's chair, or my grave, my people know but little of other ministers from whom they could make a selection of a successor. The only opportunity they have to learn their gifts is in the so-called vacation. And that recalls a circumstance worth noting. In Scotland, the city ministers,

at least twice a year, bring their ministerial friends to aid in the special services connected with the Communion—of which they make more than we do. The result is, that when a church is without a pastor, the officers and people can say: ‘Why, there is the Rev. ——— whom our minister knew and trusted, and whom we have often heard and always liked. We know him and he knows us;’ and so settlements are made easier than they would otherwise be.”

“Oh ! I see; you ministers like the vacation, and can find arguments for it in all directions. We poor lawyers have to toil all along.”

“Yes, I pity you. By the way, how is your good wife?”

“Oh, thanks ! she’s quite well—down at the shore for the summer with the children.”

“Ah ! indeed; you must miss her and them greatly.”

“Oh ! not at all. I go down every Saturday, sometimes Friday, and often don’t come back till Tuesday, and the run down on the water is delightful.”

“Ah ! then I take back the pity. If I could manage in that way, I should count it vacation.”

“Well, you see, there’s little to be done. Everybody’s out of town. My doctor is near me down there, and he and I and two or three other friends will run off for a fortnight’s fishing, and be back quite in time for all we have to do for our people.”

“That is very nice; you must enjoy it greatly. By the way, is there a church down there ? You know, I am interested in those nice summer resorts having sermons to keep you gentlemen of leisure from forgetting all about the best things.”

“O yes, there’s a nice church, and the best preaching going. Why, they get all the great men from all around—their own people are away, you see—to come and preach, and, if variety is charming, we have it to perfection.”

“So there is some incidental good, you see, in ministers’ vacations.”

The above is, as far as can be remembered, a fair report of a conversation on a subject on which the writer has often reflected, and while one man’s opinion does not count for much in a case of this kind, and that man may be supposed to have “environments” that influence his views, it is here modestly presented for what it is worth. Many years ago, a minister from a city near to New York was once or twice brought over in the summer to conduct a funeral. He had been pastor there, and probably it was a consolation to some to hear his voice again—a good voice, with utterances of the best kind. Everything of that kind gets talked of. A dozen ministers may die of over-work and attract less public notice than one who seems to be “off his field” on one of those occasions. The writer heard of the good man who not only stayed at home, but did duties twice in the districts of truant ministers and was applauded accordingly. It

might have been forgotten but for a nice letter in the early part of the next winter running on this wise:

"*My dear Brother*: I know you're a busy man and have preaching enough, but I'm perfectly worn out and unable for an evening service. Could you come and give my people an evening?" etc., etc. Of course I did it, and without any public allusion to the waste of power of which the good man was guilty, and for which he was paying the penalty. We should never do anything that would countenance the delusion that Christianity does not get hold of sensible people.

There is ample evidence that a rest of the seventh part of one's time is needful for ordinary laborers. It has been demonstrated, and the facts given before the British House of Commons, that lone horses do more in six days, with one of rest, than on the plan of every-day toil. When an ordinary toiler, a bricklayer, or a carpenter, ends his eight or nine hours' day's work he is free for the other fifteen or sixteen hours, and has the Sabbath besides. Is it so with a minister? Brain-work is harder than hand-work, and there are thousands of ministers in the United States who in the working part of the year are on the stretch fifteen hours a day in one form or other, and whose Sabbath are days of care, solicitude and effort. No man can preach to an ordinary congregation week after week, and year after year, bringing out "things new and old," without brain-work, and that not done only when he is "in his study." He is not like a lawyer, who has ever-recurring new cases, new juries and judges, and regular court and office times. A minister is the servant of all, from the "loafer" who has exhausted the patience of every man on whom he had a claim, to the "bereaved gentleman" who never attended church or paid a dollar in his life to church ends, but who does not see why a minister whom he honors with an invitation should not be on hand with "Christian burial."

Now, look at it seriously. For nine months a city minister is working on Sabbath—when others are, speaking generally, resting. Is it an extravagant thing if at the end of that time he should get the days for a vacation? Others of his class, the respectable people, in the city go away at the same time he does, and assign as the reason the necessity of the step for the health of the family. But, as a rule, he does not go to idle. He is found preaching in the localities where he "rests." One of the most impressive sermons ever attended by the writer was "in the woods" in New England, where Dr. Storrs, of Brooklyn, drew crowds in the summer Sabbaths. Possibly he gives a chance to a country brother, who has not quite the same reason for going away but who needs rest, the benefit of his services. Meantime he comes into contact with new objects, facts, forms of life, and with books, which there is no time to read at home, and is worth all the more to his people in consequence when he returns.

“But why can't he rest on Monday?” There are many ministers in the city of New York—and it is taken as a specimen—whose memorandum-book would show meetings on this wise on Monday: “9 o'clock, mission committee; 12 o'clock, clerical meeting; 2 o'clock, church building board; afternoon, sick visiting; 8 o'clock P. M., teachers' meeting.” There is not much of the “Mondayish” rest in that! Besides, there are calls made on ministers on Monday on the ill-founded assumption that, that is an idle day, and such services as funerals are not, of course, put off to give the minister rest.

Nor ought the consideration to be overlooked, that the minister has—if he is a true minister—a strain on his life not felt in every other department of human labor. One has sympathy with surgeons and physicians, who often, no doubt, have their feelings drawn upon in the sufferings they witness, and cannot always relieve. But a minister comes close to many a scene of sorrow and of suffering, and still more, of sin, and he cannot but feel it. “I did not feel equal to going on the streets for two days. I could not bear it; and when I did go out I felt as if the people I met looked at me and said to one another: ‘That's the minister of the defaulter you heard about!’” The man who said that is a prominent and sincere minister. It was spoken of a conspicuous and blamable failure on the part of one of the prominent men in the church he served. Ah! men and brethren! who call a minister to care for your souls, who promise in a degree to back up the testimony he bears to an unbelieving, carnal race, by a godly life, by being “living epistles of Christ known and read of all,” you have little idea of the keen anguish you inflict on Him when you warrant men to say to him: “These professors of yours are just like the rest of us, in pleasures, in bargains, and in what you call sins, only they wear a nice, proper suit of pious manners on the Sunday, and before the minister.” The man who honestly carries burdens like these nine or ten months needs a rest and complete change of surroundings, when thoughts will run healthily in fresh channels.

Teaching and learning are matters with which a minister has to do in an eminent degree. His church is a school and his people are pupils. But few other teachers in colleges, academies, seminaries, boarding-schools, day schools, public schools, teach “all the year round.” They get a holiday, and, generally speaking, a longer one than do city ministers. The average city minister attends a number of “Commencements”—college and school—before he goes away; and he is generally back to render service about the time of resuming. Why should he be made to differ from other teachers?

And this suggests another consideration. The purely ministerial duties are as heavy a tax as rests on the average lawyer or physician in good practice; but where is the city minister who is left to his strictly ministerial duties? How many charitable, educational, and

humanitarian causes are there claiming his attention, total disregard of which would be set down as failure to attend to things belonging to his position? I do not speak of ecclesiastical matters, outside of a parish, which ministers must attend to, but of matters where, along with fellow-citizens, they are counted upon because they are clergymen. In the Boards and Councils of Colleges and in many a benevolent enterprise ministers are hard workers, giving time, thought and strength, without fees, and without even traveling expenses. One has heard of the five-dollar piece which the business-men are said to get for attendance at certain Boards—a legitimate offset to the time they sacrifice in the company's interest. Who ever heard of clergymen's time being thus recognized? They must do public duties and manage as they best can, by midnight work often enough, to keep up with other and imperative demands.

In Europe one may sometimes see an intimation at a "clergy-house" that a certain bell rung at any time will bring a priest. And this is a just and necessary provision in Roman Catholic lands, where it is believed that an unbaptized, dying child perishes, that untold agonies are averted from a departing man, even unconscious, by "Extreme Unction"; it is right and consistent to have such arrangements. Where life eternal hangs on the spiritual ambulance being within call, it is proper to have it. But this is not the genius of Protestantism, though it is sometimes copied where the Protestant name is still retained. The Protestant minister is not a priest, whose official touch must be within reach for the eternal safety of his people. He is rather like him who wrote: "Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." He preaches a Christ present with all believers and a salvation complete and eternal, of which Christian faith takes and keeps hold wherever its possessor may be, and not dependent on his official touch.

We may add two things in this connection—for the thing has been alluded to *apropos* of vacations. The first is, that the agencies that make a point of such accessibilities by night or day have no great mental strain upon them. Preaching or teaching is rarely an element in their power. And, secondly, if it be said that the Protestant vacation system chills the attachment of the poor to the ministry, we reply that, taking the population of Roman Catholic and Protestant countries, the hold of the clergy in the latter is, to say the least, quite as strong as of the former. Allowing always for the supposed "power of the keys," which tells on human fears, the Protestant ministers of United States cities are as fully recognized as faithful friends by the poor as any other class of clergy.

But it may be said that this vacation of months is a new thing al-

wish to know just what constitutes the Bible, and exactly what it says in every passage. Scholars have repeatedly given general assurance of late years to the same effect as Bentley in the language above quoted. But it may be worth while to state the principal details.

Take now the more progressive school in Text-criticism applied to the New Testament, and let us see how far its results affect the theological or the ecclesiastical teachings of the New Testament.

As to the doctrine of the Trinity, we have certainly lost what used to seem a very clear and complete proof-text. The passage in 1 John v: 7, "There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost: and these three are one," is beyond all question spurious. It apparently arose from "spiritualizing" the three mentioned in the actual text, viz., the Spirit, the water, and the blood, so as to make them mean the Father, the Holy Ghost, and the atoning Savior. A passage of Augustine, quoted by Tischendorf, shows exactly how this may have taken place. But, at any rate, the passage is certainly spurious, and there would be no more propriety in using it as a proof-text for the Trinity than in so using our famous long-metre Doxology. But, then, ample proof of the doctrine of the Trinity remains.

A favorite proof-text for the divinity of Christ is not wholly lost, but seriously modified. In 1 Tim. iii: 16 we cannot possibly any longer read, "God was manifest in the flesh," but "He who was manifested in the flesh." This distinctly implies our Lord's pre-existence, but does not at all affirm His divinity. By the way, Dr. C. J. Vaughan has an excellent sermon upon the true text of this passage in a volume published a few years ago upon texts altered in the Revised New Testament. In Acts xx: 28, while the probabilities are in favor of the common text, "to feed the church of God, which he has purchased with his own blood," yet there are strong testimonies supporting "the church of the Lord," and the passage can no longer be used with very great confidence as a proof-text for the divinity of Christ. On the other hand, in John i: 18, "the only-begotten son" should probably give place (as in the margin of the Revised Version) to "God only-begotten." This adds something to the evidence of our Lord's divinity, but its force is lessened by uncertainty as to the text, and also by the fact that the phrase, "God only-begotten," would admit of being interpreted in an Arian sense, and Arius himself appears to have so used it. On the whole, then, something has been lost from familiar proof-texts as to this great point of theology, but there is an abundance of proof-passages which all acknowledge to be genuine. That this is not merely the judgment of a Trinitarian may be shown by the oft-quoted language of Dr. Ezra Abbot, the lamented Unitarian professor at Harvard: "It may be safely said that no Christian doctrine or duty rests on those portions of the text which are affected

by differences in the manuscripts ; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity ; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."

As to the Holy Spirit, we lose from 1 Peter i: 22, which, instead of reading "in obeying the truth through the Spirit," is now without the last words ; and we gain in Acts xvi: 7, where "the Spirit suffered them not," has become "the Spirit of Jesus suffered them not," corresponding to Romans viii: 9, "if any man hath not the Spirit of Christ, he is none of his."

We might not ourselves regard ecclesiastical questions as among "the essential doctrines of Christianity." But, as some persons think otherwise, it may be well to show what modification the more advanced Text-criticism makes in passages bearing upon these questions.

In Acts ii: 47, we can no longer read "added to the Church," but "added to them." The word church does not occur in this book until v: 11. In Acts ix: 31, we read not the plural, "Then had the churches rest," etc., but the singular: "So the church throughout all Judea and Galilee and Samaria had peace, being edified ; and . . . was multiplied."

The last twelve verses of Mark must now be regarded, we think, as of doubtful genuineness. It is very easy to make positive assertions on one side or the other, but the combined external and internal evidence is curiously divided, and it is not possible to make a sober and confident decision. In this state of things one cannot greatly rely on Mark xvi: 16, "He that believeth and is baptized shall be saved, but that he that disbelieveth shall be condemned," to prove whatever it may have heretofore been regarded as teaching ; and so as to the promise in verses 17 and 18 as to healing the sick, taking up serpents, drinking poison, etc. In Mark i: 10, the correct Greek text, is "coming out of the water," while in Matt. iii: 16, it is "from the water."

In 1 Cor. xi: 24, the word "broken" must undoubtedly be omitted, and we read, "This is my body, which is for you." Something seemed to be wanting here, and the term broken may have been suggested to early students or copyists by x: 16, "The bread which we break, is it not a communion of the body of Christ ?" So in 1 Cor. xi: 29, we no longer read "he that eateth and drinketh unworthily," etc., but "he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." It may be quite a relief for pastors to be rid of this term "unworthily," which by sensitive and uninstructed persons has often been greatly misinterpreted.

If this list of passages seems meagre, that only makes plain the fact that modern Text-criticism has no alarming results as regards anything essential to Christianity.

IV. — LUTHER'S VISIT TO ROME.

BY PHILIP SCHAFF, D.D., NEW YORK.

LUTHER's visit to Rome is a lively and interesting episode of his training for the Reformation. It made a deep impression on his mind, and became effective, not immediately, but several years afterwards, through the recollection of what he had seen and heard, as a good Catholic, in the metropolis of Christendom.

In the autumn of 1510, after his removal from the convent at Erfurt to the professorship at Wittenberg, but before his graduation as doctor of divinity, Luther was sent to Rome in the interest of the Augustinian order, and at the suggestion of Staupitz, who wished to bring about a disciplinary reform and closer union of the Augustinian convents in Germany, but met with factious opposition.

In company with another monk and a lay brother, as the custom was, he traveled on foot from convent to convent, spent four weeks in Rome in the Augustinian convent of Maria del Popolo, and returned to Wittenberg in the following spring. The whole journey must have occupied several months. It was the longest journey he ever made, and, at the same time, his pilgrimage to the shrines of the holy apostles, where he wished to make a general confession of all his sins, and to secure the most efficient absolution.

We do not know whether he accomplished the object of his mission. He imparted no information about his route, whether he passed through Switzerland or through the Tyrol, nor about the sublime scenery of the Alps and the lovely landscapes of Italy. The beauties of nature made little or no impression upon the Reformers, and were not properly appreciated before the close of the eighteenth century. Zwingli and Calvin lived on the banks of Swiss lakes and in view of the Swiss Alps, but never allude to them; they are absorbed in theology and religion.

In his later writings and Table Talk, Luther left some interesting reminiscences of his journey. He spoke of the fine climate and fertility of Italy, the temperance of the Italians compared with the intemperate Germans, also of their shrewdness, craftiness and pride, with which they looked down upon "the stupid Germans" and "German beasts" as semi-barbarians; he praised the hospitals and charitable institutions in Florence; but he was greatly disappointed with the state of religion in Rome, which he had believed to be the holiest city on earth, and found just the reverse.

Rome was at this time filled with enthusiasm for the renaissance of classical literature and art, but indifferent to religion. Julius II., who sat on Peter's chair from 1503 to 1513, bent his energies on the aggrandizement of the secular dominion of the papacy by means of an unscrupulous diplomacy and bloody wars, founded the Vatican

Museum, and liberally encouraged the great architects and painters of his age in their immortal works of art. The building of the new church of St. Peter, with its colossal cupola, had begun under the direction of Bramante; the pencil of Michael Angelo was adorning the Sistine Chapel in the adjoining Vatican palace with the pictures of the Prophets, Sibyls, and the Last Judgment; and the youthful genius of Raphael conceived his inimitable Madonna, with the Christ-child in her arms, and was transforming the chambers of the Vatican into galleries of undying beauty. These were the wonders of the new Italian art; but they had as little interest for the German monk as the temples and statues of classical Athens had for the Apostle Paul.

When Luther came in sight of the Eternal City, he fell upon the earth, raised his hands, and exclaimed, "Hail to thee, holy Rome! Thrice holy for the blood of the martyrs shed here." He passed the colossal ruins of heathen Rome and the gorgeous palaces of Christian Rome. But he ran "like a crazy saint" through all the churches and crypts and catacombs with an unquestioning faith in the legendary traditions about the relics and miracles of martyrs. He wished that his parents were dead that he might help them out of purgatory by reading mass in the most holy place, according to the saying: "Blessed is the mother whose son celebrates mass on Saturday in St. John of the Lateran." He ascended on bended knees the twenty-eight steps of the famous Scala Santa (said to have been transported from the Judgment Hall of Pontius Pilate in Jerusalem), that he might secure the indulgence attached to this ascetic performance since the days of Pope Leo IV. in 850, but at every step the word of the Scripture sounded as a significant protest in his ear: "The just shall live by faith" (Rom. i: 17).

Thus, at the very height of his mediæval devotion, he doubted its efficiency in giving peace to the troubled conscience. This doubt was strengthened by what he saw around him. He was favorably struck, indeed, with the business affairs and police regulations of the papal court, but shocked by the unbelief, levity and immorality of the clergy. Money and luxurious living seemed to have replaced apostolic poverty and self-denial. He saw nothing but worldly splendor at the court of Pope Julius II., who had just returned from the sanguinary siege of a town which he conducted in person. He afterward thundered against him as a man of blood. He heard of the fearful crimes of Pope Alexander VI. and his family, which were hardly known and believed in Germany, but freely spoken of as undoubted facts in the fresh remembrance of all Romans. While Luther was reading one mass a Roman priest would finish seven. He was urged to hurry up (*passa, passa!*), and to "send her Son home to our Lady." He heard priests, when consecrating the elements, repeat in Latin the words, "Bread thou art, and bread thou shalt remain; wine thou

and wine thou shalt remain." The term, "a good Christian" (*buon Cristiano*), meant "a fool." He was told that "if there was a bell, Rome was built on it," and that this state of things must soon end in a collapse.

He received the impression that "Rome, once the holiest city, was now the worst." He compared it to Jerusalem as described by the prophets. All these sad experiences did not shake his faith in the Roman Church and hierarchy, so unworthily represented as the Jewish hierarchy was at the time of Christ; but they returned to his mind afterward with double force, and gave ease and comfort to his conscience when he attacked and abused popery as "an institution of the devil." Hence, he often declared that he would not have missed "seeing Rome for a hundred thousand florins; for I might have felt some apprehension that I had done injustice to the Pope; but as we see, so we speak."

V.—SIDE-LIGHTS.

BY PROF. A WILDER, NEWARK, N. J.

(Concluded from November number.)

OTHER RITES AND PRACTICES.—The worshippers at the Arcane Rites were required to begin with purification. Hence the reference (*Isa. lxvi: 17*): "They who consecrate and purify themselves, that they may enter the gardens after Ahad in the midst, who eat the flesh of swine, even of the unclean animal and the mouse."

In the Adonia, Bacchic and other celebrations, nobody was permitted to participate unless having previously undergone purifications by fasting and bathing. The "one in the midst" was doubtless either a simulacrum of Adonis or a priest superintending the Rites.

The corresponding festival in Egypt was that of Isis and Osiris—Asi and Asar. At this a pig was slain and its flesh eaten. The priests themselves, however, abstained from it. At the Mysteries of the Syrian Goddess a like sacrifice was made, and the body of the slaughtered animal was placed beside the coffer that contained the symbol or effigy of the divinity. Hence, it may be perceived that the absolute prohibition of swine's flesh by the Mosaic law was the formal repudiation of the other worships, and was itself an assurance that Israel was indeed a "kingdom of priests, and a holy (sacerdotal) nation."

Doubtless, however, the peasantry and commonalty of Judea were of alien race, and it is plain that their Hebrew masters more or less adopted their customs. The eighth chapter of Ezekiel, and indeed the entire first twenty-three chapters, and the writings of Jeremiah, Hosea and other prophets declare this. The writer of the last part of Isaiah has the following:

"I spread out my hands all the day to an apostate people going in the way that is not good, after their own unworthy conceits—the people which grieveth me continually to my face, sacrificing in the gardens (enclosures), burning incense on tiles, dwelling in burial-places and passing the night in caves (for the sake of oracular dreams), eating the flesh of swine and the broth of unclean beasts in their vessels, and commanding others: 'Keep at a distance, come not near; for I am purified.' . . . They have burned incense on the mountains and reviled me upon the hills," (lxv.).

These things here set forth were practiced in all Semitic and Hamitic countries from an early antiquity and for centuries after the Christian era. Jerom declares that at Bethlehem, the place where the Redeemer was born, women mourned for Adonis in the Orgiastic Rites. Nor am I able to avoid the conjecture that the passage here copied affords a key to the story of the demoniac in the Gospels. "Always, night and day, he was in the mountains and among the tombs crying and cutting himself with stones." In that region where the scene is laid, the worship of the Syrian goddess prevailed; and it is no great stretch of imagination to suppose that the wretched man had been engaged in her rites, burning incense and participating in the foul sacrifices on the mountains (comp. Hosea iv. and Ezekiel xviii.), as well as holding vigils and making his abode in caves and burial-places till he became maddened and unmanageable.

As though to lend plausibility to this conjecture, it is further recorded that near by this place was a great herd of swine, about 2,000 in number. As at the temple in Jerusalem, many made merchandise of sheep, oxen and doves for the sacrifices, so here in the country of the Gadarenes herds of swine were kept for the worship of the Syrian goddess. In the Grecian and Egyptian Mysteries swine were sacrificed in like manner. A pig was slain at the end of the festival of Osiris; and Antiochos, when he occupied Jerusalem, erected an altar to Bacchus in the temple, and offered swine in sacrifice. At the Minor Rite, in Attica, a pig was presented and washed, evidently to typify the insufficiency of the purification at that stage. "The dog turneth to his own vomit; the washed swine to the wallow of the mire." Hence, neophytes were required to present a pig on these occasions. "Give me money to buy a pig," cries the woman in the drama of the *Thesmophorians*, "for I must be initiated before I die." Doubtless in the various countries the like contribution was exacted. We thus may perceive why great herds of swine were required in places where were the sanctuaries of the Arcane Worship; and understand the horror of the Gadarene peasants at the destruction which had been witnessed, and why they besought Jesus in their terror to go from the country.

THE PERFECT INITIATION.—Pindar declared him supremely fortunate who had been enabled by the initiatory rites to know the truths of the universal world, the end of life and its divine origin. The ap

however, assures us that the true initiation is spiritual, and of a nature not to be set forth by human logic or even comprehended in any such manner. In his first Epistle to the Corinthians he deprecates any possible intermingling of the wisdom and philosophic learning of the time with the higher wisdom which he insisted the leaders and teachers had not known and could not. He declares this in the following terms:

"And I, brothers, when I came to you, I did not come bearing the divine testimony with a superior display of logic and wisdom. . . . My reasoning and my message were not in persuasive discourses of wisdom (philosophy), but in demonstration of spirit and power—so that your faith does not consist in human wisdom, but in divine power. Nevertheless we do discourse of wisdom among the perfect, but not the wisdom of this time nor of the leaders of this time who are becoming of no account. But we discourse of the divine wisdom, concealed in a Mystery, . . . which none of the leaders of this age knew, . . . but God unveiled to us by the spirit; for the spirit searcheth out everything, even the depths of divinity. For what pertaining to man perceiveth human matters, unless the spirit of man in him? So no one cognizeth divine matters except the divine spirit. . . . And what we speak is not in the learning which is taught from human wisdom, but in that which is taught by the spirit, interpreting spiritual things by spiritual things. But the psychic man accepteth not spiritual things, for they are foolish to him, and he cannot cognize, because they are spiritually discerned. But the spiritual man discerneth everything, but is himself discerned by no one. For who knoweth the mind of the Lord, that might teach him?"

The distinction between the philosophic doctrine current at the time and the spiritual teaching which he himself communicated, is here defined with great exactness. The "archons of the time," who had charge of the Mysteries, and the teachers of philosophy, had no knowledge or cognizance of the things known by the true believer. Paul explains this by declaring that the psychic man—*ψυχικὸς ἄνθρωπος*—who took cognizance only of sensuous knowledge and the reasoning which is based on that foundation, had no power or faculty to cognize things of the spirit, but regarded them as foolish and insipid. The telestic rite or initiation, by which the true knowing is communicated, is not by external ceremonial and purification, but through the spirit. It is evident, too, that, in this most vital experience of the soul, the words of Macbeth's physician must apply:

"Therein the patient
Must minister to himself."

The Apostle enforces this reasoning by the demand: "For who knoweth the mind of the Lord, that might instruct him?" The declaration of *Deuteronomy* (xxx: 11-14) is profoundly true: "The commandment is not hidden from thee, nor a thing far off; it is not in the heavens nor beyond the sea, but the word is very nigh thee, in thy mouth and in thy heart, so that thou mayest have it in mind." It is no concealed matter nor mandate from an authority external and distant, but a word in the mind and of it. For so the Hebrew word *רַחֵם* signifies. Paul accordingly adds the declaration: "We, we have the

mind of Christ." Also, in the Epistle to the Romans, he says: "The mind of the spirit is life and peace."

PSYCHIC AND SPIRITUAL.—The Apostle, in his first Epistle to the Thessalonians (v. 23), distinctly represents the nature of man as three-fold: "May the God of Peace himself sanctify you in your entire being (ὁλοτελεῖς), and may your entire nature—the spirit, the soul, and the body—be kept blamelessly in the presence of our Lord Jesus Christ."

There is often a disposition to confound the two entities, the psychic and spiritual; and a man who carefully preserves the distinction is liable to find his meaning perverted by the common hearer. Even some who are called metaphysicians fall into the same error. But they are wide apart from the metaphysic of the New Testament. The word there spoken distinguishes between soul and spirit; and we must do it in our thought if we would comprehend intelligently the meaning of the Apostle.

The *soul* constitutes the personal individuality, the sensuous principle; and, hence, if the word *self* be substituted for it in the text generally, the sense would be the same. The *spirit* is the intellectual and higher moral principle, and is the medium of the divine operation in the whole nature. Irenæus has defined the components as follows: "There are three things of which man in his entirety consists—flesh, soul and spirit: the one, the spirit, giving form; the other, the flesh, receiving form. The Soul is intermediate between these two: sometimes it follows the spirit and is elevated by it, and sometimes it consents to the flesh and falls into earthly concupiscences."

Origen likewise describes the body as the agency by which we are tempted to what is vile, and the spirit as that principle of our being by which we express the likeness of the divine nature. The Soul, intermediate between the two, if it renounces the flesh and becomes at one with the spirit, will itself become spiritual; but if it cast itself down to the desires of the flesh it will itself degenerate into the body.

Several of the Epistles of Paul accordingly present the contrast as between the flesh and spirit. Never does the Apostle speak in that way of body and soul. "He that soweth in his own flesh," he writes to the Galatians, "shall reap corruption from the flesh; but he that soweth in the spirit shall reap life eternal from the spirit." He had already explained that distinctness of the two in tendency. "The flesh (or body) desireth away from the spirit and the spirit away from the flesh; for these are opposed to each other, so that whatever you may wish, you may not do them." In the Epistle to the Romans he is equally explicit: "I delight in the law of God in the interior man, but I see a different law in my body warring against the law of my mind, and leading me captive in the law of sin which is in my body." Here, as a variant with the term "spirit" or πνεῦμα, the philosophic term νοῦς or mind is substituted. This is the interior or intellectual prin-

ciple. "I myself in the Mind am servant to the law of God, but in the Body to the law of sin." What is here called body or flesh is elsewhere named "the heart of mankind." (Compare *Mark* vii: 20-23 with *Galatians* v: 19-21.)

But when addressing the inhabitants of a Grecian city, where philosophic culture existed, we perceive the Apostle employing the adjective *ψυχικός*, psychic. This term, unfortunately, has no other equivalent in our language. Formed from the Greek designation of the soul (*ψυχή*), it necessarily implies some quality which the more familiar term "carnal" does not express. The Stoic and other philosophers, and those of that way of thinking, or who were "wise in their own conceits," and not gross in thought and action, like the common multitude, are evidently so included. To them the higher spiritual wisdom was foolishness, if not insanity outright.

This term is used in the second and fifteenth chapters of the first Epistle to the Corinthians, and in two other instances. "It is sown a psychic body; it is raised a spiritual body. If there is a psychic there is also a spiritual body. . . . The spiritual, however, is not first, but the psychic, and then the spiritual."

James also exhibits this antithesis: "This is not the wisdom that cometh from above, but, on the other hand, is earthly, psychic, dæmon-like."

Jude also has the following: "These are the makers of divisions, psychic, and not spiritual."

Tertullian also designated those Christians who dissented from his views, *Psychici*.

Paul, though employing the term psychic, when alluding to those gnostic and cultured men of the Grecian religion, falls back to the other distinction, *σαρκινός* or carnal, when addressing the weaker ones among his own disciples. Yet he does not use the word in the sense of willful wickedness so much as in that of immaturity. "Brothers, I could not speak to you as to spiritual but as to carnal men, as to babes . . . for you are yet carnal" (*σαρκικοί*). Hence, in setting forth Charity as pre-eminently "the path" (*καθ' ὑπερβολὴν ἑδὸν*), he defines the imperfection of the neophytes by the same designation. "Charity falleth not; but if there are prophecies they will come to an end; if tongues, they will cease; if knowledge (*γνῶσις*), it will come to nothing—for we know in part and prophecy in part; but when the perfect cometh the partial comes to an end. When I was a babe I talked as a babe, I thought as a babe, I reasoned as a babe; when I became a man, I held the things of a babe as of no account. Now, we see as by a mirror in enigma; but then, face to face."

Thus, to be carnal, as a native condition, is incident to us all; but voluntarily, it is wickedness. The true initiation, the perfection which awaits us, is that of Charity.

VI.—UNREALIZED IDEALS.

BY J. SPENCER KENNARD, D.D., CHICAGO, ILL.

THE ideal and the real should not be regarded as naturally contrasted things. Strictly, the ideal is the conceived but unborn or undeveloped real. The steamship floating in the sea of a Fulton's thought was as real as the *Furnesia* plowing the Atlantic. The ideal is the real not yet translated into the actual—hovering as a beckoning angel in the horizon.

The ministry of the Gospel, beyond any other calling and character, suggests to each aspirant an ideal life and work. His devout soul, seized upon by the lambent flame of religious enthusiasm, evolves this infinite fair creation, and Hope paints in the distant years its full realization. I speak, of course, of the minister who is born, not made—who possesses in his very regeneration the apostolic call, impulse and aim.

What true preacher of the Gospel at mid-life does not recall the fair portraiture of the man, the ambassador, the priest of God and men, the pastor, which adorned in his early years the picture-gallery of his imagination—looming up in the meditative walk or in the reverie of the old study-chair in seminary halls. What a noble portrait it was! How pure from earthly stain, how full of seraphic fervor, how brave and unselfish in service, how happy in simplicity of motive and sacrificial poverty, how dignified its humble bearing, how salutary and loving in conversation with men, how intimate and constant in communion with God! There stood your ideal in the pulpit, with mind spiritually illumined, soul rapt into eloquent utterance by the sublimities of your theme, with voice modulated to the thunders of rebuke, the pathos of entreaty, and the clarion tones of triumphant faith, you stood before the eager and silent throngs, an apostle of salvation confessed! Such was the ideal, or something in moral symmetry and inspiration grander than my words can express. Alas! how distant as yet we are from its full-rounded realization! In truth, to most men, middle life reveals a rather commonplace reality for all their early dreaming and aspiration, with broken wings limps painfully along, with growing sense of dissatisfaction through failure to apprehend that for which we were apprehended of Christ as his ministers.

Why have we not attained our ideal? If we can answer that question, there is hope of some higher character and work still left for us. Doubtless the causes of disappointment are many, and do not all exist in any one case.

The idealist in any form of merely earthly aim is doomed to disappointment; for life, if divorced from the spiritual and eternal, is essentially illusive. In so far as its pivotal point is self and its horizon

Savonarola, La Cordaire, Xavier, Pastor Harms, or Edward Irving, and he is fascinated. From one or all he selects features which he combines in his Model Preacher and Pastor. But his attempts to train his thought and feeling to journey along the way their "diaries" indicate, or, later on, to work upon their methods, to train his flock to the church-life they secured, or to dare enterprises to which they were impelled, all fail. His preaching in their style, dealing with phases of thought and habits of life prevalent with the people whom they ministered to, proves to be in large part beating the air. He lives in a different age; new phases of temptation, new forms of religious experience have to be dealt with; the Church to which he is attached have other traditions and usages; other issues have arisen, and new adaptations to the actual wants of the people must follow. The splendid orations of a Bossuet or a Jeremy Taylor, the stately movement of a Robert Hall or Chalmers, would be found as incongruous and worthless to him as would the armor of a Saul to the stripling David.

It is well for the man that he has not attained his ideal in such a case, for, if successful, it would only be to find himself out of harmony with his period, and a mystic, or a philosopher, or a controversialist, in an age and among people who need and expect a style of man and preacher adapted to their actual life and current thinking, suffering and struggle.

But when our ideal is just, and in harmony with our native talents and mental make-up, then we are to cherish and guard it from decay; we must strenuously keep our souls alive to its pursuit, we must not lose our faith in its attainment:

"To doubt would be disloyalty,
To falter would be sin."

Emerson said, regarding the oft despised "air castle": "Build your castle in the air; where else should castles be built? Only see to it now that you put foundations under it." Cloud-built towers, piled up by winds and adorned by sunbeams, will fade when the sun sets, and fall into wreck when another breeze strikes them. But ideals of character and life-work have no such airy genesis. They are children of the heart and intellect, and that, too, when the affections and the soul are healthy and normal, unwearied and unsophisticated—yea, they are oft begotten of the Spirit of God. They are essential to the natural and best development of character, and the fairest, noblest forms of service. Mere ambition for the rewards of success will lead to unspiritual tone, narrowness of sympathy, and a distortion of moral symmetry. For all that is most valuable and enduring in life, we must be carried above ourselves by some inspiring example or conception of the virtues in transfiguration; some pure, uplifting aim must be kept like a pole-star constantly before us. Let the minister not forget to read memoirs of the great and consecrated souls that have adorned

the Church: the higher *illuminati*, whose biography and work, whose struggles and victories, have rescued human nature itself from ignominy, have made the Church revered by thinking-men, and constrained us thankfully to say, as we studied their portraits: "I too am a minister of the Gospel."

Your ideal, my earnest yet discouraged brother, is not yet actualized in your experience! Well, remember there is, after all, something to be glad of even in that. Thorwaldsen, it is said, on the completion of his finest work, surveyed it with a feeling of sadness from the very fact that it satisfied him. That exquisite genius, that severe critic of himself, could see nothing to be improved, and he interpreted the fact as a token that his talent had reached its culmination, and that henceforth the fires of aspiration would begin to pale. Doubtless, there is a secret providential reason for the fact that your ideal still eludes your grasp. Faith and Hope must have a distant goal, or fall asleep in bowers of ease and self-sufficiency. Hence it has been said: "In our life there is always some dream yet to be fulfilled. We have not come to the point which we feel sure has yet to be reached. Thus God lures us from year to year up the steep hills and along roads flat and cheerless. Presently, we think the dream will come true; presently—in one moment more—to-morrow at latest; and, as the years rise and fall, the hope abiding in the heart and singing with tender sweetness; then the end, the weary sickness, the farewell, the last breath—and the dream that was to have shaped itself on earth welcomes us, as the angel that guarded our life, into the fellowship of heaven."* This, which was written of life's ideal in general, is intensely true of the minister's hope. No loftiest spirit in the Church's history of heroes ever thought he had reached his ideal; the noblest and most unselfish mourned to the last their failure; but each holy and prayerful effort brings us nearer to our goal, and each faithful toiler shall be welcomed with the Master's word, "Well done!"

* Jos. Parker.

VII.—THE PUBLIC READING OF THE SCRIPTURES.

BY S. H. KELLOGG, D.D., TORONTO, CANADA.

It is the custom in all Protestant churches to read a portion of Holy Scripture at each public service. In most congregations, however, little seems to be made of it, and it is doubtful if, on the whole, there is any part of the service from which the people generally derive less benefit. A chapter more or less is indeed read, sometimes well, too often poorly. Very commonly a passage is selected which contains the text of the sermon which is to follow, or, at least, has some bearing upon it. But, as the congregation do not know what is coming, they do not have much advantage from this. As a general thing, whatever be the reason, the public reading of the Scriptures is a part of the service in which most of the people seem to feel little concern. In too many cases it is impossible to mistake, as one looks over the congregation, the manifest lack of attention and of interest in the Word which is read.

Feeling and deploring this, many have introduced a system of responsive readings. Against this we are by no means concerned to argue, but rather to suggest another remedy for the evil which so many, with reason, lament. Let the minister who is troubled by this inattention of the people to the reading of the Word, try to return to the old fashion of exposition in connection with the public reading, and, in many cases at least, we venture to predict, he will be delighted with the result. If rightly done, it will be found to work admirably in keeping the attention and interest of the congregation awake in the reading of Scripture.

Such exposition will naturally be, to a great extent, explanatory. It will have regard, now to the force of a particular word ; now, to the rendering of a phrase; now, again, it will call attention to the logical relation of a statement to that which precedes or follows. Those who, with the most, still use the version of King James in public worship, have in the revised version of the Old and New Testaments an invaluable aid for this part of the service. All renderings of any importance which, in the judgment of the minister, bring out more clearly the sense of the original, should be given to the people in the public reading. More persons than we think will not have noticed such variations, especially in the Old Testament; and, if they have, the comparison will interest them none the less. Reference to other illustrative Scriptures should also be freely made. The more of this the better, so that the references are really pertinent. We not only can thus teach the people the meaning of the passage which we read, but also show them how to search the Scriptures to good purpose themselves. Where, as often, there is no occasion for explanatory exposition, a single pointed word will often be of great use in calling attention to the lesson of the passage, or emphasizing to the hearer the force of a warning, promise, or precept.

To succeed in this expository of reading, as in everything else, it must, of course, be done aright; and this means study and hard work. Remark must be brief, clear, and to the point. Long-drawn homily and exhortation are in this connection wholly out of place. They will kill the so-called exposition outright. What is said must also be fresh and pertinent. To deliver trite commonplaces and pious platitudes under the impression that, because these accompany the reading, they therefore constitute an exposition of the Word, will be fatal. Exposition is indeed most desirable, but such remarks expound nothing, and no one will thank us for them. Better by far hold to the usual fashion and say nothing.

But in order to secure this brevity, pointedness and freshness, *preparation must be made* for this part of the service no less than for the sermon. We should never read in the pulpit a passage which we have not thoughtfully and prayerfully read over first in the common version in our study. This is necessary for most of us even in order to a proper elocution. To this should be added the careful reading and study of the passage selected for public reading, in the original Greek or Hebrew. This also will often enable a man, without any necessary appearance of pedantry, to cast a welcome light on many a word and phrase. To this, again, may with great advantage be added the reading of the chapter selected in other versions than the English, as the Greek, German, French, or whatever else the minister may be so happy as to be able to use. Lastly, as already suggested, the careful comparison of the Scripture chosen with related Scripture, will be a most helpful part of preparation for the public reading.

Objections will no doubt be made to these suggestions. It may be said that it will add materially to the minister's work thus to prepare for this part of the service. This is true. But it is work that will repay richly, both to the profit of the people and of the minister himself. Indirectly all this will in time tell powerfully on the preparation of the sermon, if the work only be well done.

It will be suggested, perhaps, that in these days of multiplied commentaries,

the people, having all these helps, do not need this exposition with the public reading of the Scriptures as they did in former days. But this is much to be doubted, at least as regards a large part of our congregations. Comparatively few in most of our churches have our best commentaries; fewer still among our busy men have, or think they have, the leisure to use what helps they do possess, in any thorough way. And then, in any case, thoughts which we have worked out for ourselves in the manner indicated will have a freshness and force to the minds of our hearers which the mere reading of commentaries can never have. We must not forget the power of the living voice over that of the printed page.

It will be said, again, by some, that this plan will make the service too long. The answer is, that this depends upon the man. The service certainly *must not be made too long*. But it need not be. We can well afford, if need be, to shorten some other parts of the service to secure thereby better and more profitable attention to the reading of the Word. Then we must study and prepare for the expository reading till we can be brief. And then, if it still occupies too large a proportion of the time of worship, we have a remedy in reading a shorter passage than is common. It is better so to read ten or fifteen verses that the people shall really listen and take in, than to go in a perfunctory way through a long chapter without a word which shall rouse listless occupants of the pews to think what it is to which they are supposed to be listening.

VIII.—SEED THOUGHTS FOR SERMONS.

NO. XI.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

LXXXIX. *Liberalism in Creeds*. Many Unitarians demand that no belief whatever, not even in the existence of God, be required as a condition of membership, and that the denomination be placed "on a purely ethical basis." The *Christian Register* says: "There is no Unitarian church in the country that we know of which would not admit Col. Robert G. Ingersoll to active membership without any examination whatever as to his opinions, and in many churches without signing any covenant. The hospitality of Unitarian fellowship is so large that whosoever will may come."

XC. *Feeding on Ashes*. Isa. xlv: 20. Ashes represent departed beauty, nutriment, sweetness. He who feeds on ashes is he who vainly seeks to feed on what can no longer charm, satisfy, or nourish. Worldly good is such ashes. 1. Its charms vanish. 2. Its power to please is transitory. 3. It brings satiety and vexation. No disappointment in not getting is equal to the disappointment of getting, and not finding in what we get the satisfaction we hoped for. Then it is that men seek to galvanize dead joys into life again. Read the poem of *Inez de Castro* as an example.

XCI. *Thou hast given a Banner, etc.* Ps. lx: 4. Our army stood before Fort Donelson, exhausted with three days' fighting. Late on the afternoon of Saturday, February 15th, it was resolved to storm that almost impregnable fortress. Colonel Lauman led his brigade into the very jaws of death—the leaden hail poured upon the ranks; but the storming party moved in solid columns up the steep hill, scaled the heights, drove the enemy from his intrenchments, and flung out the Federal ensign. As the smoky cloud lifted, and the army saw the National banner displaying its folds from the enemy's citadel, the enthusiasm was indescribable. It rose to the intensity of frenzy. First they saw the flag near the top of the hill—then they lost sight of it—then again it appeared planted on the citadel. In an instant deafening cheers rose from tens of thousands of loyal voices. Half-bandaged patients—men with heads bound up with bloody handkerchiefs, and,

with shattered limbs, crawled, hopped, or hobbled along to see so great a spectacle, while the whole of that grand army, forgetting the discipline of war, rushed in overwhelming numbers to sustain the ensign where a few determined men had planted it. It was the Star-Spangled Banner, waving from that parapet, that won the day.

XCII. Book of Obituary Notices. Having noticed the singular similarity of "tributes to the deceased," it is proposed to issue shortly a volume of obituary notices, modelled so as to suit all the various requirements which may arise. A few examples from the forthcoming volume may be given by way of prospectus: 1. For a *clergyman*: 'The Rev. Dr. — died yesterday. He was an able, eloquent and faithful minister of the Gospel, and a sympathizing friend and pastor. The church mourns his loss. He was known among his brethren as a courteous gentleman, ever ready with wise counsel and earnest co-operation. He leaves a widow and — children. *Mors Janua Vitæ*. 2. For a *business-man*: A—B—C— departed this life on the — instant. He was known in commercial circles as a man of affairs, public-spirited, a good financier, and of remarkable business ability. He had amassed a considerable fortune by industry and frugality, and was living in affluence. He was a friend of the poor, and beloved by his associates. "The memory of the just is blessed." 3. For a *drunkard*: Mr. C. D— was well known in this community, generous and genial, lavish in his gifts, and universally sought in the circles of gayety; his ringing laugh, his sportive buoyancy, made him the most companionable of men. Even his failings leaned to virtue's side. His premature death will be lamented by all who knew him. "*Nil mortuis nisi bonum*." 4. For a *politician*: Hon. E. F. G—'s sudden decease takes away one of our prominent political leaders. He had almost every quality which fits a man to guide the ship of state. He was sagacious, far-seeing, prudent and patriotic. He was a fine stump-speaker, and was much in demand as an orator during the late election campaign. He dealt merciless blows at all political corruption, chicanery, and fraud, strongly advocated civil service reform, and never sought office for himself. Though he has occupied so many official positions, he always disclaimed any personal ambition, and accepted office only when thrust upon him. His motto was that of Demosthenes, "Not father nor mother, but dear native land."

XCIII. The Son of Man. We notice about Jesus no narrow limits of *individuality*. James Watt suggests the inventor; Benj. West, the painter; Napoleon, the warrior; Columbus, the discoverer; Pitt, the statesman. Men of mark stand out from the mass with individual traits, as we think of Peter's impetuosity, Paul's energy, John's love.

But Christ's peculiarities did not isolate him from other men, so as to draw some to him from sympathy and similarity, and drive others from him by natural antagonism. Yet there is no lack of positiveness in this perfect man, like a coat fitting everybody, yet fitting nobody; no such elasticity of character as stretches or contracts to suit every new demand: but such a common fitness as tells of something in common with every man; a beautiful fulfillment of the Scriptural figure that "as in water face answereth to face, so the heart of man to man."

Nor was this perfect man limited to a narrow *nationality*. Demosthenes is always the Greek; Cicero, the Roman; Hannibal, the Carthaginian; the Jew always and everywhere the Jew: he scarcely associates, never assimilates or amalgamates, with any other people. He is the iron forever unmixed with the clay; try to weave him into history—the scarlet thread is seen all through the fabric, never lost sight of amid the other colors of the woof. Paul could say, "I am a Jew"; but Jesus, "I am the *Son of Man*"; not so much Hebrew as human, filling out the grand motto of Terence, "*Homo sum—et humani a me, nil alienum puto*!"

Christ represents the generic man, which properly includes the woman as well as the man. "God made man in his own image, in the image of God created he *him*; male and female created he them." The ideal man combines and includes

the womanly graces with the manly virtues; that which is gentle and tender with that which is strong and firm. The king of birds has not only the stern eye, the firm beak, the strong talons, but the soft, downy breast as well; and the King of men will be a woman also, in the qualities of heart which make her the radiant centre of the home. Christ had the kingly majesty and the queenly grace—none could be manlier than he; yet without being effeminate he was feminine; without being womanish, he was womanly.

XCIV. *The law of hallowing*, first by *Man*, then by *God*. (See Exod. xxix). Man sanctifies unto the Lord by setting apart; God sanctifies unto himself by coming and filling, occupying and using, what man has thus set apart. All things about the tabernacle, even to its smallest vessels, were set apart, anointed with the holy oil, and separated from all things common or unclean. And what had thus been sanctified unto God's glory, He sanctified by His glory. Man could build the tabernacle, and place it before the Lord, but he could not add to it one divine charm or beauty. That God alone could do. But when all was done by man that man could do—then the glory of the Lord descended, and appeared unto all the people. The cloud came down, and the presence of Jehovah filled the place. There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat; and when the people saw, they shouted, and fell on their faces. (See Leviticus ix: 23, 24; 2 Chronicles vii: 1-3.)

XCV. *Candor atones for a host of faults*. Men will forgive anything else in one who tries to be true to his own convictions and to their interests. The utterances of impulse and even of passion, stinging sarcasm and biting ridicule, unjust charges and assaults, all are easy to pardon in one whose sincerity and intensity of conviction betray him into too great heat: men would rather be scorched or singed a little in the burning flame of a passionate earnestness than freeze in the atmosphere of a human iceberg—beneath whose rhetorical brilliance they feel the chill of a cold, calculating insincerity and hypocrisy that upsets faith in human honesty.

XCVI. *Spoiled by Promotion*. Fox quaintly said of the Elder Pitt that he "*fell upstairs*" when he was elevated to the peerage. Many a man cannot stand going up higher. He becomes haughty, proud; he affects dignity, he lords it over God's heritage, he becomes too big with conscious superiority. Like Jeshurun, he waxes fat and kicks. He falls up-stairs, if not down.

XCVII. *Genius Excepted from Ordinary Rules*. Henry James, on George Eliot. "I need not attempt to project the light of criticism on this particular case of conscience. There remains ever in the natural relations of men and women of genius an element which is *for themselves alone to consider*."

XCVIII. *Unsatisfaction of Skepticism*. "Mr Spencer gives us the hint of a God discovered by science, but no adequate religion; Mr. Harrison the hint of religion found in and derived from humanity, but no worshipful God; and Mr. Matthew Arnold has added to Mr. Spencer's hint of a God found in nature, and Mr. Harrison's hint of a religion found in humanity, a worship based upon fable and fiction, with which he asks us, self-deluded, to beguile ourselves, that we may feed the spirit within us, which needs the satisfaction of a true life."—*Contemp. Review*.

XCIX. *The Power of the Resurrection*. "What manner of persons ought we to be in all holy conversation and godliness?" That hope has widened the scope of all our plans and purposes. It is told of Michael Angelo that on examining the work of one of his students, he took his pencil and wrote on it the one word—"amplius"—*wider*. So the resurrection of Christ has written "amplius" on the whole sphere of human life and character.

SERMONIC SECTION.

THE FRUITS OF AFFLICTION.

BY EUGENE BERSIER, PASTOR OF THE
REFORMED CHURCH, PARIS.*

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.—Heb. xii: 7, 8.

THE subject on which I shall address you to-day, is affliction. It is imposed on me by the occasion. Throughout various parts of France, congresses assemble at this season of the year to consider the interests of science, art, agriculture, and to encourage the great and pacific progress of humanity. Now, before our eyes, we have an exposition of a strange character, a concourse always in session, with always the same subject to occupy them, one that never ceases to be heartrending; behold, in these asylums at Laforce, an epitome of all human suffering. On what theme should I speak amid these surroundings, if not on affliction and the mission God has appointed it to perform? Besides, wherever we have our being, the subject of suffering is opportune always. There are other questions to which we direct our attention at will, problems to which we apply Felix's response to Paul, "When I have a convenient season I will call for thee." But affliction is not one of these questions, it does not wait until we approach it, or until we appoint an interview; it confronts us, often with no warning, and we are clasped in its violent grasp. And nothing can shield us from it. A man who never suffers would be an exception. We should be

* Delivered on the Anniversary of the Charity Asylums at Laforce, France, where epileptics, idiots, and every species of unfortunates receive admirable care. Translated for the HOMILETIC REVIEW, from the French, by Mrs. J. H. W. STUCKENBERG, Berlin, Germany.

tempted to believe him forgotten of God. But God forgets no one. An hour comes, and for many of us it has already struck, when affliction rises in our face, announcing "It is your turn now." No doubt you all know the celebrated picture of a contemporary artist, "Calling the Roll of the Condemned during the Reign of Terror." The prisoners have already received their sentence from the revolutionary Tribunal, and are huddled together under the vaults of the *Conciergerie*. In the background the door is open, and we see the cart ready to haul its victims to the scaffold, while in the front of it stands the *commissaire* reading off the names inscribed on the fatal list. Each is intently listening; some have already risen and are clasping their friends in a last embrace; others have their faces contracted with anguish as they wait; still others affect a stoic disdain; they seem to say, "To-day or to-morrow, what difference does it make? It is only a question of time." That is true of us all, my brethren; we are destined to suffer; not one is forgotten upon the list of those predestined to sorrow.

But, behold! a strange fact is before us: this question of suffering—the most universal and the most individual of all the oldest and the newest—is one of those which the natural reason is powerless to explain. To be convinced of that, do not inquire of modern thinkers; they have had their birth in a world illuminated by Christianity; even if they wish, they can no more evade that light than a *savant* can escape from the light of the sun in the physical world. Put your questions to ancient times, to the most celebrated philosophers of Greece and Rome, and you will experience that in the face of

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

affliction their counsel to man proceeds from two stand-points : dissipation according to the Epicureans, or indifference according to the stoic Zeno. Either distract yourself, or become callous; this is the utmost height they reach in their two solutions, the only ones which created a school. I do not lose sight of the fact, that a few more penetrating souls beheld in grief a mysterious instrument of Providence, a means for man's education; but these were only intermittent gleams, flashes of lightning across the night of ancient philosophy. Do you require definite proof? Here is what Seneca wrote to a mother who had lost her son : "That prejudice which encourages so long a period of mourning carries us farther than is required by nature. See how vehement lamentation is among the dumb animals—meanwhile, how very short! When cows lose their progeny they mourn only a day or two; mares do not carry on their course of blundering and folly any longer. After a ferocious beast has thoroughly run down every trace of her cubs, prowled through the entire forest, and returned a few times to her lair, pillaged by the hunter, her furious grief is quick to die away. A bird will hover around her devastated nest with deafening cries, but she becomes calm again in a little while, and resumes her ordinary flight. No animals make long lamentation for their young; man is alone in loving to nourish his grief, and to afflict himself; and it is not because of what he experiences, but because he has made up his mind to be afflicted." (Consolation to Marcia, c. vii.) After reading this page, open the Gospel and recognize with adoration what you owe to Jesus Christ.

This sombre problem of grief, so universally apportioned, but sometimes with such prodigious inequality, is the stone of stumbling to the human reason. An upright man of the Old Testament, Asaph, acknowledges that he vainly endeavored to sound it; and that it exhausted his understanding and embittered his heart until he "went into the

sanctuary of God," where he heard the voice of the Eternal (Ps. lxxiii: 16, 21). Let us follow his example, my brethren, and go into the sanctuary of the Christian revelation, and see what light the gospel sheds upon this question, which our natural intelligence proves incapable of rendering intelligible.

The Scriptures do not treat of the problem of grief in a systematic manner; it neither proceeds on this, nor on any other subject, in philosophic fashion and respond to all the questions our restless spirit is ever ready to spring up; but what it says on this question is sufficient, first and foremost, to impose silence on our murmurs, because it thereby justifies the very character of God.

According to Scripture, affliction is not a simply natural phenomenon, nor an effect of the primordial will of the Creator. We all know that the ancients explained its origin either by the influence of disorderly elements in matter, which principle of evil, Plato even continued to hold, or by the condition of a finite being, whose very nature condemns it to suffer until, realizing the dream of Hindoo wisdom, it is permitted to lose itself in the infinite. According to these hypotheses, affliction is a fatality. According to the Scriptures it is a disorder. God did not wish it, God did not ordain it. In the beginning God looked upon His work and saw that it was good. Sorrow is the logical, inevitable consequence of the false relation which man sustains to God. If this relation were what it ought to be, free submission in love, harmony would reign, and suffering be unknown; but to submission, the creature preferred revolt. Separating himself from God, he was condemned to suffer. "That which causes thy ruin, O Israel, is that thou hast been against me." (Hosea.)

Sorrow, then, arises from the refractory attitude which the creature has assumed of his own will; it has entered the heart of humanity when sin entered, and from this constantly-flowing source it has been diffused by the myr-

terious law of solidarity into the very extremities of the members; not a day rises, not an hour passes, not a minute, in which some human being does not suffer and die; lamentation from sorrow is as unceasing as the sinister clamor, piercing or dull, of the sins and crimes of earth as they constantly rise before God.

But if the Scriptures lay down this general principle that suffering comes from sin, it also affirms in a manner not less clear, that in this earthly life sin and sorrow are never equivalent; it forbids our concluding from any exceptional affliction that there has been exceptional culpability; it forbids our taking the divine scales in hand and interpreting, according to our limited vision, the judgments of God. That is the very groundwork of the book of Job; and that is what Jesus Christ teaches, when, speaking of those men who had been victims, some of an unforeseen accident, others of an unlooked-for execution, he exclaimed, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you Nay" (Luke xiii: 1, 5). Admirable words, reminding us of our ignorance, and commanding us to the silence of humility.

Here, then, we have in a few words the teaching of Scripture upon what we might call the theoretic side of the problem of grief. But, if considered from this side, it seems as if what is revealed is very limited; all changes when we descend to practical ground. Here the light is ample; when it comes to showing the providential role of affliction, its salutary influence upon souls, the various and often magnificent ends for which God employs it, the lessons seem to abound, and we experience that we truly are in the school of the Divine Educator.

First, I want to establish a principle: Affliction is not a good in itself. We are often taught the contrary. Ordinarily, it is supposed to sanctify. It is thought that grief, of necessity, consecrates and purifies those whom it

smites. Beside the grave of one who has been a great sufferer, nothing is more common than to hear, "He has had his purgatory upon earth." Lightly, unhesitatingly, it is taken for granted that a human being chastised in that manner must be among the saved.

Now, nothing is less certain. On the contrary, it is certain that affliction can produce the very opposite effect. Saint Augustine, with his usual penetration, noted that. He compares it to heat which causes gold to melt and clay to harden, which favors incubation and at the same time hastens decomposition in a dead body. All depends, then, on the inner state of the one who suffers. Grief is what we make it. It can produce humility or revolt, can regenerate the heart or render it tenfold worse; it is either an angel, gravely and gently restoring us to the true life; or a demon, beholding, with a cynical smile, all hope dashed to the ground; it opens the sacred stream of our tears of repentance, or it is a consuming fire which scorches and blasts every germ of the future down to the very depth of the soul. It is blessed, or accursed; it produces a new birth, or it destroys. The two wretches in agony on Calvary, one to the right, the other to the left, of Christ, both suffered crucifixion, but the one believed, the other blasphemed; the one repented, the other was hardened. The question, then, is not only whether we are afflicted, but whether that affliction is accepted as coming from God. For those who suffer in this spirit I shall aim to show what affliction can be, and what fruits it can produce.

Among these fruits, I would direct attention to four of the principle ones: *A more profound comprehension of religious truth, the education of the conscience, the expansion of the heart, and the awakening of eternal hope.* Let us endeavor to see how these virtues increase and ripen under the influence of affliction.

I. I say, first, that sorrow enables us to comprehend religious truth better. It is not that it teaches us anything ab-

olutely new; but that our faith, which often is in danger of remaining a pure abstraction, becomes a reality by means of affliction. You will not doubt that, if, for a moment, you will examine the truth affliction brings to light respecting God, our fellow-men, and ourselves.

The truth respecting God: To our intelligence God is the necessary being, the first principle, the Creator, and, in a sense which may remain abstract, our Father in heaven. Many men know Him only thus, in the state of idea; He is for them the supreme idea, I grant that, but nevertheless idea only. What, then, becomes necessary in order that He may reveal Himself as a living, present Being, and that this intellectual faith may succeed in finding religious faith? A profound thinker (Schleiermacher) has said, it is necessary that man should feel dependent on God. It is the feeling of dependence which produces religion. Now, what more surely than all else brings us to this feeling? It is affliction. It is affliction which breaks the pride of the strong and disturbs the false security of the unbelieving, that compels us to bow our heads and acknowledge ourselves vanquished. And now, just as it brings us into the presence of the Master, it often reveals to us His justice and His holiness. If we were no longer afflicted, we should eventually conclude that our transgressions are of trifling importance, and that we can violate the law with impunity. But let affliction suddenly overtake us, and bear upon her face the manifest sign of chastisement, and, with the physical suffering, the humiliation of it strike and oppress us, then the necessity of an expiation will loom before us in vengeful characters, then we comprehend how unworthy it is to expect from God that lax indulgence with which worldlings cover His holy face; then we divine that between Him and us nothing but the intervention of a sovereign act of mercy can ever restore peace. Affliction not only reveals God's holiness, affliction also reveals His goodness. Do not exclaim at the para-

dox. I know that, for the unconverted and rebellious heart, affliction is only an added motive for revolt and offence; but I also know (and the experience of centuries proves it) that it is to the broken and subdued heart that God permits the clearest understanding of His mercies, and the most exquisite experience of His love. We observe that daily. It is not the fortunate of the earth, but the afflicted, who are the most thankful. Never has the Church more exalted the divine faithfulness than when it has been 'neath the cross. As it is the night which unveils to our gaze the splendors of the starry heavens, so it is trial, that night of the soul, which best discloses to the eye of faith the glories of divine love.

The truth respecting men: This requires no proof. Common-sense has given that utterance from all time. We never know mankind until we have suffered. He who has always met with prosperity wears a triple bandage over his eyes. It is necessary to have fallen from some superior position, to have passed through the bitterness of poverty, in order to know how much hardness the hearts of others can contain,—at least, how much prudent egoism. True, the Scripture leaves us under little self-delusion concerning human misery; but how is one to take that seriously who is breathing the air of prosperity and encountering nothing but smiles and words of flattery? Humiliation, failure, change of fortune, and prolonged illness, destroy our illusion to such a degree that we are in danger of becoming unjust, and of failing to recognize that on man, however fallen, God has left His own image and can accomplish His work.

The truth respecting ourselves: Does any one who has not suffered know that? Does any one take a misfortune seriously who has not felt its bitterness? Does any one who never has been vanquished know how feeble he is? Let us confess it, although it humiliates our pride,—it is not until the Prodigal experiences hunger that he thinks about his father's house. It is in the

their condemnation. Look at the Jewish nation under the Old Covenant; there were two peoples mingled in that people. There was Israel according to the flesh, those whose dream was of earthly prosperity, based upon Egypt and Assyria, political alliances, riches and armies. If they had gained the ascendancy there would have been in Judea one empire the more, having its Jehovah as other nations had their Baals, destined soon to become extinct and to leave in history only an insignificant name. What, then, would have become of the kingdom of God? Behold! God provided for that; and by means of the sacrament of affliction He prepared Israel according to the spirit, those souls who looked higher, farther than the earth, and who refused to establish themselves in political glory and to lean upon an arm of flesh, because they had an ideal altogether different; they it is who are sung in the Epistle to the Hebrews, these believers "All died in faith, not having received the promises, but having seen them afar off, . . . and confessed that they were strangers and pilgrims on the earth. They desire a better country, that is, a heavenly." (Heb. xi: 13, 16.)

These two peoples, I discover them throughout the whole course of the Church's history; if the Church still subsists, if it is not dead, dishonored by the display, the pride, and the pollution of its representatives upon earth, and the many crimes committed in the name of Jesus Christ, we owe it to those of His children who have continued the sacred tradition of voluntary denial and sacrifice across the centuries, and who have not ceased to look for God to reign in justice and in truth.

There is, my brethren, in Catholicism, an institution which has always made a deep impression on me, it bears the name, Perpetual Adoration. Among certain monastic orders the monks relieve each other day and night, so that there may always be some to worship before the Holy Sacrament. I do not recall to mind here the special dogma on which they found their belief in the

presence of Christ in the host; I only ask attention to the grand thought that adoration ought never to cease; now, it seems to me God has provided for that, too, and that the most efficient means by which He attains that sublime end, is affliction. When night has fallen over our cities and fields, and all creation seems buried in slumber, notice the light that burns feebly in yonder window: some sufferer is lying there, and you sadly reflect, as we reminded you at the beginning, that every hour, every minute, the law of suffering is in operation here below. But, be mindful also of all the prayers that ascend from these beds of sickness, of all the accents of repentance, of faith, and of hope, of believing humanity interceding for lost humanity. Behold, there we have perpetual adoration, and it is through affliction that it mounts forever towards the skies; affliction can be blessed, for its last and supreme reason is summed up in the shout, "Glory to God!"

SELF-DENIAL FOR CHRIST.

By M. RHODES, D. D. [LUTHERAN], St. LOUIS, Mo.

If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. xvi: 24. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii: 9.

In these two scriptures, the one spoken by Christ, and the other of Him, we have the distinct announcement of the doctrine and the impressive illustration of the grace of self-denial. Our Lord was careful to commend and to confirm His teaching by His life. He was himself the unanswerable proof and interpretation of the truth He preached. Whether to consider, to know, or to consent to, His message, we must look at Him. I know nothing that will so thoroughly test our devotion to the person of Christ as this fact and grace of self-denial. It is a supreme grace. It is the flower that comes out of the budding of faith—the nourishing fruit

that crowns the blossoming of love. It is not so much the first grace after which others follow, as the consummation of all, refreshing and strengthening them, as the sunlight and shower from above do the flowers on the earth. We may believe in Christ so far as to acknowledge Him the Savior, love Him with a good degree of reverence and respect, obey Him where our own dominant desires are not crossed, and yet, in all, reserve the largest respect for self; we may stop just where faith and love and obedience demand endurance. Who of us has not found it easy, who of us has not counted it best, to believe, to love and obey, where and when it cost nothing? Now, it is a law of Christianity that it is to cost—in the nature of the case it must cost; in the very outlay it demands we reach its perfection and glory. The seed suffers itself to be buried, to die in its grave, that we may have the stock, and the bud gives itself away that the flower may expand in beauty. Self-denial costs, it wastes, it whips, it bruises and tears the flesh, and causes our weakness to cry out; but when human nature has passed through its school and furnace, it comes out resplendent in the image of Christ. We can easily fight against it, we can answer its requirements with refusal, but that is surely to leave Christ, and to compel Him to leave us.

In the first Scripture He is talking to His disciples. Why? Because they had not yet learned the secret of discipleship. They were selfish. They had an eye on earthly position and distinction. They were largely yet disciples of the letter and not of the spirit. Oh! believe me, though Christ had called these men to follow Him, and though they had obeyed, they had much, very much, yet to give up. You remember when worst came to worst, how they protested, and said they would die with Him, and then they all forsook Him and fled. Like many who now profess to be Christ's, they seemed to possess all the elements of the Christian but this one of self-denial, which is the crown of all, and the test of all. What they

needed was not love as a humane affection, but love as a grace. Self-denial is the cheerful, beautiful expression of such love. Hence, our Lord assures them that His kingdom is not one of worldly enjoyment, honors and place, but it is a kingdom of patient, cheerful, enduring love. Who would come into this kingdom must come to Me, must love Me, and must suffer and give up all for Me. You cannot buy my love with money or favor, but you can have it by counting all loss for it. "If any man will come after me, let him deny himself, and take up his cross and follow me."

Notice the frankness and seeming intolerance with which Jesus announces this doctrine of self-denial. Keep it in mind that it is with respect to Himself He requires it. We are not called upon to suffer or to endure for a mere theory, or a dogma, or a party, but for a living person, and that person is Christ. Jesus does not mean to be misunderstood in this matter. Luke puts the thought in language really revolting to us. His word seems immoral and hard. Hear it: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Take this Scripture in the letter only, and all that is noble in us will receive it with indignation; grasp the spirit of it, and we will hail it as the sweet and rightful word of the Son of God. The strongest and noblest human affections are set over against Christ, and then it is demanded that, stronger than all, and before all, though we must lift a cross to bestow it, must be our love for Christ. Of course, a religion that would pervert natural affection, and chill it with respect to the relationships I have mentioned, would be anything but Christ-like, and could not and should not long survive in the world. On the other hand, we know that nothing has so glorified the home, and lifted family and kindred affections into such mastery of tenderness and gentleness as the religion of Jesus. Who

loves Jesus most, and at most personal cost, is sure to love husband or wife, or parent, or child most. As He fills our embrace, our love for those about us strengthens and purifies. This language, then, is metaphorical, and is meant to show that Christ must be supreme in our hearts, and that even the most sacred ties must not be allowed to put hindrance between our souls and Him.

You will get the correct interpretation of this passage from Luke, in the parallel one found in Matthew: "He that loveth father and mother *more* than me is not worthy of me; and he that loveth son and daughter *more* than me is not worthy of me." Thus, you see, there is no abandoning of human affection, but the teaching is, that, though it impose self-denial, we are not to deify our human loves and make them supreme, but, above all, we are to exalt the diviner love for Him whose love to us is unspeakable. We are to define the degree and function of the human by the spiritual, and that involves self-denial. That which bars the way between my soul and Christ is to be put away at any cost. My human affections are only directed as they should be, strong as they should be, and pure as they should be, when Christ has the throne in my heart. To give even such a one as He such supremacy, not only demands, but will require, constant and sharp self-denial. Our Lord repeats and gives emphasis to this duty of self-denial in these words: "For whosoever shall save his life shall lose it, and whosoever shall lose his life for my sake shall find it." You observe He brings Himself in again. It is endurance all the time for Christ—it is crushing to carry the Cross unless we carry it for His sake. "He that saveth his life shall lose it."

The disciples were ambitious and worldly, and He told them that these things were to be put away, and He—just Himself—was to be sufficient. He was to be their inspiration: the name they were to breathe, the object of their love and devotion, for whom they were to

do, and to die if need be. "This was the homage He demanded—no oath in mere words, no vow spoken into the vacant air, to be lost in its ample spaces, but direct, positive, complete surrender." Our Lord's statement, then, is frank. It is to this effect: Whatever hinders the soul from heartiest, fullest, loving surrender to Him, be it sinful habit, earthly relationship, worldly amusement, personal ambition, or whatever, it is to be sacrificed until the hindrance vanishes, and we can say:

"Vain, delusive world, adieu,
With all of creature goods !
Only Jesus I pursue,
Who bought me with His blood."

Love is a master, and when our love reaches the point of cheerful self-denial for Christ, then all else will be put in its proper place—Jesus will be first, and more than all.

Do you say: "I can make no such surrender"? Then you have chosen something else, refused the Cross, and even now you are repeating the cry of the enraged rabble, as you turn away from Christ—Crucify Him! Crucify Him!

And will you of choice go without Christ?—through life without Christ?—through death without Christ?—into eternity without Christ? How unlike Him, who though He was rich, yet for your sakes became poor, that ye through His poverty might be rich!

Notice more fully that Christ's law of self-denial requires us to lose all that we may gain all. Christian cross-bearing is no wasting task. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." In a world like this there may be inconvenience in following Christ, the outward circumstances will often be painful, but it cannot be damaging. Men are slow to understand how they can gain all by losing all. That is not commercial language. No, nothing could be freer from the worldly tone, and yet nothing is more certainly or grandly true; but he only can see, or will believe it, who looks beyond the surface into the clear crystal air that lies near the blue of heaven.

There are illustrations of this law elsewhere than in the spiritual. The young man who thirsts for knowledge, and puts a curb on his buoyant nature, and says to pleasure, "You may go," and to youthful indulgence, "you cannot be tolerated;" to chances for secular speculation, to offers for social position, "I reject you all," and pushes his way into the labyrinths of science and invention, until he shouts his "excelsior" from their radiant temple-dome, has lost much; there are many "lighter weights" who are ready to call him a fool; but he has gained vastly more. He saved his life by losing it.

How vastly truer in the spiritual, because the cause and the reward are so infinitely more worthy. I am selfish, I have cultivated passions, vices, pleasures, and so set my life to projects that I desire, that they have absorbed me; my life is enshrined in them; they are as a high, strong wall before me, with my soul on one side and the kingdom of heaven on the other. I hear Jesus Christ saying: "If any man will come after me, let him deny himself, and take up his cross and follow me." The hindrance is tremendous. There stands the wall I have built myself; the hot pulses of my own being are in it; the self-denial must be in proportion, but I have got a glimpse of Christ, and at last I leap the wall, and give up all that is behind for what is before. Have I not saved my life by losing it? The best we have is least compared with Christ, but sin has so wedded us to the lower, so involved us in the meshes of this world's net, that we can only surrender by self-denial; but when we have made the surrender for Christ, when we have put His spirit where worldly passion and purpose maintained their consuming sway, then self-denial passes up from a discipline to a grace, until like Paul our manhood is crowned, and we can say: "We glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope."

Nor need we try this law of self-denial in order to test its truth. Our Lord

has not only announced it as a doctrine of the gospel, and as a condition of discipleship, but He has also united His own name, His own truthfulness, with the blessed promise, that the result shall include all that is helpful and joyful in two worlds. "Verily, I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." But all that is too vast for human measurement; too immense to be girded by a thousand of the longest of human arms; too rich and beautiful to be described by human genius; put all these alongside of the evil impulses, desires, passions and treasures, which men and women to-day refuse to give up for Christ, and it is to the offer, as the old torn nets, and the weather-beaten boat, the disciples gave up, claiming that they had "forsaken all," for the whole of the kingdom of heaven. Still I seem to hear the sharp, selfish bargaining of Judas among us: "What will ye give me, and I will deliver Him unto you?" One says: "I am ambitious for place and power, give me these and you may have Christ." Another says: "I love sinful indulgences, satisfy these and Christ may go." Still another says: "I have covenanted with fashion, worldly show and worldly pleasures; these now, and Jesus Christ when I am old or dying." Yet another says: "I am a man of vast enterprises, I need money, and I mean to have it. I know the question rolls upon me sometimes, and I am staggered to answer, how it shall profit if I gain the whole world and lose my soul; still the fire burns and my chances seem fair, give me these; I cannot surrender the chase for Christ." Still another: "Wisdom is a ruby; I love it more than I love gold; I want to know; I pay homage at this shrine, and am proud of my intellectual attainments; they are startling to the world and keep them

moving; they are correcting wrong impressions of truth as I think higher up; the world can only be cured by knowing the causes of things, and I feel that knowledge is gradually giving up her secrets to me, and I shall yet be called a benefactor." It is the boast of that worldly wisdom, which, without Christ, is an occasion of idolatry to men, and foolishness in the eyes of God. But many have chosen it in preference to the knowledge that makes wise unto salvation.

So, in ways, of which these are but samples, men and women continue to sell Christ for a bubble, and, at last, for all their pains, reap only the reward of a bubble. Strange, when our choice is between that which hinders, wastes, and then destroys, and all the excellence of Jesus, and all the blessedness of eternal life, that so many hold to the first, pander to self, and scorn the cross. I know not what you will do, but I do know that nothing between the lids of the Bible is more certainly and blessedly true than Christ's own word. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

III. I remark that this law and grace of self-denial furnish the Gospel rule of conduct. When our Lord sent the disciples abroad to preach, He did not promise them ease and comfort, position and wealth—just the opposite. He told them that they would have to fight their way, that they would win many a victory under the lash of persecution; immortal triumphs awaited them, but the cross lay athwart every path. He was Himself made perfect through suffering, and there was no other way for them. He conquered death, despoiled the grave, and turned the vision of a lost world toward Himself; but He must have nowhere to lay His head; He must die, and be buried, to accomplish this grandest purpose of infinite love. Take self-denial out of the life of Christ, and you take the soul and the omnipotent

charm out of it. He endured the cross. He humbled Himself in such an experience. He enshrines the excellence and glory of His character and life. We may speak well, behave well, be strictly religious, but all these do not give such charm to Christian living or such mastery to Christian grace as the manifestation of self-denial for the Lord's sake. The man or woman who goes into the homes of the poor, and degraded, and suffering, perhaps at the sacrifice of refined taste, or the abandonment of duties and pleasures more agreeable, that the light of Christ's face may illumine the darkness, chase away the dripping shadow of sorrow, and lift up to brighter hope, best shows the Master's spirit and best does the Lord's will. It costs something to do that. "Know ye the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." In some parts of England there are societies whose noble aim it is to give pleasure and beauty to the lives of those who are environed by unlovely conditions. Concerts are given for them; the bare walls are hung with pictures, and bright flowers are placed on the window-sills of gloomy hovels. It is a blessed work. But let us not mistake. Noble as this is, there is something nobler still. The highest reach of art is not attained in marble or canvas. There is sweeter music than can be heard at the concert or opera; there are flowers more fragrant than ever bloomed under genial skies. You may find in a kindly, gentle Christian man or woman that which will put all these to the blush, and disclose the radiant face of Christ. Take what you have received from Him, of love and wisdom, and beauty and refinement, and music, and comfort, and carry them as gifts of God into the homes of the poor and the wayward; let them see the sun-light of your face, feel the throb of your loving heart, and hear the tones of gentle speech. They are God's children their lot has been hard, but, perchance, more than we think, they look up, and maybe God hears them—maybe they are

doing His will as well as they know. "To them your life is a song, let them listen to it; a poem, let them read it; a flower, for a little time, let the brightness and the sweetness of it be theirs," and you will cheer the weary, perchance save a soul from death.

Such a life would be a dull monotony to the worldly, selfish man; to the proud woman, who lives on the froth of social display and the indulgence of empty pleasure and personal show, it would be horrid, and for the Christian it will not want for self-denial, but it will be Christ-like, and the angels will join to sing its blessedness. Oh, who can doubt that if there was more of this spirit between the rich and the poor, the cultured and the ignorant, the godly and the base, the employer and the employed, that the proud neck of selfishness would be broken, the distances now separating classes would be diminished, and the angry clamor that is now troubling the world would be hushed into peace! Let us remember that Christ stood with the poor, and the weak, and the oppressed. In all our intercourse with men, as well as in the salvation of our souls, and our attainment to the likeness of Christ, the rule of duty, the method of success and joy, is this: "If any man will come after me, let him deny himself, and take up his cross and follow me."

Finally, he only will respond to this condition of self-denial who sees in Jesus Christ the supreme source and sublime illustration of all that is excellent or joyous in manhood, or worthy of life here and destiny hereafter. Here, again, it is needful that we fix our faith on Christ, give our love to Christ, render our obedience to Christ. Only thus through the Holy Ghost can He be disclosed to us. We cannot show self-denial by resolving to do it. It is rooted in faith and love and spiritual knowledge. We must have a reason for bearing the cross. It is not parting with one good to get another; it is the divine love in us declaring itself, and because of need on one hand, and especially because we see in Jesus vastly

more and better than anything we must surrender for His sake. The teacher of self-denial, whether for the Christian or the sinner, is Christ. The reward of self-denial, whether for the Christian or the sinner, is Christ. Surely, the motive, whether it burst from the love of a consecrated heart or from the vision of the infinite Christ, is ample enough. And what, now, will we do? for, on the one hand, we hear Christ calling to us to take up the cross and follow Him; while, on the other, the things of this world we love, scorn the offer, and we cannot go to the side of Christ without self-denial. Which will we take? Sin and unbelief, or Christ? Worldly indulgence and treasures, or Christ? Selfish interest, or Christ? However it be, we shall soon pass away, but the word of the Eternal shall abide forever and ever: "If any man will come after me, let him deny himself, and take up his cross and follow me."

WHY PRIESTS SHOULD MARRY.

By JUSTIN D. FULTON, D.D. [BAPTIST],
BROOKLYN.

Forbidding to marry.—1 Tim. iv: 3.

ONCE more, as an American citizen, I speak to my fellow-citizens on a subject in which all have a common interest. A providential act furnishes the suggestion, and the needs of seven millions of people the command which invites me at this time to flash what light I may upon the shadowed path of the Roman Catholics of this and other lands. There are no surprises to God. The Scriptures outline the path traveled by the "man of sin," "the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped."

Marriage is an ordinance of God. It was instituted in Eden and it survives the Fall. God designed that man and woman, created in His image, should dwell together. Woman was given to man. Indeed, God took her out of man, and man is not complete until he gets her back, and can say before all the world, "This now is bone of my bone, and flesh of my flesh, she shall

be called woman, because she was taken out of man. (Genesis ii: 23.)

Our Lord said, "Have ye not read that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother and shall cleave to his wife and they twain shall be one flesh; wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder."

Let us, then, consider why the priests of America should be urged to marry by their own people, or why their people should turn their backs on an unmarried priesthood, and turn their faces to the light by giving their hearts to the Christ who came to redeem them, without demoralization and without degrading them. The celibacy of the clergy, though contrary to Scripture and human nature and the source of incalculable evil in the world, has for centuries been established by the decrees of Rome. The bishop, the priest and the deacon are, in the popish theology, denied the privilege of marriage. To the laity it is allowed and reckoned as a sacrament, and therefore the sign and means of holiness. But, wonderful to tell, the Council of Trent, as well as the Catechism, proscribes, in sheer inconsistency, a renunciation of an institution which conveys true sanctity as a necessary qualification for the priesthood. The advocates of Romanism differ as to whether celibacy be a divine, human, or even useful appointment. They have done this for centuries.

The celibacy of the clergy in all its forms is a variation from the Jewish Theocracy established in the Old Testament. The Jews countenanced neither celibacy nor maidenhood; and the Jewish nation contained neither unmatri-monial priests nor cloistered nuns. The patriarchs, Abraham, Isaac, and Jacob, were married and had a numerous offspring. Prior to Moses, the first-born of the Hebrews possessed both civil and ecclesiastical authority and was prince and priest, but was not debarred

connubial enjoyments. Moses, the celebrated legislator of Israel, was married and had a family. The holy prophets of Palestine, such as Noah, Joseph, Samuel, David, Isaiah, and Ezekiel, formed this connection and became the parents of sons and daughters. The sons of Aaronical priests succeeded, in consequence of their birth-right, to the administration of the sacerdotal functions. If marriage did not harm them, it will not harm the priests of the Roman Catholic Church.

At the outset priests were permitted to marry in the Roman as they marry now in the Greek communion. Those who were already married when ordained retained their wives; but in due time a second marriage, or a marriage after ordination, was revolting to the incipient monkery of the Church; yet Callistus admitted men, who had been twice and even thrice married, to holy orders, and he allowed those already in orders to marry. A married priesthood was a great blessing. In Milan, where Ambrose held the place which Peter held at Rome, the priests married. According to a proverb at the time, Milan was admired for her clergy. Heribert himself, the great archbishop, was a married man. His wedlock had neither diminished his power nor barred his canonization. In assertion of this privilege they dauntlessly defied all superior authority, even that of the Pope.* All we ask is, that the priests of America should model their lives after the priests of Milan, and obey Ambrose rather than Hildebrand.

The Christian family, comprehending the relation of husband and wife, of parent and children, have been the centre forms which the gospel worked outward with all its beneficent energy on society from the days of Adam down to the present time. It superadded its own sanctity to the dignity with which marriage had been arrayed by the older Roman law, and its own tenderness to that mitigation of the arbitrary parental power with which the more humane

* Milman's *Latin Christianity*, vol. iii., page 314.

habits of later times and the wisdom of the great lawyers had controlled the despotism of the Roman father. Marriage in the eye of the Roman law was a civil contract. Christianity added to it the solemn religious character. The Mosaic law prohibited the union of brothers with sisters, of uncles and aunts with nephews and nieces. It did not prescribe that of consins-german. Matrimony is enjoined upon the clergy in the Scripture by precept and example. Even the Douay version prints these words in 1 Timothy iii: 2: "It behooveth a bishop to be blameless, the husband of one wife," the meaning of which is, says the note, "*not that every bishop should have a wife, but that no one should be admitted to holy orders of bishop, priest or deacon who had been married more than once.*" The doctrine which forbids to marry has been justly characterized as the doctrine of devils. The interdiction of the conjugal union, according to apostolical authority, emanated not from God but from Satan. The prohibition and its practical consequences among the Roman clergy are worthy of their author. "Take away honorable wedlock," says Bernard, "and you will fill the church with fornication, sodomy and all pollution." The overthrow of the marriage of the priesthood paved the way to their degradation. The battle against marriage in the priesthood culminated in the reign of Pope Gregory VII., known as Hildebrand. His first avowed object was the absolute independence of the clergy, of the Pope, of the great prelates throughout Latin Christianity, down to the lowest functionary, whose person was to become sacred. He sought to make the clergy a separate and inviolable caste. Against him at the outset were the priests of Italy, of Germany, and of England. It is a sad story. The bitterness and the sorrows of heart when fathers and husbands were compelled by a cruel edict to separate from their objects of love, in opposition to the teachings of Scripture and the promptings of human nature, cannot be described. The act was cruelty personi-

fied. Imagine them seeing their wives torn from them as prostitutes and their children degraded as bastards! In some cases these wretched women were driven to suicide, they burned themselves, and oftentimes were found dead in their beds from grief or by their own hands. With many of the clergy it was a matter of deliberate conviction that they ought to marry, founded on the authority of the apostle Paul, on the usage of the primitive Church, justified by the law of Eastern Christendom, and asserted to rest on a conscientious assurance of the evils resulting from enforced clerical celibacy.

Cardinal Rodolf, arguing in a Roman consistory in favor of clerical celibacy, affirmed that, if the priests were allowed to marry, the act would transfer their attachment from the Pope to their family and the state, and this would tend to the injury of the ecclesiastical community. The Holy See declared that marriage connects men with their ruler and with the land of their nativity; celibacy, on the contrary, transfers the attention from state to his Holiness and the church. The man who has a wife and children is bound by conjugal and paternal attachment to his country, and feels the warmest glow of parental love mingled with the flame of patriotism. Celibacy, on the contrary, precludes all these engagements and directs the undivided affections of the priesthood to the church and its ecclesiastical sovereign. The clergy, dependent on the Pope, endeavor to promote the prosperity of the papacy rather than their country. Such are not linked with the state by an offspring whose happiness is involved in the prosperity of the nation. Gregory VII., though the patron of sacerdotal celibacy, was not above suspicion. His intimate alliance with the Countess Matilda, the profound devotion of the lofty female to her spiritual father, and his absolute command over her mind, is attributed to criminal intercourse by some, and by others to magic.

The history of sacerdotal celibacy may be divided into two periods: the

one begins with the edict of Siricius in 385 and ends at the popedom of Gregory: the other begins with the papacy of Gregory and continues to the present time. As I read of the terrible undoing of the household of the priest, and see what it costs to rend the ties which bound heart to heart, I am not surprised at the resistance of the people. As an illustration, look in at Mentz in 1074. The papal legate displays the mandate of the Apostolic See, that the bishops in their several dioceses should compel their priests to renounce their wives, or abstain altogether from their sacred ministry. The whole assembly rose to their feet. The archbishop trembled for his life before their threatening remonstrance. He declared that from henceforth he would take no concern in such perilous matters, but leave the Pope to execute his own decrees.

At Passam, Bishop Altman interdicted the married clergy from the altar. He was met by stubborn, sullen resistance, and would have been torn in pieces but for the intervention of some of the powerful citizens. Bishop Henry of Coire hardly escaped with his life. In Rouen, France, the archbishop ventured to read the decree in his cathedral and was driven from the pulpit by a shower of stones.

Gregory answers back: "If the bishops of France are lukewarm in these decrees, we hereby interdict the people from attending the ministrations of these false priests." The people were not awed by the threat. The abbot of Point-Isere, for saying, "the Pope's command, just or unjust, must be obeyed," was dragged out of the assembly, spat upon, struck in the face, and with difficulty escaped. Everywhere in Italy, in Rome itself, in France and throughout Germany, the decrees were received with the utmost repugnance. To secure his end, Hildebrand sacrificed the cherished sanctity of the clergy, and cast forth to shame and ignominy those whom he branded as unworthy of its privileges, because of their marriage and of their love for their homes. As a result, they brought shame

and disgrace upon their kind. In less than two centuries the conduct of the clergy became so vile that we cannot describe it. Convents and monasteries alike had reached a condition which might almost put Boccaccio to the blush. The fiat went forth, the celibacy of the clergy became, not only the dogma, but the practice of the church. The priesthood was separated from a home-life of their own, and, in consequence, entered into and shared in the home-life of the laity. Father Chiniquy, than whom none knows Romanism better, in his "*Priest, Woman, and Confessional*," uses this terrible language: "Through the Church of Rome man is separated from his wife; the thoughts and desires, the secret joys and fears of the soul, her very life, become sealed things to the husband; he has no right to look into the sanctuary of her heart; he has no remedy to apply to her soul; he has no mission from God to advise her in the dark hours of her anxieties; he has no balm to apply to the bleeding wounds so often received in the daily battles of life; he must remain a stranger in his own home. The wife has no revelation to make to him. The priest, and the priest alone, has right to her entire confidence; to him, and to him alone, she reveals all her secrets."

The celibacy of the clergy and the confessional go hand in hand. "Through the confessional an unfathomable abyss has been dug by the Church of Rome between the heart of the wife and the heart of the husband. The confessor is the master, the ruler, the king of the soul: the husband, as the graveyard-keeper, must be satisfied with the corpse."*

In the Church of Rome it is utterly impossible that the husband and wife should be one. The priest separates them, comes between them, and is permitted to do so despite the positive injunction of Christ, which declares "what God hath joined together, let not man put asunder." Let no one come between you two, live one life, have one hope, and strive to build up

* "*Priest, Woman, and Confessional*," page 125.

a common love. Auricular confession, born in the darkest ages of the world, receiving from hell its commission, has contaminated and destroyed the purest joys of the married life. The effect on the priest himself is deplorable. Celibacy turns the thoughts of the priests into channels which excite the flesh and drags into the mire of degrading thought the higher moral nature. Popery in this, as in much else, followed the footsteps of heathenism and heresy.

Jerome, who declared that "virginity is difficult and therefore rare," was a living illustration of this difficulty. Sitting, the companion of scorpions, in a frightful solitude, parched with the rays of the sun, clothed in sackcloth, pale with fasting, and quenching his thirst only from the cold spring, the saint, in his own confession, wept and groaned, "while his blood boiled with the flames of licentiousness." "The passion indeed which prompts the matrimonial union being necessary for the continuation of the species, has, by the Creator, been deeply planted in the breast and forms an essential part of the constitution. The prohibition is high treason against the laws of God, and open rebellion against the spring-tide of human nature and the full flow of human affection."

An attempt, therefore, to stem the irresistible current must ever recoil with tremendous effect on its authors; but the affectation of singularity, the sham of sanctity, and the profession of extraordinary attainments, which outrage the sentiments of nature, will, like Phæton's attempt to drive the chariot of the sun, attract the gaze of the spectator, gain the applause of superstition, and figure in the annals of the world.

Jerome and Chrysostom place before us gloomy and sad pictures of votaries of virginity. Some of these, to counteract the movements of the flesh, cased the body in steel; others immersed themselves in icy water, or covered themselves with snow. Godric, an English hermit, lived on the banks of the Wenus, and was the companion of

the bear and the scorpion, which were gentle and obliging to the man of God. The cold earth was his only bed, the stone his nightly pillow, haircloth his clothing, tears and fasting his occupation, and yet his passions tore him and rendered life unbearable. Benedict rolled his naked body on nettles and thorns till the lacerated carcass, through pain, lost all sense of pleasure.

It is not strange that while the few endure the tortures of the damned to destroy the propensities of nature, the many gratify their desires in unlawful ways and to the destruction of the virtues of the home. This peril confronts priests and people alike. Dens' Theology is the text-book in every Roman Catholic school. Contamination lives and breathes in it and makes it a treasury of filthiness. He has shown an unrivalled genius for impurity. In his book the American priest learns the vocabulary of filth that he may degrade and destroy the maiden and the wife who may sit down beside him in the confessional. Because of this, many otherwise noble women are irreparably degraded.

The celibacy of the priesthood should be opposed by Americans because of the destructive influence it exerts upon the home. America is the land of homes. Romanists are becoming Americanized. Among her clergy, we would fain believe, are a great many men better than the system which would degrade and fetter them. They owe it to the people, to themselves, and to a human nature that should not be despoiled, to marry and to claim and contend for the right of marriage. The papacy does not need a degraded and degrading priesthood. It competes with other systems of faith for fame, for position, and for power. In art, in science, and in literature, her votaries find congenial pursuits. All that elevates ennoble, all that degrades disgraces. Out from the Roman Catholic Church are coming many of her noblest and best priests. They cannot be true to their higher natures and go through the degrading ritual of the confessional.

Let it be known to what peril the

wives and daughters of Romanists are exposed, and it would not be tolerated in America. Let them but reflect upon this peril and they will find a remedy. Romanism in many ways is proven to be the masterpiece of Satan. Though the priests may wantonly assail virtue and destroy the purity of the home, yet the husband has no relief in divorce; for the canon law and the Council of Trent teach the indissolubility of marriage. The nuptial chain, according to that celebrated assembly can be dissolved only by death, and the innocent party, even in case of adultery, must forego all further matrimonial engagements during the life of the guilty.

All this is so against nature and the teachings of Scripture, that in Romanist circles there have been remonstrances and revolts. In Brooklyn, a distinguished editor fled from an intemperate wife, obtained a divorce, and married a woman congenial to him; yet, when he died, the drunken wife came to the funeral, claimed the widow's place, and the priests acquiesced in the claim.

The need of the hour is a Luther who shall contend for the right to take a lawful wife, and to live virtuously with her, not troubling himself whether the Pope be pleased or not.

American Catholic women deserve freedom from the thralldom of the confessional. If the legislators knew the respect and protection they owe to woman, they would by the most stringent laws prohibit auricular confession as a crime against society. The best remedy is for the priest to marry; then the wifely influence would clean out the confessional, and, perhaps, remove it; then the leaders of the Roman Catholic Church would become American in sympathy, and they would build up their people in morality and purity. To achieve this result we need the help of the better portion of the priesthood and of the brainy and noble Roman Catholics who are citizens of this free republic. Then no longer will the reproach come upon them of being associated with priests who are the companions of harlots.

Said Father Chiniquy: "The unfortunate woman who lives an immoral life knows her profound misery; she often blushes and weeps over her degradation; she hears from every side voices which call her out of the ways of perdition; but in the confessional the poison is administered under the name of purity. All the notions of purity and womanly self-respect and delicacy are set aside and forgotten, to propitiate the god of Rome. In the confessional the woman is told things which would make the vilest blush. Recently, a printer in England was sent to jail and severely fined for having printed in English the questions which every priest is under obligations to ask of woman in the confessional." Nothing can be more corrupting than the law which forces the female to tell her thoughts, desires, and most secret feeling and actions to an unmarried priest. It is our duty to resist the destructive influence and emancipate woman while we may.

OUR DEBT TO CHILDHOOD.

BY JESSE B. THOMAS, D.D. [BAPTIST],
BROOKLYN, N. Y.

He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smile the earth with a curse.—Mal. iv: 6.

"He shall go before him in the spirit and power of Elijah to turn the hearts of the fathers to the children . . . to make ready a people prepared for the Lord." The angel's promise to Zachariah is a significant utterance. It takes up the final expression of the Old Testament and makes prominent that work of preparation, the one hopeful sign of a new dispensation, to wit: attention to children. On this day of special prayer for the young, it is well to emphasize the importance of this fatherly appreciation of childhood, the culture of which sentiment is a debt we owe to them and to ourselves, as well as to the Lord who was born in a manger.

There are a few preparatory considerations that deserve notice. They are encouraging hints that this study of the

young is not to be always undervalued. One is the careful observation of childhood which men of science are beginning to make simply in the interests of science. These revealings of the first few years of human existence they regard justly as the key of manhood. The walk and talk of infancy are as great a task to the beginner as the rope-balancing or the mastery of a new tongue is to the man. Science, therefore, teaches consideration and indulgence for the little ones at this stage of feebleness, lest we crush them out of shape, mentally, if not anatomically, by ill-matched burdens. Legislators also are beginning to see that in order to have good citizens we must educate the young. As baby-bones are soft and waxy, so infantile souls are flexible. We must teach the children while in a pliant stage. We have found, moreover, that pre-eminently the Church needs to establish an early tutelage of her children. Robert Raikes saw the need of restraining the rude and riotous elements of the town of Gloucester, and began a school with paid-teachers and secular lessons. We still have need of patient, wise and aggressive work among the non-church masses. We have need also of the Sunday-school as an adjunct of the church itself, if for no other thing, to develop and deepen this spirit of paternal appreciation of childhood, that we may "make ready a people prepared for the Lord."

In the old New England meeting-house all was stately and sterile, rigid and unattractive, to the children. They were hived in the gallery away from their elders, under watch of the tithing-man, who was a constable with a long stick that gave each offender vivid remembrancers of any breach of decorum. The sermon was one or two hours long, with prayers to match, all the people standing in these lengthened devotions. The tunes were few, and not such as children would love. The little ones were trained in the "five points" and in other things hard to be understood—strong meat instead of milk. But what a change to-day! Many children, it is

true, do not now attend church. It is sometimes the fault of the parents, themselves irregular in attendance, or wholly absentees; or of the preacher, who does not address himself to the children; or of the people, who do not wish him so to do. There is no ground for any rivalry between the Sunday-school and the church or home.

Notice some of the advantages of this modern method of youthful Sabbath instruction:

1. In the first place, children learn more in company than alone. I once attempted, for a year, to carry on alone by myself the course of college studies, but found it lonely employment, for I liked the stimulus, the *esprit du corps* of a class. It is good to see truth through the eyes of others. Again, think of the gain in sacred song through the Sunday-school. What a noble work was done by BRADBURY in this department! Seventeen and a half million copies of song-books were circulated in his day adapted to the needs and tastes of childhood. The heavier style of music does not benefit them. You will sometimes see a widow, not only clothing herself in gloomy black, but her child in the same attire. Let her wear, if she will, her coffin-clothes—though it were better for her, too, to come into the sunlight—but do not put coffin-clothes on the young. So let the music of childhood, like its attire, befit its joyous life and motion. The Sunday-school has done much in meeting this want.

2. There are elements in the church which are brought out by this effort to discharge our debt to the young. Here is a field for lay activity. In apostolic times the brethren went everywhere preaching, that is, heralding, the Gospel. Would that all God's people were prophets. The church is enriched by such agencies as the Sunday-school, for individual character is matured in this effort to instruct and save the church. Once more a mother's love finds in this agency a reinforcement, the need of which is often painfully felt by her. When she has done her best she often longs for some dexterous hand and lov-

cure such a visible union we should have a prouder nation than Rome, and one on which the sun would never set. The law of the King would be written in every heart, and the praise of the King would dwell on every tongue. The paraphernalia of justice and the presence of troops would be needless. Injustice and woe would cease. and in the language of the text, it would be "a morning without clouds." Do you say it is a dream? It may be. But what hinders its realization? You have the King and the people. Why may they not be better constituted than they now are into one people? Many a man has toiled for this end. Why is it visionary? But whether sooner or later this visible manifestation be made, the kingdom *does* exist. The great question is, Are you registered? Does Jesus Christ sit on your throne, and have you conquered in his name all lust and pride, passion and self-will? Are you training all your faculties for Him who deserves the manliest life? If so, then may the words of the Queen of Sheba be fitly repeated, "Happy thy men, happy thy servants that stand continually before thee and hear thy wisdom. Blessed be the Lord thy God who delighted in thee to set thee on the throne to do judgment and justice."

CHRISTIAN HEROISM.

BY REV. JOHN MATTHEWS, LONDON, ENG.
Now when they saw the boldness of Peter and John, etc.—Acts iv: 13.

WE sometimes hear it stated that courage is a quality that is decreasing; that men are wise, enterprising and refined, but not courageous. That opinion is not true even of physical bravery. It also ignores the altered conditions of life. If we look into life and see what is necessary to realize any great purpose in it, we shall conclude that opportunities are not wanting for the display of high heroism. The old bravery is not extinct, it is transformed and directed to better ends. It is the fortitude that comes from faith, love and duty that is needed in these times. Christianity is the religion of heroism,

as opposed to the creeds of expediency and prudence. It begets in us that temper of mind from which high achievements naturally flow. It reveals a universal conflict between truth and error in which true chivalry must be shown. The boldness of the mariner, or the adventurer, we may not all be called to rival, but the boldness of Peter and John we must all possess, if we are to fight our battle faithfully and attain the crown of life. Peter and John are examples of the newer courage—the heroism of hearts inspired by love, and living for the benefit of others. Since the day of Pentecost, their history has been one battle with the impossible, in which they have been victorious. It seemed impossible that Peter should in that day so preach Christ as to win three thousand converts, but he did it. It seemed unlikely that they would heal the lame man, but it was done in the power of Christ. It seemed improbable that the address of Peter in the porch of the Temple would win two thousand new disciples, but that followed; and now their success brings them into conflict with the Sanhedrim, and the Apostles are cast into prison. The two parties are in direct collision. It is the first battle since Christ's departure. Christianity had to fight. How did it bear itself in the conflict? Did it take counsel of safety, compromise, policy? No! what one is struck by in the action of the Apostles is an audacity that is caution, a calmness that is power, and a love that impressed friends and foes. Peter declares that it is by the power of the risen Christ the healed man stood before them. That is the true explanation of all progress. The confidence, the contempt of suffering, the holy elevation of soul with which Peter uttered that statement filled all with surprise; they took knowledge of them that they had been with Jesus. The Sanhedrim remembered the Crucified One. The past came back upon them. They remembered Christ's heroism at his trial and in death. They saw His spirit breathing in them, His heart beating in them, His glory transfiguring

them, and they could say nothing. That was the result of Peter's boldness. It turned judges into criminals, and apostles into judges. It brought about their acquittal, and the still greater progress of their cause. If Peter had wavered, all had been lost. His courage saved the Church and blessed mankind. Similar devotion do we need to-day, not only for the conflict of Christian truth with error, but for the destruction of evil in laws, institutions and habits, and for the every-day battle of life.

I. Christian Heroism results from fellowship with Christ.

The sense of the heroic is in all men—the disposition to admire the great and exceptional in the lives and acts of men. Life would be very monotonous if all men occupied one level of power. The sameness of nature is broken up by mountains, torrents, cataracts, and by crises. So the torpor of social life is broken up, and a new sense of power reached, by the presence of heroes, and of the heroic. The hero is one whose faculties are raised to a higher plane of power than ordinary men reach. He acts under a special enthusiasm, which raises him above himself, and makes him the organ of humanity, and sometimes of the divine. Before Christ came there had been such characters. In various countries and at different times they had appeared: military heroes like Alexander; political heroes like Pericles; intellectual heroes like Plato and Socrates; artistic heroes like Phidias; reforming heroes like Elijah, Buddha, Confucius; patriotic heroes like Moses and David. But, wonderful as were the doings of these men, they do not fully satisfy the sense of the heroic.

Their mastery over nature was not complete; their knowledge was limited; their sympathies were not universal; their greatness was measurable. The world needed the expression of a higher enthusiasm—a hero, whose mastery of the visible was more perfect, whose conquest of sin was more radical, whose constant inspiration should be the pure love of God and men, whose life should be a perpetual sacrifice for

others. Jesus Christ realized and transcended all these conditions. The special qualities of all other heroes meet in Him. Consider His personality, His knowledge, His labors, His conflicts, His sufferings and triumphs. And now that He is exalted to the throne of the Universe, and praised and adored as the glorified Son of God, what is His purpose towards His disciples? To impart unto them His own enthusiasm, courage, power, and glory. He imparted these qualities to Peter, John, Paul, to the heroes of the early Church, of the Reformation, and of this age, in all its departments, and in its most recent exploits. How does Jesus Christ infuse His spirit into His disciples?

1. He reveals to them the high possibilities of their nature. The unheroic mind sees the actual as the measure of the possible. The heroic mind says, "All things are possible." Jesus Christ is the measure of human possibility. He sees and awakens the capabilities of men. He saw the possibilities of Peter, of Paul, of Augustine, of Luther, of John Howard, of Carey, and educated their faculties to realize them.

2. Jesus Christ gives absolute certainty about the truth He teaches. If Peter had doubted, boldness would have fled.

3. Jesus gives courage by demanding the surrender of self. All cowardice results from self-consciousness. Let self be devoted to a worthy end, fear dies.

4. Jesus Christ teaches us that Heroism is the universal law of heaven. The heroisms of earth are the common-places of heaven.

5. Jesus Christ concentrates our powers on one great aim. Distraction destroys heroism. The balloon must be steered.

6. Jesus Christ sustains His followers by His presence. Peter denied Jesus when he was charged. The *Master* does not disown the *servant*, but stands by him.

II. Christian Heroism should be manifested in various spheres.

1. In witnessing to Christ in common life.

2. In faithfulness in temptation.
3. In new methods of Christian service.
4. In loyalty to personal conviction.
5. In responses to special calls to duty.
6. By the boldness of our prayers.

III. *Christian Heroism produces great results.*

IV. *Christian Heroism is possible to all.*

Peter the denier transformed into Peter the heroic witness. Be not discouraged, cleave to Jesus, and in Him be strong.

CLEANSING: A COVENANT BLESSING.

BY REV. C. H. SPURGEON, LONDON, ENG.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.—Ezek. xxxvi: 25.

I. GOD BEGINS TO DEAL WITH HIS PEOPLE WHILE THEY ARE YET IN SIN.

1. These people with whom God dealt were not only unclean, but *they could not cleanse themselves.*

2. Many of those whom He cleanses are *specially defiled*—"the chief of sinners."

The declaration is grandly true: "All manner of sin and blasphemy shall be forgiven unto men." "Still does God meet men while they are yet in the blackness and filth and degradation of their sin, and thereand then, just as they are, He says concerning them, 'I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.' O poor, wretched sons of Adam, how earnestly would I invite you to Christ! I preach a Savior for the worst and vilest of you. Oh, that you would come to him! I know your house. It is stuffed full with idols of one sort or another. You delight in strong drink! That is your Moloch; or perhaps some sin of the flesh has fascinated you and carried you away, and your house is ruled by Venus and Bacchus, and other dunghill deities. Ah me! what chambers of imagery there are in this city! Notwithstanding all that, the Lord of love will come to your house with His

salvation. turn those idols out, and reign in their stead. Your life, it may be, is full of filthiness, and as you sit here you are remembering it to your heart's sorrow. Be of good cheer, you broken-down ones, for the Lord Jesus will come to you just as you are, and put your filthiness away."

II. GOD PROVIDES FOR THE CLEANSING OF THOSE TO WHOM HE COMES IN SOVEREIGN GRACE.

1. It is a righteous way.
2. It is a simple way.
3. It is a way of universal adaptation.
4. It is a way of unfailing efficacy.

III.—GOD HIMSELF APPLIES THIS MEANS OF CLEANSING.

IV.—THE LORD EFFECTUALLY CLEANSSES ALL HIS PEOPLE.

1. "From all your filthiness." All of it. "All the filthiness of your birth-sin: all the filthiness of your natural temperament, and constitution, and disposition. 'From all your filthiness will I cleanse you.' All the filthiness that came out of you in your childhood, that was developed in you in your youth, that still has vexed your manhood, and perhaps even now dishonors your old age. From all your actual filthiness, as well as from all your original filthiness, will I cleanse you. From all your secret filthiness, and from all your public filthiness; from everything that was wrong in the family; from everything that was wrong in the business; from everything that was wrong in your own heart—'From all your filthiness will I cleanse you.' From all your pride. What a filthy thing that is! From all your unbelief. What an abominable thing that is! From all your tainted imaginations; from all your lustings; from all your wrong words; from all your covetousness; from all your murmuring; from all your anger; from all your malice; from all your envy; from all your distrust: 'From all your filthiness will I cleanse you.'

"Let the water and the blood,
From His riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

2. Cleansed "from all our idols."

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from its throne,
And worship only Thee."

"Now, poor sinner! do you see what the Lord can do with you? He can break you loose from your temptations. He can set you free from every sin that holds you in captivity. Pardon and purity Jesus gives most freely. Trust Him to cleanse you, and the work shall be surely done. Trust to Him that did hang upon the tree to redeem His people, and you are delivered. Trust Him to sanctify you wholly by His Spirit, and He will purify you till every spot and wrinkle is gone. It is His work to save His people from their sins; believe in Him, and you shall triumph in His salvation.

"May the Lord add His blessing, for Jesus sake!"

TEMPERANCE SERMON.

BY REV. WM. F. ENGLISH [CONGREGATIONAL], ESSEX JUNCTION, VT.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—
1 Cor. x: 31.

THE Christian is here represented as one who has entirely devoted himself to the service of God. His controlling motive is "the glory of God."

What should be the attitude of the Christian, as such, toward Alcohol?

He should use it to the glory of God.

I. Alcohol as a Medicine or Drug.

1. It should be used as any other medicine, as prescribed by the attending physician in time of sickness. The preservation of life and maintenance of health is a duty. Medical science may at some future day dispense with its use, but at present the physician must be allowed to use the methods and the remedies with which he is familiar.

2. Its sale should be regulated by the same conditions and restrictions which are used in the case of other dangerous drugs.

II. Alcohol as a Beverage.

1. Total abstinence alone glorifies God, for:

(a) The motive that leads one to drink is directly opposed to the proper Christian motive of the text.

(b) It defiles the "temple of God."

(c) By shortening the life and enfeebling the powers of mind and body, its use robs God of service due to Him.

(d) It destroys Christian influence.

(e) He who uses it exerts an influence against God by giving the sanction of his example to wrong motives and wrong practices.

2. The Christian must seek the prohibition of the liquor traffic, and he cannot rest satisfied with anything less, for:

(a) "Thou shalt not kill," is a prohibition of both human and divine law. He who sells is accessory to the murder of both body and soul of him who buys and drinks. No amount of money paid for "license" can make wrong right.

(b) The traffic in ardent spirits is, from the nature of things, opposed to the coming of the kingdom of righteousness and peace. It is the duty of every servant of God to obey the command, "Prepare ye the way of the Lord."

III. How are we to maintain and enforce our principles?

1. By education and moral suasion: instructing all, and especially the young, as to the nature and effects of alcohol on the human system and the true principles which should govern its use.

2. By legislation, and by a thorough execution of the law. The Christian is a citizen, and should be a leaven of righteousness in the commonwealth and ever foremost in every good word and work.

3. By bringing to bear upon drinker and seller alike the gospel of the Son of God. Conversion is the only reformation that has in itself elements of power and permanence. The gospel is "the power of God."

"THERE is not a more effectual way to revive the true spirit of Christianity in the world than seriously to meditate on what we commonly call the four last things: death, judgment, heaven, and hell."

BISHOP SHEERLOCK.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. They Two, or Spiritual Fellowship. "And Elijah said unto him [Elisha], Tarry thou here, for the Lord hath sent me to Jordan: And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on."—2 Kings ii: 6. T. L. Cuyler, D.D., Brooklyn.
2. Godliness a Guide. "The integrity of the upright guideth them."—Prov. xi: 3. Rev. Richard G. Greene, Orange, N. J.
3. Living Christians, not Dead Saints. "For a living dog is better than a dead lion."—Eccl. ix: 4. J. O. Peck, D.D., New Haven, Conn.
4. Reasons for Seeking Salvation at Once. "Seek ye the Lord while he may be found, call ye upon him while he is near," etc.—Is. lv: 6, 7. T. W. Chambers, D.D., New York.
5. The Mystic River of Gospel Life. "And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river," etc. Ex. xlvii: 1-10, Henry Kendall, D.D., of New York, in Trinity Presb. Church, Brooklyn.
6. The Abiding of the Spirit the Glory of the Church. "Yet now be strong, O Zerubabel, saith the Lord, and be strong all ye people of the land, and work; for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."—Haggai ii: 4, 5. Rev. C. H. Spurgeon, London.
7. The Inspiration of the Church in all Ages. "Lo, I am with you alway, even unto the end of the world."—Matt. xxviii: 20. E. P. Terhune, D.D., Brooklyn (E. D.), N. Y.
8. An Ancient Sermon on the Labor Question. "He [Christ] said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages."—Luke iii: 14. A. T. Pierson, D.D., Philadelphia.
9. The Paramount Supremacy of our Spiritual Life. "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—Luke xii: 15. Wm. Ormiston, D.D., New York.
10. Fellowship in Christ; its Character and its Obligations. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends."—John xv: 15. Rev. Henry Ward Beecher, Brooklyn.
11. The Fearful Evils of Gambling. "Aceldama, that is to say, The field of blood."—Acts i: 19. T. De Witt Talmage, D.D., Brooklyn.
12. A Century of Honor. (Foreign Missionary Sermon.) "I am debtor both to the Greeks and to the Barbarians."—Rom. i: 14. J. H. Barrows, D.D., Chicago.
13. Some Needed Elements in the Preaching of the Times. "For I determined not to know anything among you, save Jesus Christ and him crucified."—1 Cor. ii: 2. Rev. Frank T. Lee, Whitewater, Wis.
14. Forty Years in the Pilgrim Church. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and with the household of God," etc.—Eph. ii: 19, 22. R. S. Storrs, D.D., Brooklyn.
15. The Cities of Refuge an Illustration, not a Type. "Who have fled for refuge to lay hold upon the hope set before us."—Heb. vi: 19. T. W. Chambers, D.D., New York.
16. The Benefits of Regular Attendance on Divine Worship. "Not forsaking the assembling of ourselves together as the manner of some is."—Heb. x: 25. A. J. F. Behrends, D.D., Brooklyn.
17. The Unchangeableness of Christ's Person and Kingdom. "Jesus Christ the same yesterday, to-day, and forever."—Heb. xiii: 8. Phillips Brooks, D.D., Boston.
18. A Christian Woman, and a Wicked Woman: A Contrast. "A meek and quiet spirit."—1 Peter iii: 4. "Having eyes full of an adulteress, and that cannot cease from sin."—2 Peter ii: 14. Rt. Rev. W. Alexander, D.D., Lord Bishop of Derry and Raphoe, England.
19. The Purpose and Scope of Christ's Redemptive Work. "The lamb slain from the foundation of the world."—Rev. xiii: 8. Prof. Roswell D. Hitchcock, D.D., New York.

SUGGESTIVE THEMES.

1. The Security of Believers. ("And the Lord shut him in."—Gen. vii: 16.)
2. God Makes no Mistakes. ("Shall not the judge of all the earth do right?"—Gen. xviii: 25.)
3. Divine Help must be Supplemented by Self-Help. ("And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward."—Exod. xiv: 15.)
4. Pure Oil for the Sanctuary. ("And thou shalt command the children of Israel that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always."—Exod. xxvii: 20.)
5. The Evil-Doer Outwits Himself. ("Transgressors shall be taken in their own naughtiness") [or craftiness.]—Prov. xi: 6.)
6. The Divine Idea of Man. ("What is man that thou art mindful of him? and the Son of Man that thou visitest him? For thou hast made him a little lower than the angels," etc.—Ps. viii: 4, 5.)
7. The Unity and Symmetry of Truth. ("Then shall I not be ashamed when I have respect unto all thy commandments."—Ps. cxix: 6.)
8. Variety and Practical Sense in Teaching. ("Because the preacher was wise he . . . sought out and set in order many proverbs."—Eccl. xii: 9.)
9. The Griefs of Christ. ("A man of sorrows and acquainted with grief."—Isa. liii: 3.)
10. How an Unfaithful Church Affects the Wicked. ("They strengthen also the hands of evil-doers, that none doth return from his wickedness."—Jer. xxiii: 14.)
11. God's Mark. ("The Lord said unto him, [Ezekiel] Go through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and cry," etc.—Ezek. ix: 3, 4.)
12. An Unsleeping Enemy. ("But while men slept his enemy came and sowed tares among the wheat, and went his way."—Matt. xiii: 25.)
13. The Approval of Men Desirable. ("Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. viii: 21.)
14. Soul Culture. ("Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. vi: 1.)

THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

DEC. 1.—A FRIEND IN NEED.—Ps. cxviii: 5-14; Phil. iv: 19.

The value of a friend is not tested until we are really in *need*. So long as all goes well with us, our own resources and self-reliance suffice. But let the night of adversity shut down upon us; let sickness, bereavement, or calamity of any kind, overtake us, and then the value of a true, sympathizing, helpful friend, is seen and prized as never before. When we need them most our earthly friends are apt to fail us. They are friends only in prosperity! In our deep distress we call to them for help, but call in vain.

Now, Christ is a Friend in *the hour of our greatest need*: in the great crises of life—in the moment of extremest peril and hopelessness—when every other friend fails or forsakes us—He, the Divine Friend, is at hand to lift us up, to whisper hope, to shield, to comfort, and to save.

I. He is such a Friend in the hour of *convicted guilt*. Convinced of sin and ruin, borne down by the weight of its curse and ready to despair, He stretches out a helping hand; He speaks the kind word, He silences Sinai's thunders and gives sunshine and peace to the troubled soul.

II. He is a Friend in *all the ways and byways of the Christian life*. There is a world of doubt and fear and perplexity and inward trial and temptation and striving in that life, from the hour of conversion till the entrance into heaven. The heart is often heavy, the soul is in darkness, the hands are weary, the way is rough, lions are in the path, temptation is sharp, the sun smites and we are ready to die. But in all that way, in all that trying experience, Christ is ever at hand to cheer, to support, to shelter, to give the victory. He is "the shadow of a great rock in a weary land"—a "Friend that sticketh closer than a brother," an all-sympathizing High-priest, "touched with the feeling of our infirmities."

III. He is a Friend in *all the common allotments of life*. While the Christian life has much in it that is special and singular, the Christian has much in life that is common to mankind. The ordinary experience of the Christian differs nothing from that of others. The common ills, struggles, temptations, and vicissitudes of life, come upon all. And on this field also Christ is a Friend in need to all who desire and seek His friendly aid. From Him come the daily mercies of life. On Him are we dependent for success in life. He alone can shield us in temptation, succor in sickness and affliction, and help us to bear patiently and manfully the trials, ills, and disappointments of life.

IV. Christ is a Friend in need in *all our endeavors to serve and glorify God*: Without His grace, His spirit, His guidance, His constant presence and inspiration, our life will be a barren life, in our attempts to serve Him. But He is equal to every need, to every possible emergency in this direction. Walking in the way of His commandments, abiding in Him, even as "the branch abideth in the vine," holding on to His hand and pleading His promises, He will interpose in every hour of need, give us grace to crown every conflict, and make our life a life of honor and usefulness.

V. Finally, Christ will prove Himself a Friend in *the supreme hour of need*. Death and judgment will be a solemn and momentous test, but there will be no failure even then, but peace unutterable, deliverance complete, glory infinite and everlasting!

O let us make this Friend ours.

Let us prize above riches this precious gift of God.

Let us open our hearts to His love and cling closer and closer to Him.

DEC. 8.—RELIGION IN THE FAMILY.—Dent. vi: 1-9; Mal. iv: 6; Eph. vi: 4.

The Family is a radical and fundamental organization and agency in hu-

man society. Church and State are dependent upon it for their existence, and for whatever makes them beneficial to the world. It is the original source of authority, government, morality and religion. There the Church was organized. There human government was instituted. There marriage was divinely solemnized. Without family ties, family government and discipline, family virtue and piety, the Church could not exist, and society would quickly relapse into anarchy and barbarism, and fall to pieces. Nothing is plainer than this. All experience and history confirm it. Here are the roots of godliness, of self-government, of right development. Thence emanate the radical primary elements and influences which form society, and make or unmake the State and the Church, as human institutions.

Is it any marvel, therefore, that God guards the family sanctity and life with such jealousy, and lays upon the marital and parental relations such solemn sanctions and obligations? We must maintain the family as ordained of God, we must keep alive in it belief in God and the power of true religion, or we cannot conserve liberty, order, and godliness, in the nation or the Church. What words of warning close the Old Testament Scriptures! "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv: 5, 6.)

There is no more alarming sign of the times than *the decay of family religion*. That it is so, is confessed. There is no denying it. The evidences of it are manifest on every side. The decay is not superficial, but radical, and the effects are far-reaching, disastrous, and permanent. The corruption of family life extends even to the holy bond which unites the family. Family government is fearfully relaxed, family religious instruction is almost a thing of *the past*, parental restraints have come

to be obnoxious, children have lost reverence for their parents, the home altar, in ten thousand households, is broken down, and the children even of Christian parents grow up without the fear of God, without Christian training and restraint, and go forth into the world wholly unprepared to resist temptation, or meet the responsibilities of life.

We must have a speedy and grand revival of family religion, or we are doomed! Nothing else can stay the tide of religious declension, in faith and in practice, the tide of demoralization that threatens to make a clean sweep of social integrity, of law and order, and self-government. We must heed the divine warning uttered by Malachi, or God will smite us with a still more fearful curse. Let united, importunate and unceasing prayer be offered by the Church that the God of the Abrahamic covenant will interpose, in His sovereign grace, and "turn the heart of the fathers to the children, and the heart of the children to their fathers," and so the evil be staid, and the Family, rehabilitated and made glorious, shall once more take its place, and be made to perform its time-honored and divine mission.

Dec. 15.—SOUL-SAVING.—John i: 35-46.

Jesus came to save souls. He taught and died for this end. He instituted the ministry for this same purpose. He sent His Spirit down into the world for no other reason. He is exalted at the right hand of God and intercedes to accomplish this work. The Bible, from Genesis to Revelation, aims at this one result. The Church exists to help it on. The entire system of Providence and Redemption is arranged and worked with special reference to it. SOUL-SAVING is the one great work in which God and Christ and the Holy Spirit and Angels are all enlisted, and all Heaven is seeking, by stupendous sacrifices and supernatural instrumentalities, to interest mankind in the work.

Such is God's estimate of the value and grandeur of this work that He considers no sacrifice too great, no array of means and forces too impressive, no

amount of time or labor or grace too vast, on His part, in order to accomplish it.

What is *our* estimate of the work of Soul-Saving?

1. Is it *commensurate with the worth of the soul*? What that is, Christ himself teaches when He asks: "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

2. Is it in *keeping with the high example set us by God and Christ and angels*? God the Father made the greatest sacrifice which even He could make. The Son endured our fallen nature, became a man of sorrows, toiled and suffered in the flesh, and finally died on the cross. Angels do and endure all that God permits in behalf of the heirs of salvation. If we were to devote our whole heart and soul and life and means to the work, we could not exceed or equal the example set before us. But how infinitely short of that do we come!

3. Is it *commensurate with the obligations of a redeemed sinner*? We owe to Christ our *all*—body, soul, life, all earthly mercies, and the hope of glory. And He redeemed us for *His own glory*, that He might show forth in us and through us the power and loveliness of His grace. Do our utmost—lay our all on the altar of love and sacrifice—and we cannot discharge a tithe of the infinite debt we owe our Redeemer.

4. Does our work of soul-saving *correspond with our opportunities*? If sinners did not throng our daily path; if souls were not perishing continually before our very eyes; if Providence withheld from us opportunities to warn and instruct and plead with them; if we had no heart to pray, no tongue to beseech, no hands to pull them out of the fire—then we might be excused. "He that knoweth to do good (*i. e.*, has the opportunity and means) and doeth it not, to him it is sin."

Questions that each one should ask and prayerfully ponder:

1. Has Christ verily *redeemed my soul* from sin and death?

2. Have I a due and abiding *sense of redeeming and covenant obligation*?

3. Is it the *chief* desire and purpose and work of my life to *save souls*?

4. Does the *burden of souls press heavy on my heart*, in the closet, in the family, in the church, and in my intercourse with society?

5. How *many souls*, if any, have I reason to hope I have been the means of saving?

6. Are my heart and prayers and efforts *at present* going out in behalf of any particular soul whom I know is ready to perish?

Dec. 22. — *SAFE, OR IN DANGER?*—John iii: 36; Rom. i: 16, 18.

This question comes home to every one, and ought to thrill the soul with anxiety. It is the question of questions. Am I a Christian, or am I not? Have I fled to lay hold of the hope set before me in the gospel, or am I among the number of those on whom "the wrath of God abideth"? Which path am I treading in? Whither am I bound? If I should die this year, what would be my condition in eternity?

Solemn and weighty questions these, and specially timely as the last sands of the year 1886 are falling in the dial. The Lord help us to ponder them prayerfully, each for himself, and make our decision as in the light of the judgment-day!

I. *SAFE?*—safe in Christ?—safe in the everlasting arms?—safe against the wiles and assaults of the grand adversary of God and man?—safe against the fascinations and corruptions of the world?—safe against the enticing and blinding influence of an "evil heart of unbelief"?—safe against the hour of death and the terrors of the judgment of the great day? Then shout your hallelujahs! Call upon your soul and all that is within you to praise God for His wondrous love and abounding grace to you. Call upon your friends and neighbors to rejoice with you. Angels have *already* rejoiced before the Throne, that such unspeakable mercy and favor have been shown you. Think, O think, what infinite evils you have escaped from, and what a salvation you

have found! Let tears of gratitude mingle with your tears of rejoicing. And let tears of pity fall for the multitude of sinners who are still unsaved. Let the memory of what you once were, and what you now are, through God's amazing grace, stimulate your prayers and efforts in behalf of them that are still in sin and under condemnation.

II. NOT SAVED, NOT A CHRISTIAN, STILL UNDER "THE WRATH OF GOD" ?

It is impossible for one to take in the full meaning of these words. A *negation* on these points settles our spiritual condition, and our future destiny, beyond peradventure. *Not* to accept Jesus Christ, is to reject Him. *Not* to believe on Him, is to be "damned." *Not* to be a Christian in faith and heart and life, is to be classed with unbelievers, with the enemies of God, with "the sons of perdition." For there is no middle ground. No compromise is possible. Christ came to save "the lost," and, if you will not accept His mercy and offered pardon, you remain under sin and must take its awful consequences.

The danger is *no ordinary one* to which the Christless soul is exposed. He that believeth not "*is condemned already*"; "*the wrath of God abideth*" on him. It is not a remote evil, but an evil already existing, measureless in its scope and extent, as well as absolutely certain and endless. Without God, and without hope in the world; resting, even now, under the curse and condemnation of sin, and hastening to the judgment, unprepared, with no advocate to plead for him, and sure to meet there "*the wrath of God*" and the Lamb—can anything be conceived of more alarming and dreadful?

APPLICATION:

1. Such a subject demands thorough and honest self-examination in order to ascertain our real state.

2. The interest at stake is so vast and fundamental that nothing short of absolute assurance should satisfy us.

3. The unspeakably dreadful condition in which the ungodly are living ought to excite the utmost pity of the

Church, and call forth her earnest prayers in their behalf.

Dec. 29.—THE GROUND OF CONFIDENCE.—2 Tim. i: 12; 1 Peter i: 5; John x: 28, 29.

I. NOT IN OURSELVES SURELY. For—

1. There is nothing good in us. Human nature is utterly lapsed, utterly alienated from God and depraved. The foundations of virtue are all gone, and there is nothing left to build upon. There must be a new creation. "Ye must be born again."

2. There is *no merit* in anything we do. Our "righteousness is as filthy rags." Our tears, our prayers, our strivings, our penances, our sacrifices, our gifts, will not avail to atone for our sins and purchase pardon and life.

3. Our *resources* are entirely insufficient. Our wisdom is foolishness, our strength is weakness, our resolutions cannot be depended upon, our adversaries are too much for us, and if we have no better ground of confidence than what we are and can do, in and of ourselves, we may well despair of the future.

II. BUT WE HAVE A BETTER, A SURE AND IMMOVABLE, GROUND OF CONFIDENCE, if we have fled for refuge to lay hold on the hope set before us in the Gospel.

1. God's express words are: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hands." It was a voluntary, sovereign gift at the first, irrespective of any merit or service on the believer's part, and as God's purpose never changes, and no power can thwart it, the salvation of His chosen people is as assured as if they were already in heaven. His pledge is given, and it is positive and absolute.

2. They are God's covenant gift to His well-beloved Son. Read Christ's own assuring words: "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hands." And Peter's triumphant testimony is everlasting rock: "Blessed be the God and Father of our Lord Jesus Christ, which, according to

his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time!" God's covenant will stand. He will not go back on His word and covenant.

3. Christ's sacrifice is infinitely meritorious. It lays broad, ample and everlasting foundations. No penitent, believing and trusting soul, can fail of the kingdom of heaven.

Prayer-Meeting Topics for 1887.*

JANUARY.

- Jan. 5. The Supreme Reward of a Devoted Life.—Dan. xii: 3.
 " 12. "Occupy Till I Come."—Luke xix: 13.
 " 19. The Church and the Family.—Eph. iv: 1-16; Col. iii: 18-25.
 " 26. Loss and Gain in Becoming a Christian. Col. iii: 1-15.

FEBRUARY.

- Feb. 2. Our Conversation is in Heaven.—Phil. iii: 20.
 " 9. Fashioned like unto Christ's Glorious Body.—Phil. iii: 21.
 " 16. Strength in the Hour of Need.—Isa. xl: 28-31; 2 Cor. xii: 7-10.
 " 23. Singing Still.—Ps. lxxviii: 32.

MARCH.

- March 2. Companionship with Jesus and its Blessed Effects.—Acts iv: 13.
 " 9. God Looks after the "Nine."—Luke xvii: 17.
 " 16. To Sit Still is to Die.—2 Kings vii: 3.
 " 23. The Lord is Risen Indeed.—1 Cor. xv: 12-23.
 " 30. Rejoicing in the Lord.—Phil. iv: 4.

APRIL.

- April 6. God's Word the only Means of Sanctification.—John xvii: 17.
 " 13. God's Service a Choice.—Josh. xxiv: 15.
 " 20. The Secret Desire of the Renewed Heart.—Job xxiii: 3-10; Rom x: 5-11.
 " 27. The Radical Demand of Christ.—John iii: 7.

MAY.

- May 4. The Moral Young Man.—Matt. xix: 20.
 " 11. Christ's Parting Words.—Acts i: 6-9.
 " 18. Blessing God for His Mercies.—Ps. ciii: 2-5, 8-14.

*These "Prayer-Meeting Topics for 1887," neatly printed, we shall be happy to send to clergymen for distribution among their people, at *thirty cents* per one hundred copies. No advertisements will appear on the back of the leaf.
 —PUBS. OF HOM. REVIEW.

- " 25. The Rights and Immunities of Christians.—Eph. ii: 19-22.

JUNE.

- June 1. Jacob's Example in Prayer.—Gen. xxxii: 24-32.
 " 8. Is it not Time to Awake out of Sleep?—1 Thess. v: 6; Rom. xiii: 11-14.
 " 15. Things that Cannot be Gainsaid in a Christian's Experience.—John ix: 25.
 " 22. Sources of Weakness.—Josh. vii: 10-12; Matt. xvii: 14-20.
 " 29. The Well of the Water of Life Within.—John iv: 14.

JULY.

- July 6. Prayer for National Prosperity.—Dan. ix: 1-19.
 " 13. "Looking for that Blessed Hope and Glorious Appearing."—Titus ii: 13.
 " 20. Declension in Love.—Rev. ii: 4.
 " 27. Jehovah-jireh.—Gen. xx: 1-14.

AUGUST.

- Aug. 3. Honoring God with our Substance.—Prov. iii: 9, 10; 2 Cor. ix: 6-11.
 " 10. "God hath not Appointed us to Wrath.—1 Thess. v: 9.
 " 17. Condemned by our Prayers.—Matt. vi: 12; Mark xi: 25, 26.
 " 24. God's Everlasting Covenant.—Gen. xvii: 7.
 " 31. The Honor God puts upon His Word.—Ps. cxxxviii: 3.

SEPTEMBER.

- Sept. 7. "In Christ's Stead."—2 Cor. v: 20.
 " 14. Salvation is all of Grace.—Acts xvi: 31.
 " 21. "Examine Yourselves whether ye be in the Faith."—2 Cor. xiii: 15.
 " 28. Grieving God's Holy Spirit.—Eph. iv: 30.

OCTOBER.

- Oct. 5. The Blood of the Covenant.—Exod. xxiv: 6-8.
 " 12. Bread Cast upon the Waters.—Eccl. xi: 1.
 " 19. Cause for Spiritual Rejoicing.—Rom. xiii: 11.
 " 26. Robbing God.—Mal. iii: 8.

NOVEMBER.

- Nov. 2. "If the Foundations be Destroyed, what can the Righteous do?"—Ps. xi: 3.
 " 9. "Touched with the Feeling of our Infirmities."—Heb. iv: 15.
 " 16. The Conclusion of the Whole Matter.—Eccl. xii: 13.
 " 23. Our Country—Its Blessings and its Perils.—Eccl. ix: 18.
 " 30. The Duty of Enforcing Law.—Rom. xiii: 4.

DECEMBER.

- Dec. 7. Be Careful for Nothing.—Phil. iv: 6, 7.
 " 14. Life out of Death.—John xii: 23-26; Gal. ii: 19, 20.
 " 21. What is your Life?—James iv: 14.
 " 28. A Review of the Closing Year.—cxvi: 12, 13.

HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What are the relations of a preacher to public opinion?

The preacher is supposed to be a man of sagacity, endued with a grain or two of common-sense. He looks over his own little sheepfold and sees around. He hears the voices without as well as within. He has some comprehension of the age he lives in, and knows he does not live in the times of Duns Scotus or Cotton Mather. He discerns the signs of the times as well as the redness of the morning sky. He studies the currents of popular sentiment, whence they rise and whither they trend. This is as essential as the study of books. Human acts, even of a combined and public nature, do not occur by chance, since they are the acts of those gifted with intelligent will, so that no public opinion that has ruled communities has been without moral character. Public opinion springs from the action of mind upon mind, brought together in families, societies, states and epochs, and all public opinion can thus be traced by a divine, if not human, eye to its source in moral choice. The glow of a public opinion that lights and hangs over a whole land is but the reflection of the hidden fires of thousands of minds; for no one, or ten, or hundred minds make public opinion, though public opinion is sometimes originated in the soul of a strong man inspired by good or evil. Public opinion can sometimes be traced home to its beginnings; for instance, the opinion which has spread so widely the principles of social libertinism in the State and the popular life may be assigned with considerable accuracy to the poet-philosopher who lived by the lake of Geneva—a man of original genius. Should not the preacher know something of the life and thought of so brilliant a mind as Rousseau, valueless as his philosophical opinions are? Thus, also, the religious fire of the Methodist movement, which passed over nearly two continents, sprang from the mind of a young Oxford student,

humble enough to employ any method that promised good; as the greatest revival movement of this century was originated in the self-devoted spirit of an unambitious Sabbath-school teacher, of Chicago.

The public opinion which overthrew slavery could, with equal certainty, be traced in its law of evolution to one or two superior minds, who, by their penetration and moral force, started the idea of making the theory of equal rights practical; an idea that will finally give citizenship to the Indian and to all dwellers, of honest pursuits, in the land. I do not speak of the more spiritual influences back of these minds. But a soul gives birth to an idea of human and universal interest touching time or eternity; the idea itself is vitalizing; it awakes the wish of propagandism; another soul is fired with it, and another, and another, until it bursts out in a public expression, and begins to tell in acts and matters of great practical moment. This, perhaps, as a general rule, is the genesis of public opinion—that is, where it is not positively fabricated. Napoleon manufactured public opinion to suit his own ends. But in the public opinion which is of a more natural growth the process is generally through the enthusiasm of a conception, communicated from one soul to others, which works like leaven until the whole mass is leavened; and thus public opinion, though a seemingly abstract phenomenon, strikes deep down into human responsibility, and is itself, while ever so widely massed and extended, a living, accountable act. Should not the preacher of truth and life study with intense interest the laws of public opinion? For public opinion has laws that are to be found in the philosophy of the mind, or, more simply, of human nature.

One of its laws, we may be assured, is its ready alliance with human depravity, which alliance creates one of the most tenacious forms of public opinion. How

strong has been, and continues to be, the principle of war, which, in the bosom of Christianity, a religion of peace, is powerful to arouse nations to the most brutal and destructive rages! And how impotent sounds the counsel of Christian men, idealists as we name them, who advise the disarmament of the powers and the settlement of all disputes by arbitration. But another of the laws of public opinion, which, happily, is yet more strong and outlasting, is that which weaves itself along with the nobler constitutional principles of right and truth in the human mind, and such opinion has the strength of the divine will in it, and must in the end prevail; for, judging from man's history, which is the sketch of God's plan in the past, no public opinion basing itself upon a corrupt principle has within it the power of continuance, though it carry all, for the time, before it. Even public opinion which is founded upon right may sometimes die out if it be of a local nature, or have reference only to a temporary object or order of things, like the powerful opinion that broke down and swept away the relics of tyranny in England; or the revolution of 1688, which, though founded upon just principles, was yet of a definite character that bore in it its own limitations, and was finished when its object was attained. It is only a purely moral or spiritual public opinion which does not utterly die, which has in it the principle of permanence, because the objects of such an opinion always exist, and the absolute truth concerning them never changes, and is essential. An English Quaker, quoted by Robert Southey, says: "Faith overcomes the world: Opinion is overcome by the world. Faith is masterful in its power and effects; it is of divine tendency to renew the heart, and to produce those fruits of purity and holiness which prove the dignity of its original: Opinion has filled the world, enlarged the field of speculation, and been the cause of producing fruits directly opposite to the nature of Faith. Opinion has terminated in schism:

Faith is productive of unity." But, looked at in a larger sense, opinion may become faith, opinion may become conviction, and thus be permanent, which is the tendency and hope of the Christian religion. Is not justice, is not humanity, is not freedom, is not righteousness, is not peace, is not love, to become the avowed public opinion, governing every public act, vote and decision, as well as the private belief of men? This is what the preacher is to strive to effect by studying and comprehending intelligently the laws of public opinion, and casting into it constantly the purifying influences of the gospel.

Public opinion must be taken as a fact always existing, always powerful, and the preacher who seeks to do men good in every way should observe carefully the uses and abuses of public opinion, unless he wishes to remain a mere ecclesiastic confined in the mechanism through which he works, like the man hidden in the chess-playing machine. Public opinion has its uses and may become a great progressive force in the world, and, if rightly guided, shall make for truth and righteousness. Wherever public opinion, then, is freest, as in a republican Government, it is one of the chief instruments of power, of good together with evil. Where every mind is allowed to have and express an opinion, in this manner men are stimulated to have an opinion, and, if that opinion be vital and forceful, it may become public opinion, and soon grow to be something more than opinion and enter into the councils of the nation, sit upon the bench of legislation, and rule the whole policy of the land. Public opinion is, therefore, a stupendous lever in a free government, and was never more so than in our country. We are ruled by it. Never was there an enlightened nation so morally independent as a mass, and so intellectually dependent as individuals. I think we are far more so than the English people. This works for good, and sometimes for evil. There is a good example in the Temperance

reform. The growth of this public opinion in our country has been gradual but steady, and the more slow because the antagonistic opinion had linked itself upon the strong bent of human nature to sensual indulgence. The two opinions have wrestled together in deadly embrace, but the progress of Temperance reform, gaining triumph after triumph, is incontestable and wonderful. It is, indeed, public opinion alone that can legitimate such a measure as the prohibitory law. Forty years ago it would not have been popular or legitimate; but the voice of society, guarding its own welfare, now rationally and clearly demands it, whatever may be our individual opinions in respect of wise or unwise methods of Temperance reform. Can a minister of the gospel remain apathetic to these outside movements and discussions of men, when law advances upon the steps of public opinion, and can we doubt, in spite of all exceptions, that human law does advance in equity, justice, and a broader humanity? The uses of public opinion are a matter not to be despised if it makes the laws in a free Government; and so, too, the uses and advances of public opinion in all great plans of benevolence. Public opinion is commanding Government to found benevolent institutions and schools. It demands, and means to enforce its demand, that Government shall take care of its wards—the Indian and the colored races—and having brought them low, to raise them up to a higher level than before. It means to see this thing done. Here is the hiding of the popular power, constituting a mysterious but ever-present element like the air, which is “only heard when it speaks in thunder.”

Christ, who taught that “none of us liveth to himself, and no man dieth to himself,” clearly signifies that His preachers cannot stand aloof from public opinion, or anything which so deeply concerns the highest welfare of the race. It is too powerful an instrumentality of benevolent action for a

Christian minister to take no heed of it or remain separate from it, though he need not study it like the Jesuit, but like the Apostle who studied the bent of thought at Jerusalem and Athens. He should work with and through others and along the lines of human thought and interest. Men are set in families, communities, States and nations, in order that truth may run more freely upon the all-pervading lines of human sympathy and common thinking. But the preacher is nevertheless, in one sense, to be independent of public opinion. He is never to allow his personal will, or conscience, to be submerged and rolled helplessly along by the current of public opinion; for in this way he loses his power to regulate and direct it. Upon no consideration to differ with a predominating public opinion, whether political, or moral, or religious, is slavery instead of Christianity. This is leaving God for man, and forgetting the first elements of faith. This is acknowledging that the prevalent opinion is always right, which is very far from fact, and in this way we could have had no Protestantism and no Christianity. A minister should, therefore, adopt a public opinion as he does other things, upon moral and religious grounds. This will prevent the assumption of an opinion merely because others adopt it, and will lead to the sifting of motives, to see if, in his own case, the fear of man, or the thirst of notoriety, or the blind interests of party or denomination, or the love of novelty, or the love of antiquity, or personal prejudices and antipathies, or personal affections, or obstinate consistencies, or anything but the pure love of truth and the motive that looks simply to God for His approbation—is, indeed, the impelling motive of our adhesion to it. And, once more, the Christian preacher, since he is a guide and shepherd of the people, should himself make public opinion, when it is wanting. A sanctified will built up the broken walls of Jerusalem in the face of her enemies. The truly important question of the day, of the mo-

ment, is the perpetual opportunity for the application of this principle. We need not ransack the uttermost times and seas for such questions. They are pressing on us. Ideas and opinions were never so powerful, and it was never more necessary to create the right opinion. While calm, we must act. Sincere differences, it is true, exist among the best Christians, but he who is going to do any good and to move the world forward must have the courage of his convictions, must take a quick and firm stand on what he believes to be right; and perhaps it is not useless to obtain at times a glimpse of the mightiness of the instrumentality of public opinion, to see its truly tremendous workings, to look at its ceaseless shaft moving swiftly, silently, to and fro, whirling the million wheels, brains, thoughts, activities, emotions, passions, policies of the nation and the world—for public opinion is the central engine of the moral world. A glance, then, at the power of this agency may make it a more religiously grand—yes, in some aspects, solemn—subject to the Christian preacher. No wonder the priests and rulers “feared the people.” The voice of the people is sometimes the voice of God, because, through this popular voice, God has wrought His own will in spite of the opinions of the wisest. This voice changes religious as well as political systems, now for good, now for evil, but in the end for good, if Christian preachers and people strive ceaselessly, with wisdom and love, to shape public opinion for good ends. They cannot ignore it.

Thomas à Kempis wrote earnestly for a monastic life, he pleaded eloquently for solitude and silence, and he affirmed that he always deplored the time he spent in the society of men, from the lowering of his spiritual life that it occasioned; but he went against his own views by writing a book that has blessedly influenced the religious opinions and lives of myriads. We cannot secede from our race. We are not to pray to be taken out of the world but to be

kept from the evil. Contemplation must be mingled with action. Even sometimes, to the utter discontent of his own spirit, the preacher must ply his vocation in troubled and stormy waters. Better, indeed, the whirlwind than the stagnation of public opinion. Through the tempest, wisdom, courage and faith may steer, but in the dead calm all things corrupt, and

“The very deep doth rot”;

the principles of right, truth and nobleness drop out of the soul, and it becomes the easy conquest of every kind of base tyranny. And this leads me to speak a word I have long had in my heart, of the great want with us as a nation.

Every nation that possesses power and perpetuity has some profound idea or sentiment, or public opinion, it might be called, more or less true perhaps though it must have some truth in it, that molds and holds it together. It enters into the life of the people and makes them all to drink into the same character and spirit. This was true even of the ancient nations. Greece was sustained for centuries by the power of the *intellectual idea*. It was a struggle of cultivated mind with barbarism. The Greek was always to assert, under all circumstances, the superiority of the Greek mind over mere brute forces.

The unity and permanence of the Roman empire lay in the idea of the *right and supremacy of Roman law*. The Roman recognized his own law as the gift of the gods, as unchangeably just, as one at Rome and Athens, as the law which should govern all nations. He was the chosen legislator of the world. He had a right to govern and to subdue the earth to Roman law, and this public opinion shaped him into the restless legionary. Modern, half-barbarian Russia up to this time has had a simple spiritual principle that refines her people and fuses the vast mass together. It is the *paternal idea* of its Government. That Government stands in the earthly place of God—the Father. All Russians are children of the Czar. His authority is looked upon as divine. The rudest

boor is made in some degree unselfish and heroic by the operation of this higher sentiment, connected as it is with the religious idea of a Russian theocracy. In France, notwithstanding all her revolutions and changes, there has ever existed a fine but powerful principle, half divine and half profane, half an idea and half a sentiment, which has kept the nation alive and made it strong and united. Napoleon seized upon it and called it "*la gloire*." It is a sentiment which now and then springs up into a flame and consumes unselfishness and what is grossly material. It kindles an ideal of the honor of France, and her right to the first place in all that is great, brilliant and progressive. Every Frenchman is ready to die to maintain this idea. All are one here, however split into Bonapartist, or Legitimist, or Republican factions.

In Germany, now in reality, as it has been for centuries in aspiration and yearning, the idea of *German unity* has pressed the nation on to higher and higher common attainments in statesmanship, philosophy and letters. In England, the great fusing or uniting principle is *loyalty*—loyalty to the constitution and sovereign of England. However weakened, this has thus far held fast in all strains. It is true that higher sentiments flow into this one and purify and strengthen it. More truly divine ideas of freedom and Christian faith enter into and sanctify this principle of loyalty; but the constitution and sovereign of England, deep in an Englishman's heart, are received as the historic embodiment of English liberty and religion. This idea of loyalty makes the Englishman, with all his coarser traits, chivalric and spirited. It forms a bond of brotherhood through that vast empire. In times of trial, it brings forth a noble and exalted self-sacrifice. It gives play to the poetic and heroic emotions.

Now, it has sometimes seemed to me that our chief want as a nation was a lack of some one idea or sentiment, some cohesive principle, which would bind us together and bring forth truly

great, national and unselfish elements in our character. The fire of some higher love, to fuse us in one, and to burn up every miserable and separating obstacle, is what we want. We need something to arouse the brother-heart, to refine the gross earthliness, to lift us above the material view of things. We are vainly seeking national unity and greatness in the pathway of self-interest. It is the striving of material motives, and in this low way we shall never find the path to national greatness, but for this there must be union alone in the spirit of the people, in their devotion to some one divine idea.

But have we no national idea to keep us alive and bind us together—East and West, North and South? Surely we have, if we will not heap mountains of earth upon it and extinguish it; and if our preachers and men of faith will be true to themselves and the truth they advocate. It is the idea of *humanity*—of carrying up our own and the common humanity to its highest level of perfect manhood—of a manhood which can only be found and perfected in Christ. Men are united and made complete not only because they are created one in nature, but because they are one in Christ, the common and divine Head of humanity.

There is a character drawn in very vivid lines by one of our own historians—the character of William, the father of the Dutch Republic. Was ever a nation more prostrated and submerged under the deep waters of every imaginable woe than was his nation? But how cheerful was his trust in a higher idea, even after that great blow—the fall of Haarlem! "But as, notwithstanding our efforts," he wrote, "it has pleased God Almighty to dispose of Haarlem according to His divine will, shall we, therefore, deny and deride His holy Word? Has the strong arm of the Lord thereby grown weaker? Has His Church, therefore, come to nought? You ask if I have entered into a firm treaty with any great king or potentate—to which I answer, that before I ever took up the cause of the oppressed Chris-

tians in these provinces, I had entered into a close alliance with the King of kings, and I am firmly convinced that all who put their trust in Him shall be saved by His Almighty hand." Let Christian preachers breathe the same

higher trust into the public opinion of this country, and awaken the idea of a spiritual unity for the development of a perfect humanity here, in this free land, making first America and then the world truly Christian.

PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

I.

HOW THE PASTOR MAY HELP THE LEADER OF THE PRAYER-MEETING.

EVERY good act of pastorship tends to help the pastor in his lead of the prayer-meeting. To be a good leader of the prayer-meeting you need to be loved by your people. You may expound Scripture to them with a degree of success, you may give them a lecture to which they will listen with some interest, but you cannot effectively lead them in a communion of social prayer and conference unless they love you. And there is nothing like being a good pastor to them to make them love you.

Besides this, active pastorship equips you with fresh information about the current state of your people, as individuals or as families, that will enable you to import perpetually new interest into the prayer-meeting. Sometimes incidents will occur in the course of the week's pastoral experience which it will be proper for you, with the needed reserve, to recount to the church. But always, at any rate, your heart will be affected in a way that will report itself profitably in the somewhat modified *tone* of your remarks and of your prayers. You will be more effectively in touch with your people, and your people will feel this, even if they do not know it. There are, it will thus be seen, valid reasons why no one else can possibly be so good a leader of the prayer-meeting as is the pastor, if he is a true pastor.

But we have one or two specific practical suggestions to submit, as to how you may by pastorship make the prayer-meeting better. Let it on frequent occasions become a distinct point of aim and effort with you, in a pastoral call, to do something for the prayer-

meeting. For instance, seek out some member of the church whom you may have observed to be an absentee at the prayer-meeting, and, without permitting such an object on your part to become too obtrusively apparent, manage somehow to secure his attendance on the next occasion. Perhaps it may be wisest not to betray any consciousness that the person in question has been intermitting his attendance. You may even frankly ask him to present at the next meeting some thought or some statement of fact that you and he have now been making a topic of conversation. Or, if he is a singer, it will be easy to call up, or to lead him to call up, some hymn, dear to you or to him through old association, or through special congeniality and personal taste, which happens not to have been sung recently in the meeting. "Let us sing that hymn at our next prayer-meeting," you say. You add, "May I rely on you to start it? And will you name it yourself for singing? That will give it a certain added interest beforehand. The meeting needs these little impulses of change and novelty to keep up its life."

Another appropriate proposal might be to say: "We are to take up the subject of family worship at our next prayer-meeting. Recall, between now and then, your own past experience, perhaps that of your childhood under your father's roof, and draw from it some reminiscence illustrative of the beneficent influence of household worship, to contribute to the interest of the evening. May I expect that you will do this?" Secure, if you can, a promise to the desired purport.

Of course, these are mere suggestive hints of what the pastor, as it were incidentally, in the process of doing pas-

touched upon by our great writers, although the limitations of the power of the will itself has been a matter of voluminous speculation.

But it is coming to be recognized that the volitional powers need as wise, deliberate and persistent training as do the cognitive, or emotional. The brightest intellects often flash uselessly, and burn themselves out, for lack of government by the trained will. Persons possessed of finest tastes and holiest passions find their virtues and graces frayed and worn out by the trials and temptations of life, when they might have been retained, had they learned the art of self-restraint and self-direction. Dr. Maudsley calls the will "the culminating effort of mental development, the final blossom of human generation." It is, indeed, the royal element in the kingdom of man's soul. It holds the sceptre; whether it holds it with a weak or strong hand, ruling worthily or leaving the soul to the anarchy of its own caprices and to be the prey of outward evils, it reigns after its fashion. Free agency, the ability to hold one's self to that character and direct one's life on that line which meets the approval of the judgment and conscience, is the chief vestige of the divine that is left in our manhood; if, indeed, it will be still left in all—for many have lost the self-determining power through neglect to preserve it.

The necessity of systematic education of the volitional powers is stated very strongly by Maudsley: "A man can no more will than he can speak without having learned to do so, nor can he be taught volition any more than he can be taught speech without practice." We, therefore, could not err if we advocated the introduction into our secular schools of special lessons and exercises for pure volitional culture. But the pulpit, which teaches teachers, parents, and the young, should be impressed with the importance of this sort of training. We need offer no apology for devoting this article to the subject, which we shall treat simply in the way of illustration.

It is interesting to observe the development of will-power in little children. It is not a full endowment at birth, but seems to come up as a plant under the increased shining of the reason. At first, the infant has no control of its bodily motions. Feet and arms are thrown about as if spasmodically, or, to borrow an expression from the Biologist, as if only the "automatic nerve-arcs," and not the "influential arcs" were being acted upon, as in the case of a brainless frog or pigeon. But soon the child recognizes his power over his limbs, and the necessity of controlling them. His soul feels its independence, and he tries to exercise it, just as when the pilot puts his hand upon the wheel of the vessel that is being twisted about by currents and winds. In the first few months the infant's will is mainly influenced by mere desire—some want, caprice, or passion. A little later we observe the conflict between mere momentary desire and some farther-sighted purpose. The child learns to subject a lesser to a greater good. But it requires effort and practice to keep this will-grip on the momentary impulse, just as it requires exercise to toughen the muscles by which we hold with the hands.

Now, in these early days, the young will can be helped by judicious counsel and encouragement. The foundation of strong manhood has often been laid by the wisdom of the nursery government in stimulating the child to intelligent self-control. Children of strong impulsiveness, as we say, "given to tantrums," are enabled by judicious help of word and example to overcome all such tendencies. We have seen a four-year-old boy in the full burst of passion, but at a glance of his mother he would go by himself, bite his lip to keep back the angry expression, stamp his foot, not in venting rage, but as if in the attempt to shake it out at his heels, and, in a few moments, return placid and happy with the consciousness of victory. The entire manhood of that person will be different from what it would become without that judicious tuition of the will.

It is remarkable how soon a youth can acquire the control of his entire mind, his thoughts as well as his feelings. Nothing, for example, is so diverting to the mind as some anticipated pain. While waiting for it most persons can do nothing but think about it: nerves, will, attention, are all "rattled" by the prospect. A little fellow was anticipating the tortures of having some teeth extracted, but he went cheerfully through all the hours of waiting, and without a tremor took his place in the dentist's chair. When others expressed their surprise at his courage, the little hero explained it thus: "You see, I just didn't think about it all day, nor even while I was going there—for what's the use? It was going to take only a second or two; they'd come out in a jiffy when doctor got his tool on them. So I made up my mind I wouldn't think about it until I felt the pincers pull—and I didn't." If that boy can always keep the will-grip so tight upon his thoughts, he will pass over nine-tenths of the ills of life without being distressed about them, since the bulk of those ills are in the imagination, which either anticipates them as coming, or lives them over and over again when past.

What a prominent part the will takes in the process of ordinary education! The first problem that presents itself to a teacher is not that of collecting information with which to stock the mind of the pupil, but rather how to bring the pupil's mind to that habit of patient and steady looking at truth which will impress it upon the memory. Application, attention, concentration of thought, can be accomplished only through the will. There are two ways in which the teacher may excite the child's will to hold the thought upon a lesson: (1) By exciting the desire; by making the study entertaining through pictures, stories, or an animated manner, which engages the attention. This is one of the advantages of the kindergarten method. It yields immediate results in enabling the teacher to fix the lesson upon the memory, a plate sensitized, as it were, by the awakened inter-

est. But education, through entertainment, cannot be thorough; it does not train the pupil to apply his own mind. In after-life he will have to study topics and solve problems which do not appeal to his taste, but are forced upon him by some necessity. He must be taught (2), if he is to be trained for useful thinking, to direct his thoughts with as little regard for the fascination of the subjects as a gunner has for the beauty of the object upon which he trains his battery, or a mariner has for the sheen of the water he cleaves with his prow.

All real educators recognize this. All true scholars, whatever may be their genius, will confess that they drive the cognitive and reasoning faculties by force of will, very much as a wood-turner or a potter turns his lathe. Fichte when a lad, showed some of that self-knowledge which afterward made him a great philosopher. He was intensely interested in a certain novel, but flung it away half read, because he felt it was mastering him, engrossing his imagination; that to be a strong and independent thinker one must select his line of thinking because of its utility. This strong quality of will had almost as much to do with his greatness as had the fine quality of his genius. Dr. Johnson was accustomed to approach a subject with no inclination, but dragged up to it by sheer determination. He held his thought to the theme with as little delight as if he were holding his face to a grind-stone. After a while the friction kindled interest, then enthusiasm. But enthusiasm was easily lost through some diversion, and regained only by effort. Dickens hated to begin a new novel, and went to his work as Xerxes' soldiers went into battle, driven by the whips of their officers; but once into the plot, it inflamed him, as the battle-blood made heroes of the Persian slaves.

Some of the greatest works of human genius would never have been produced had not some necessity, perhaps for bread, pressed down the spring of the will. Had Goldsmith been a man of easy fortune he would probably never

have been known in the sphere of letters. Dean Prideaux wrote his famous "Connection of the Old and New Testaments" as a relief from a grief which was absorbing his mind; he forced his thoughts into what at first was an unnatural channel, until the very flow of the new pursuit came to delight him. Dean Stanley wrote the last volume of the "Jewish Church" under spur of resolution, his heart buried in sorrow for the death of his wife.

We find that the will is the main-spring of success in all professions, even in those where excellence is supposed to be inseparable from passionate delight in one's pursuit. The orator, for instance, must be kindled by his subject, and be *en rapport* with his audience. Until his soul is on fire he cannot be impressive. Yet, as a fact, many of the foremost orators dislike public-speaking. It is difficult for them to prepare for it. The fire they flash in the delivery burned painfully when they first kindled it on their own brains. Some veteran speakers shrink from standing on the platform as much as the school-miss does when reading her essay on graduation day. One of the foremost preachers confessed that, as a young man, he once turned back from the church door and hid himself until the congregation, tired of waiting for him, had dispersed. Only conscience, gripping his consecrated will, prevented his deserting the ministry, which he afterward adorned with the brilliancy of sacred eloquence. A noted surgeon once remarked to the writer that he abhorred the details of his own profession. An operation sickened him. But, knowing of his proficiency in anatomical science and skill as an operator, he could not conscientiously refuse to serve suffering humanity in this way. Tremendous will-power as well as surgical skill guided his knife steadily. One of our best generals was a man of great physical timidity. The story is told of him that, at the opening of a certain engagement, his senior officer twitted him upon his blanched face. He replied, "Yes, sir, I am scared, and if you were

half so frightened as I am, you would run. But I have come to fight, and fight I will." After the battle he was brevetted as its chief hero. Indeed, it will be found that, as a rule, our greatest warriors have had as much moral heroism as physical courage, and that the sense of duty, acting on strong wills, made them what they were. They who used to think of Grant as "the butcher" will be disabused of that impression as they read his memoirs, for there they will discover a heart great in its kindliness, tender almost as a woman's, and hating war as a trade. Indeed, the secret of Grant's success, we think, lay in his tremendous moral daring, even more than in his military genius. Having made up his mind that a movement ought to be made, having computed that fewer would be slaughtered in a series of rapid sanguine engagements than would perish in the long run by what would seem a more humane policy, he did not hesitate to give the command, Forward! It is said that Gen. Jomini was as able a strategist on paper as Bonaparte. By an almost intuitive military insight, he could locate coming battles from noting apparently insignificant orders and movements of his general. Had he been on the side of the enemy he could have anticipated and, with sufficient decision, have prevented many of Bonaparte's master-strokes. But he lacked that power of alert, instantaneous decision which his master possessed. With Bonaparte, to conceive a plan was to start its execution. His will was always in close conjunction with his judgment, like the executive officer at the right hand of an ancient king.

We may illustrate the dominant power of the will among the faculties from every department of business. It is well for a young man to select, if he can, that occupation which is most congenial to his tastes, for his love for the details of his business will help him to patience in the pursuit of it. But, as a rule, our successful merchants have not had their choice of occupations. Necessity, or early opportunity to "turn a penny," led them to become manufac-

turers, traders, bankers, pork-packers, grain speculators, or railroad men. Indeed, the will is the hand which turns the wheels of enterprise everywhere. Civilization is the product ground out of the patient, intelligent purpose of men; it is not the outflowing of their tastes and passions. Society would go to pieces in a generation were it not for the strong wills of the wisest and best laid upon the helm and forcing the ship of common interests oftentimes across the current of men's common propensities.

We may also say that the will is the main factor in the formation of moral character. We do not overlook the influence of refining association, or of early and continued instruction in the precepts of virtue. But it would be easy to disprove the Socratic theory, that the vision of the beauty of truth and virtue is necessarily refining. We have not yet learned the art of moral photography, by which we can make the reflection of the fair picture adhere to the sensitive plate of the soul. The instruction of Seneca did not prevent his pupil Nero from becoming the meanest of monarchs; nor did the sacred association of a Christian home, daily converse with his father, President Burr, and his uncle, Jonathan Edwards, bleach the black viciousness and treason from the nature of young Aaron Burr. Dickens describes a man who had such a sense of the meanness of getting drunk that he hired a man to stone him home if he ever found him in an "uncertain condition" upon the streets; but his abhorrence of the vice did not prevent his getting a daily pelting for its indulgence. How Coleridge hated the vice which had entangled itself about his will, like the serpents about the struggling Laocoon! When his friend Cottle begged him to break the opium habit, and tried to encourage him to the endeavor, he replied, "You have poured oil into the raw and festering wound of an old friend's conscience, Cottle; but it is oil of vitriol. For ten years the anguish of my spirit has been indescribable, I have prayed, with drops of agony on my

brow. . . . But there is no hope. . . . Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him." Coleridge had simply lost will-power. His perception for virtue, his passion for it remained, indeed was intensified by his experience of the evil of vice. Yet he could not will for the virtue. This is an extreme example, but an example, nevertheless, of the great law that character is under the impress of the will. Not what we see, not what we desire, but what we determine—that we are.

This leads us to speak of the degeneration of will-power.

Many are conscious of such an impairment of their volitional natures, affecting their power of self-control generally, or, it may be, only in special directions. An acquaintance of the writer, of intense and growing enterprise for business, has spoken of his inability to form a definite resolution for religious duty. He confesses that he never saw religious truth so vividly as now, or was so convinced of every man's obligation to live in absolute service of his Creator. He could *preach* that doctrine enthusiastically, but when he proposes to bring his own life into such thorough consecration, it seems as if some spell seized him, paralyzing his purpose. A sort of moral hypnotism possesses him, and he can only stare at religious duty, without moving a step towards it. We have known others to complain of a similar loss of ability to act promptly in business where they saw clearly that to delay was to hazard fortune. The moment has come for a man to change his investment. To-morrow will be too late. Yet he leaves the street and goes home from sheer volitional inertia. Schiller makes his drama of "Wallenstein" turn upon this well-known phenomenon of the partial paralysis of the will. The great general, whose celerity in hurling his army upon the enemy matched his skill in selecting the opportune moment for it, is smitten with fatal indecision. He knows that his life depends upon his prompt action, yet he cannot bring

himself to act. He says, "There is time!" when everybody else sees the hazard of delay:

GENERAL ILLO, pointing to a conjunction of circumstances which would once have sprung the energies of his old commander:

"Seize, seize the hour
Ere it slips from you . . .
Time long enough for wisdom, though too short,
Far, far too short for doubt and scruple:
This is that moment.

WALLENSTEIN:

The time has not yet come.

GENERAL TERTSKY:

So you say always, but when will it be time?

WALLENSTEIN:

When I shall say it.

ILLO:

You'll wait upon the stars, and on their hours,
'Til the earthly hour escapes you. O believe me,
In your own bosom are your destiny's stars,
Confidence in yourself, prompt resolution,
This is your favoring star."

There can be no doubt that this sluggish operation of will is of the nature of disease. Oftentimes insanity begins to show itself in such a symptom. Frequently it is accompanied by physical signs. It was noted of Coleridge that as he became more intellectually capricious and unreliable in doing literary work, his whole figure grew "flabby and irresolute, expressive of weakness under possibility of strength."

Loss of will-power is not unfrequently due immediately to physical causes, to sins against the body. This is notoriously so in the cases of the intemperate. It was Coleridge's case. The strong excitation of the nerves by drink, and the subsequent torpor of them, shows similar results on the

mental side of our nature. Ribot says: "Intoxication, after a first period of super-excitation, brings about a notable impairment of the will. The individual is more or less conscious of this: other persons see it more distinctly." The slightest lesion of the frontal convolutions of the brain may lead to total loss of will-power. With this fact surgeons are familiar. What changes may not be made in the brain under the excitations of a single debauch! One drunken bout has thus been the ruin of many a man of fairest promise, in that it has originated a diseased condition of the brain, the hurt of those lobes which are most closely associated with the action of the will upon the body. But the danger is not solely from the over-excitation of the debauch. The habitual use of liquors in small quantities will produce similar results. Dr. Maudsley does not hesitate to say to the moderate drinker, "It is not possible for you to escape the penalties of weakening the will." Indulgence in the lower lusts, gormandizing, sexual intemperance, have the same penalty. And the loss of will-power is not confined to the line of the sin, but becomes general.

But space prevents our following the subject. We would like to note the weakening effect upon the will of various intellectual habits, such as the use of the imagination in novel-reading, day-dreaming, and the like; the similar effect of dilatory habits, lack of promptness, etc.; the rapid strengthening of the will by judicious self-discipline; and to suggest rules for such culture. We must, however, leave these for the reader's own treatment.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA.

PART I.—MISCELLANEOUS.

THIBET.

THIBET especially attracts attention as the main territory where as yet the gospel has no foothold. It is called by the natives "Land of Bod," and has an

area of about 700,000 square miles, and a population nearly as large as Siam, from six to eight million. Lassa—god-land—is the capital, and indeed the sacred metropolis of all countries where Buddhism reigns, as Rome is the capital of

the Papacy. "*Mater et caput*," etc. Teshoo-Loomboo is the capital of the western province, and the residence of the Chinese viceroy.

The country is hemmed in by lofty mountain ranges, and occupies a high plane, being elevated from 10,000 to 14,000 feet above sea-level; and within its bounds are the head-waters of the Indus, Jumna, Sutlej, etc.—in fact, most of the rivers conspicuous in that part of the continent. In climate, vegetable and mineral products, it is a somewhat remarkable and yet exceptional country. The inhabitants are Mongols. Polyandry is common, and one woman may marry all the brothers in a family!

The language is mainly monosyllabic; the alphabet, phonetic; it reads from left to right, and is evidently close akin to Sanscrit and Chinese, and has an extensive literature, mainly religious.

The principal interest that centres in Thibet is connected with the *worship of the Grand Lama*, to whom even the Chinese Government pays homage, giving annually a sum equal to that paid by Thibet as tribute to China. Lamaism is an offshoot of Buddhism, and called by Thibetans "*Buddha's Law*." Six syllables—*Aum Ma-ni pad-me hum*, which is said to mean, "God! treasure in the lotus, Amen!" is the omnipotent mystic formula, or cabalistic sign, which is at once a salutation in worship, a universal prayer, and a charm for health and happiness.

There are two Lamas, of equal sanctity, who consecrate each other; both bear the title, *Rin-po-tshe* ("great reward"), but Dalai-Lama is the supreme in power and has his shrine at Lassa. According to popular notions, the Dalai-Lama incarnates Buddha-Sakyamuni, and is eternal and omniscient. When in his official dignity he sits cross-legged on five splendid cushions, over the altar, robed magnificently, and, except that he moves his hands in blessing, is as motionless as a statue. Whatever emanates from him or is touched by him is divinely potent. He is the supreme head of a hierarchy of ten grades, embracing a vast number of lamas, all of whom are

monks, who live in lamaseries. The Lamaic fanes are often cruciform, with three gates and three interior divisions, somewhat like the Hebrew temple, with an inner sanctuary. *Prayer-wheels* are everywhere seen, which turn out prayers and save indolent worshippers all exertion.

Rich persons about to die call for lamas, who make a hole in the skull and let out the soul! and there are masses for the departed. Just now, Thibet is peculiarly interesting, negotiations being in progress to secure entrance to this hermit nation for commerce and the gospel.

PART II.

MONTHLY BULLETIN.

A. B. C. F. M. held annual meeting at Des Moines. The Foreign Secretary, Rev. N. G. Clark, D.D., presented his report. Four missionaries out of 400 have died during the past year, while four veterans, with an average term of service of forty-six years, have retired. Summary: Number of missions, 22; of stations, 85; of out-stations, 8,810. Whole number of laborers sent from this country, 434; of laborers connected with missions, 2,398; of pupils in mission schools, 39,877. Treasurer Langdon S. Ward gave, as the cost of missions for the past year, \$620,640.50; of agencies, \$9,533.82; of publications, \$5,255.69; of administration, \$22,855.60. Total expenditures, \$658,285.71; total receipts for the year, \$659,667.20. As to the matter in controversy, as to candidates for the Foreign field, "the Board recommends to the Prudential Committee to consider in difficult cases, turning upon the doctrinal views of candidates for missionary service, the expediency of calling a council of the churches, to be constituted in some manner which may be determined by the good judgment of the committee, to pass upon the theological soundness of the candidate, and the committee is instructed to report on this matter to the Board at the next annual meeting."

AFRICA —The Baptist Mission, on the Congo, has met with serious loss by the burning of Arthington Station at Stanley Pool. Stores of food, personal property,

of missionaries, and various supplies were consumed to the amount of \$15,000. But the people listen with joy to the gospel and the schools prosper.

CHINA.—The houses and hospital of the M. E. Mission at Chung King were destroyed, in the province of Tze Chien. It is said that, on the day of the dragon boat festival, an attack was made, but did not proceed to extremities. Accounts of outrages against the Chinese in this country seem to have kindled the fire that is raging in China, provoking retaliation.—The Director of Catholic Missions has been informed that 700 Christians have been massacred at Tan-hoa, Tonquin; also, that thirty villages in that district have been burned and 9,000 inhabitants are starving.—Sir Rutherford Alcock writes touching the important question now agitating France, China, and the Vatican: "Chinese hatred of Christian missions and missionaries is due to the fact that for centuries the Roman Catholic missionaries in China have relied upon the political power of France instead of upon the Spirit of God; persistently interfering with Chinese politics, they have used the armies and fleets of France to extort sites for churches, land, etc. We cannot expect the Chinese to distinguish between Roman Catholic and Protestant missionaries, especially since English policy in China has been as wicked as the policy of France. There is nothing more nefarious in modern history than the 'opium wars.'"—It is said the Pope will not send an envoy to Peking, having received from M. de Freycinet an *ultimatum* to the effect that the carrying of it out would be followed by the withdrawal of the French Ambassador from the Vatican, the abolition of the Concordat, the separation of Church and State in France, and the suppression of the grant of 50,000,000 francs a year to the Catholic religion.—The Chinese Government has paid \$10,000 to the Canada Presbyterian Mission at Formosa for property destroyed in the Franco-Chinese war.

INDIA.—At Hoshiarpur the Moham-

medans attacked the Hindoo quarters and wrecked all the buildings. Several casualties are reported. The riot was suppressed by troops.—The Mohammedans and Hindoos of Delhi have fallen out, riots have ensued, and three men were killed. The immediate cause was the profaning of the Great Mosque by a Hindoo sectarian leader, who tied a small pig in a painful posture within the sacred edifice, so that it squealed with all its might. This enraged the Mohammedans, and they assaulted the Hindoos. It is said that at Bombay a society has been organized to propagate hostility to Mohammedanism and to inculcate knowledge of the true Hindoo religion. Hitherto, Mohammedans and Hindoos have joined to persecute Christian converts. — The Rev. Dr. Thoburn, of the Methodist Mission in India, soon after landing in this country, called for twenty-five missionaries for that field. Within thirty days forty-five men had offered to go.

ITALY.—In the Synod of the Waldensian Church, in Sept., it was resolved to unite with the Free Italian Church. Of the seventy members, sixty-seven voted in favor.

JAPAN.—Rev. Geo. Wm. Knox, of the Presbyterian Mission, is to become the teacher of Ethics and Metaphysics in the Government University at Tokio during the absence of Prof. Fenellosa. The latter is one of the two Harvard graduates, and is reported to have become a Buddhist. Mr. Knox will have opportunity to inculcate some views that will be quite new to his pupils.

Jews.—In one way or another, according to a recent writer, as many as 1,500 Jews leave the Synagogue for the Church of Christ every year. It is estimated that there are 3,000 converts from Judaism in the Church of England, and more than 100 of them ordained clergymen; in London (Trinity Sunday) five more were ordained. Rabbi Zadoc-Kahn, of Paris, thinks that Judaism as a religion is on the wane. Sooner or later the Jews will merge with the populations among which they dwell. "This

admission," says the Grand Rabbi, "is painful to me; but the fact is undeniable."—The influx of Jews from Roumania and Russia into Jerusalem continues. Judging from Jewish emigration to Palestine during the last four years, the return of the Jews to their own land is happening before our eyes. The financial power they wield in this country and England is well known. M. Drumont states that they control the railways and banks of France, and, with a single exception, all the great journals of Paris. The secret of the late Tonquin war that cost France \$150,000,000, is said to be that the trade of that country had been farmed out to a Jewish syndicate.

KOREA. — Cholera is still raging fiercely. The scourge has more than decimated the capital, where, out of a population of 200,000, the death-rate is a thousand per day. About as many Koreans as there are people in the State of California have been swept away already, and it is hard to say where the plague will stop. The people are beginning to give over the task of burying their dead, and the city is threatened with positive extinction. In the Korean Mission of the Scottish United Presbyterian Church, in Northern Korea, a hundred men and boys have been baptized, and the work is rapidly spreading.

MEXICO.—Rev. Hubert W. Brown re-

ports increasing fraternal unity among different Protestant Missions, propositions for co-operation, mutual discussion of matters of common interest, etc. This is one of many simultaneous movements, which show the substantial unity of all evangelical disciples.

RUSSIA.—A horrible religious sect develops, whose chief doctrine is, that it is a sin to let men suffer, and that it is a duty to strangle the sick. A man in blood-red garments was detected by a peasant when about to suffocate his wife with a pillow; and shortly after forty-two of the sect were arrested.

SIAM.—The King of Siam has sent to the Rev. Dr. Dean a gold medal issued in commemoration of his prosperous and peaceful reign, and assures him that of all the missionaries he holds him "never to his favor," since he has been the longest in his kingdom.

SPAIN.—The number of Protestant congregations is stated by Dr. Schaff to be over sixty, exclusive of small preaching stations; and the number of Spanish Protestants about 12,000; two Protestant book-stores, one in Madrid and one in Barcelona; and four evangelical periodicals.

SYRIA.—News just reaches us of the sudden death of Rev. Gerald F. Dale and his second daughter—particulars not known. It is a great loss to the Presbyterian Mission.

PREACHERS EXCHANGING VIEWS.

Choir-Singing a Means of Grace.

We are asked if, in our estimate, choir-singing, in which the people cannot take part, is any real help to the worshipper.

Undoubtedly some choir-singing is simply an abomination: whenever the artistic effort takes the place of real spiritual expression. But that the musical service of the sanctuary cannot be limited to the range of the people's voices is evident. Some congregations either cannot or will not sing. We recently attended the services of a brother who calls the choir, "Nehushtan, a piece of brass," and he has made away with his as Hezekiah did with that old relic.

Instead of a choir, we heard a thundering organ and a screeching cornet, but no congregational singing to speak of. We longed for four voices, or better, forty, trained to render the sentiment of the hymns, and lead the people to join, if possible, with their voices; but, if not, then, with their souls, to follow the singing with reverent appreciation.

There is no doubt that the Psalmody of the old Jewish Church was not all congregational. The very structure of the Psalms shows that they were arranged for select voices, often recitative, frequently responsive. Saint Augustine tells us of the spiritual en-

joyment he had in listening to a sweet voice in the Cathedral singing the praises of the Redeemer. Many conversions have been due, under God, to the soulful rendering of sacred hymns. The late Dr. John Breckinridge ascribed his first strong religious impression to his hearing a person sing the familiar words, "Awaked by Sinai's awful sounds." Mr. Sankey's voice has been largely supplementary to that of Mr. Moody in calling souls. A venerable clergyman once said, "I would give a thousand dollars to be able to sing 'Rock of Ages,' as Mr.—— rendered it on Sunday; but not being able to sing, I was exceedingly grateful to be permitted to hear another sing it for me. Those words stir sentiments which seem to die still-born in my soul for lack of expression. The singer quickened these, and gave me also new impressions, by his eloquent interpretation." Some persons who cannot sing really worship by playing the tunes associated with sacred words upon an instrument, their souls following the thoughts awakened. Why should not those who can neither sing nor play use another's voice as their instrument? One of the most effective exercises we ever heard at a song-service was the reading of one of Paul Gerhardt's hymns by the pastor, followed by an organ and violoncello reproduction of the original music to which Gerhardt was accustomed to set the words. David's soul was doubtless kept on wing in the pauses of the words by the notes of his harp.

Whether choir music is helpful or not depends entirely upon its being *soulful*. It should be so simple as never to divert from, but always to attract, the attention to the sentiment. The harmony between voice and mind is the essential thing in singing, as it is in pulpit elocution. In heaven we shall probably all sing well, for we shall have spiritual bodies—i.e., bodies in every way fitted to express the spirit in its deepest and highest, its most delicate and most thrilling, emotions.

J. M. L.

"The Vacation Scandal" Again.

I am entitled to take an apostolic satisfaction in the earnest attention that has been given in all quarters to my humble essay on Ministers' Vacations. "For behold this self-same thing, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation!" And if the disclaimers which have appeared shall be multiplied from all quarters until it is made plain that the multitude of instances that have been brought to my observation are all of them exceptional, how gladly will I add, "in all things ye have approved yourselves to be clear in this matter!" Of course, no one man's personal knowledge covers the whole field, and mine has been chiefly confined to Northern and Eastern cities. But, considering that the first instance that arrested my attention, and one of the most shameful that I have known, occurred in an extreme South-western city, I can hardly charge myself with a grave defect either of logic or of charity in concluding that the abuse was not a local one.

It happens now, by a curious coincidence, that I am given an opportunity, for a time, of personal acquaintance among Southern pastors and churches in the very position formerly held by the brother whose friendly protest comes from Salem, Va., and the record of whose pastoral fidelity and devotion remains behind him here. I am happy to say, that my brief first impressions (take them for what they are worth) go to confirm Mr. Gordon's representations.

I am not sorry to find that the comparison which I have drawn between the Roman Catholic and the Protestant clergy, at this point, has stirred the pure minds of my brethren. As Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you." I find, in consulting my eye-witness, that I had understated the contrast in that South-western city of which I speak. It was *five* black crosses, not three, erected in front of the cathedral in honor of priests fallen on the field during the

pestilence, on which their Protestant brethren, returning, with the first frost, from their various retreats, had the privilege of looking, and meditating, in the spirit of one of the first disciples, "to what purpose is this waste?"

I think I owe your readers a word on that theological point by which it is sought to parry the force of this contrast. "It would be monstrous cruelty," we are told, "for Rome to leave her people without pastors. But intelligent Protestants know that, except as a matter of personal comfort, it makes no difference to the true Christian, sick or dying, whether he has the services of a minister or not." There is not really any such wide difference between the Latin and the Protestant theology, at this point, as is often supposed. The Roman Church, while holding that baptism is necessary to salvation, holds also that he who wishes for baptism is "baptized in intention," though there be none present to confer it; and it conditions the grace of the sacraments, generally, on the reception of them, "or the desire for them." I could give volume and page of authorities for this statement if I had my books at hand. How it is to be reconciled with the doctrine *ex opere operato* is not my affair. Another point on which the Catholic priest and the intelligent Protestant may well agree, is, that men and women in the midst of sickness and peril are more likely to be true Christians, living or dying, for having Christ's gospel and Church represented among them by His faithful ministers; and, further, that if they see this ministry fulfilled by the priest, while the minister is taking good care of himself at a "health-resort," it will be no strange thing if their true Christianity takes the form of adhesion to the priest's communion rather than the minister's.

LEONARD WOOLSEY BACON.

Savannah, Ga.

"A Dissatisfied Preacher."

Have just read your note to "A Dissatisfied Preacher," Oct., p. 369. It suggests the following fable:

During a summer's afternoon, at the shore, the silence was broken by voices in dispute. Following the direction of the sound, I was led unconsciously to the foot of a lighthouse tower. The discordant voices belonged to none other than the beacon and the corner-stone.

"Ah, ha!" said the scornful beacon to the stone below, "you are of no use in the world. You send no light across the dark and angry waves. You guide no mariner safely by. No one would miss you if you were dead. Your face is never seen."

"Though my face is never seen, my life is not in vain. Were it not for my strength, your proud head would fall and your labor fail. You could not stand without my help."

The storm of their dispute blew high till it seemed their wrath would dash them to the ground. But presently their keeper came. With one accord they made him judge while each pleaded his cause.

As the shades of night fast gathered round and a storm across the waters blew, he paused not to make reply. Climbing hastily the iron steps, he started the beacon-light to gleam and turn. Frequently and vividly the busy light flashed across the raging waters, cheering the seaman on his way, guiding him safe past rock and shoal.

Seeing the beacon hard at work, the corner-stone knew his task must not be shirked. He firmly grasped the wall of stone and rock-bound shore, thus keeping aloft the beacon-light. Both necessary! Both busy! Both contented because both employed.

In life's work, one must sow where often another reaps. Let not him that reapeth boast over him that soweth; for, unless God giveth the increase, the labor of both is vain. We are all God's husbandmen.

"Oh, disheartened sower! scatter thy seed upon the waters, for thou shalt find it, though many fruitless days pass by." (Eccl. xi: 1.) "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this

ceived.—Luke viii: 18. HOMILETIC REVIEW, Vol. IX., No. 1.

10. The Mystery Manifest.—Col. i: 26. HOMILETIC REVIEW, Vol. X., No. 6.

11. The Fulness of Time.—Gal. iv: 4. HOMILETIC REVIEW, Vol. X., No. 6.

CHRISTMAS THOUGHTS.

HOMILETIC REVIEW, Vol. VIII., No. 3.

" " " IX., " 1.

" " " X., " 6.

New Year.

THOUGHTS FOR THE LAST SABBATH OF THE YEAR.

Then shall the end come.—Matt. xxiv: 14.

The knell of 1886 is a monition, not only from the past, but from the future. Whether for us it sounds across the interval of many years, or of a few days, no one but God knows. It prophesies the end of all earthly things for us. A grandly ominous voice is it: the forecast echo of the voice of the mighty angel that John saw, with a rainbow about his head, his face as it were the sun, and his feet as pillars of fire; with his right foot upon the sea, and his left foot upon the earth; in his hand a little book (of human accountability); "and he lifted up his hand to heaven, and swore by Him that liveth forever and ever . . . that there should be time no longer."—(Rev. x: 5, 6.)

We are continually doing things for the last time: every day is the last day for something.

To-day may be the last opportunity of conversation with some companion. If you felt that you might be speaking to your child for the last time, what would you say? What deep undertone of honest, earnest thought would there be even in your mirthful conversation! A teacher cried bitterly as he learned of the sudden death of one of his boys: "Oh, if I had dreamed of the possibility of this, I would have talked so differently, so plainly, last Sabbath. God forgive me!" The preacher almost every Sabbath preaches to some who hear him for the last time; be sure to put your whole heart and the whole heart of the Gospel into your words.

Avoid the delusion that opportunities of either doing or getting good have in

them any prophecy of returning. They are God's gifts for the moment. It is doubtful if He ever repeats the opportunity in exactly the same form, and with the same possibility of blessing. He is too rich in resources for that. A lost opportunity is lost forever, whatever other opportunities may come. They are not given as so many probations, but as so many times of spiritual investment, each having its significance in itself.

How many as yet *uncompleted things we have set our hands to, which will never be completed?* Books unread in our libraries, subjects not *studied out*, promises of duties to self, purposes of good to others, conversations broken off! What planings, outlinings, both for thought and action, which will never be filled in! With Job we will one day cry, "I am cut off in the midst of my purposes," or pray, "Spare me that I may gather strength before I go hence and be no more." Learn to make each day as far as possible complete in itself; or, where that is not practicable, let each day's work be like the little threads of hemp that make the lengthened rope, each working in with those that are adjacent, so that life will constitute one consistent whole. The weakness of most lives is from the separation of its little pieces.

Two resolutions for the coming year:

(1.) I will begin to do only the most important things—take for my keynote what Saint Bernard was in the habit of saying to himself, "Bernard, ad quid venisti?"

(2.) I will put my *whole energy* into whatever I do, remembering the words of the wise man, "Whatsoever thy hand findeth to do, do it with thy might," etc.

NEW YEAR SERMONS.

The following New Year sermons have been published in the HOMILETIC REVIEW and elsewhere:

1. Confessions of Dying Men. By Joel Hawes, D.D.—Heb. ix: 27. National Preacher, Vol. XXV, January number.
2. The Ministries of Time. By A. Stone, D.D.—Isa ix: 22. National Preacher, Vol. XXXV., January number.
3. Timely Preparation for Death. By R. W. Dickinson, D.D.—2 Kings xx: 1. National Preacher, Vol. XXVII., January number.

4. How Old Art Thou? By J. Few Smith, D.D.
—Gen. xlvii: 8. National Preacher, Vol. XXXIII., January number.
5. This Year Also. By C. H. Spurgeon, London.
Luke xlii: 8. HOMILETIC REVIEW, Vol. IV., No. 6.
6. Lot's Choice. By John Hall, D.D. HOMILETIC REVIEW, Vol. V., No. 5.
7. A New Year in Jerusalem. By Rev. Joseph Elliot.—2 Chron. xxix: 17. HOMILETIC REVIEW, Vol. VII., No. 6.
8. The Old Year and the New. By R. M. Hatfield, D.D. HOMILETIC REVIEW, Vol. VII., No. 6.
9. The Exceeding Brevity of Life.—James iv: 14. HOMILETIC REVIEW, Vol. VIII., No. 3.
10. Our Hastening Years. Ps. xc: 9. HOMILETIC REVIEW, Vol. IX., No. 1.
11. The Testimony of the Past.—Josh. xxiii: 14. HOMILETIC REVIEW, Vol. IX., No. 1.
12. The Uncertainty of the Future.—Jas. iv: 14. HOMILETIC REVIEW, Vol. IX., No. 1.
13. Time Reckoned.—Gen. xlvii: 8. HOMILETIC REVIEW, Vol. X., No. 6.
14. Retrospect and Prospect.—Phil. iii: 13, 14. HOMILETIC REVIEW, Vol. X., No. 6.
15. The Day of Settlement.—Rev. xx: 12. HOMILETIC REVIEW, Vol. X., No. 6.

NEW YEAR THOUGHTS.

HOMILETIC REVIEW, Vol. VIII., No. 3.

" " " IX., " 1.

" " " X., " 6.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

THE IMPERFECT SIGHT.

I see men as trees walking.—Mark viii: 24.

We now see but in part and know only in part even at the best.

1. *Our vision is imperfect.* Every faculty of the soul, every sense and organ of the body, is deranged.

2. *The spiritual atmosphere about us is unfavorable for the perfect vision.* It is misty and murky with passion, prejudice and animalism.

3. *We cannot see aright because our stand-point is too low.* Our stand-point is that of the earthly and the temporal.

4. *The capacity of our vision is finite.* We cannot begin to grasp any one of the great truths of revelation. We see but an infinitesimal portion of God's purposes and providences.

In the hereafter we shall know as we are known. Our power of vision will be perfected; the horizon will vastly expand; we shall look at all things from the true point of vision. What a blessed, glorious view awaits us!

Revival Service.

PERSONAL DUTY.

What is that to thee?—John xxi: 22.

Mankind are apt to be more concerned about the sins, the duties, and the responsibilities of their neighbor than about their own. Peter was anxious about his fellow-disciple John, and Christ almost sternly rebukes him, and asks: "What is that to thee? fol-

low thou me." And Peter has a great many imitators in this.

1. One is troubled about *doctrine*: how to reconcile Divine ordination and free-will; God's love and eternal punishment, and the like. But Christ rebukes the presumptuous spirit and says: "What is that to thee? follow thou me."

2. Another puzzles and frets his soul over the *mysteries* of Revelation and Providence; but, as out of the whirlwind, God shouts to him, "What is that to thee? follow thou me."

3. Another stumbles over the *prosperity of the wicked*, or the afflictions of the people of God, or the declension of godliness in the Church, or the awful wickedness of the times. But the Master's rebuke is again heard: "What is that to thee? follow thou me."

4. Another is greatly exercised because so many are backward in duty, are disposed to shirk responsibility, are stingy and mean, and stand aloof from the faithful few. But again the voice of rebuke falls on Peter's ear: "What is that to thee? follow thou me."

What is your life?—James iv: 14.

"Life, life, only life!" was the dying cry of the voluptuous novelist, Hoffman. He had lived in a constant whirl of sensual pleasure; God was not in all his thoughts; eternity was not taken into his account. But now Death had him in his relentless grasp. ~~T~~

last sands of life were falling. A few hours and he would be in eternity! in the awful presence of his Maker and Judge. Is it any marvel, now, when a misspent life was reduced to a few hours, perhaps moments, he, in agony and remorse, should cry out, "Life, life, only life!" and, when assured that he could not live, should add, in despair, "We must, then, think of God!"

A sorry time, in such an hour, to learn for the first time that there is a God on high, and a heaven and a hell beyond this fleeting life!

Life on earth is—

1. *Brief.*
 2. *Uncertain.*
 3. *A part of an eternal life.*
 4. *That which determines the nature of the life beyond the grave.*
- Live for eternity.

Funeral Service.

THE TRIUMPH OF GRACE OVER NATURE.

At evening time it shall be light.—Zech. xiv: 7.

Grace often conquers Nature, or, seemingly, reverses its laws. Timid maidens, inspired by it, have put on the courage of the lion. Martyrs have sung pæans while burning at the stake. Millions of saints have shouted Victory even in the hour of death's triumph over the body. A season of extreme mental and spiritual darkness has closed in the experience of a divine effulgence and unspeakable peace. The greatest trials of faith and patience have been but the harbinger of enlarged spiritual mercies and triumphs. The day of life is dark and full of trouble and fear, and death is anticipated with awful dread and foreboding; but the sun at length goes down in calm and serene majesty and beauty, and the sky is all aflame with the reflected glory of the Sun of Righteousness. "*At evening time it shall be light.*"

SPARED FUTURE EVIL.

The righteous is taken away from the evil to come.—Isa. lvii: 1.

1. It may be from the evil of *personal suffering*. The prolongation of life to

old age often involves an immense amount of bodily ills and pains. It is a mercy to cut short the period.

2. It may be to spare the *heart of affection sore trials*. How often do children grow up to break the hearts of fond parents, or alienations and strifes or betrayals of confidence embitter future years, and God snatches away His loved ones from "the evil to come."

3. It may be to take His child *out of harm's way*. Dangers beset his path. Environments and habits and entanglements may ensnare his soul, and so Omniscient Love removes the exposed sheep to the heavenly fold.

4. It may be to *shield him from some impending calamity* that is coming upon the Church or the world. God may have special reasons for exempting those whom He takes away. Death is a special mercy to such.

5. Or (if we accept the marginal reading) it is to save them "from that *which is evil*." Life itself, under the curse of sin, is evil, even in its best estate, and the God of mercy cuts it short and receives His loved one into His bosom.

In all such cases, instead of being a loss, a trial, a calamity, death is unspeakable gain, and there is a thousand-fold more occasion for joy and thanksgiving than for gloom and complaint.

Miscellaneous.

THE OVERTHROW OF JUSTICE.

For he beareth not the sword in vain.—Rom. xiii: 4.

God's universal government is based on justice. And no human government can long survive when "truth and justice are fallen in the street." When murderers are allowed to escape; when gamblers practice their trade defiantly in the face of law; when two hundred thousand saloonists openly trample on our licence laws; when Legislatures are bribed, and ballot-boxes are stuffed, and rum and political chicanery rule the land; when huge monopolies oppress and wrong the people, and the great laboring class arrays itself against law and order and resorts to gigantic "strikes," and to violence and blood-

shed, and the utterance of atrocious sentiments, subversive of liberty and all government, and the rights, of private property—*then the magistrate beareth the sword in vain.* And woe to a land where such a state of things exists.

And yet this is our state to-day as a

people. Justice itself is fast becoming a farce, a lie.

The atmosphere must be purified; law must be vindicated; the sword of the magistrate must do its God-ordained work, or universal anarchy and social overthrow will speedily ensue.

EDITORIAL NOTES.

"As Others See Us."

No man doing his best to help his fellows should be insensible to any evidence that his labors are appreciated, especially by those who are well fitted to pass judgment on the work done. The Editors and Publishers of *THE HOMILETIC REVIEW* have been made glad the past three weeks by the receipt of letters from all over the country, and some from distant lands, in which the merits of the *REVIEW* are acknowledged in language that is certainly remarkable. We do not remember to have received a word of censure. We are sure that our readers will pardon us, at this, the close of another volume, for whatever lack of modesty there may be in publishing here some extracts from a few of these letters:

GEO. F. PENTECOST, D.D. (Nov. 5, 1886), writes: "I consider *The Homiletic Review* the best practical *Review* published on either side of the sea."

HOWARD CROSBY, D.D., LL.D. (Nov. 5, 1886), writes: "The *Homiletic Review* is a treasure-house of information and suggestion to every Bible reader and religious thinker."

WILLIAM M. TAYLOR, D.D. (Nov. 6, 1886), writes: "This *Review* is unique. Its discussions of the questions of the hour are exceedingly stimulating. . . . Its standard of excellence is very high."

JESSE B. THOMAS, D.D. (Nov. 6, 1886), writes: "The *Homiletic Review* is in theology what the railroad is in modern life. It stimulates production, hastens and broadens distribution, and opens certainly 'fresh fields and pastures new.' I rejoice in its vigorous growth, and commend it heartily to all who want to grow."

PHILIP SCHAFF, D.D., LL.D. (Nov. 6, 1886), writes: "It is ably conducted, and is growing in interest."

CHARLES S. ROBINSON, D.D. (Nov. 6, 1886), writes: "This *Review* pleases me and helps me so much that I have actually no periodical that comes to my study more useful or more welcome."

CHARLES H. HALL, D.D. (Nov. 5, 1886), writes: "I can heartily congratulate the clergy, especially the younger clergy, that they have in *The Homiletic Review* the best average thought of the American pulpit just as it is now and here."

WILLIAM ORMISTON, D.D., LL.D. (Nov. 8, 1886), writes: "I have been a regular subscriber for *The Homiletic Review* for many years, and I now read each successive number with increasing interest and profit. . . . It is a valuable, I might say indispensable, aid to the pastor in his study. The prospectus shows that the coming year bids fair to surpass even the achievements of the past."

EDWARD F. WILLIAMS, D.D., Chicago (Nov. 8, 1886), writes: "The *Homiletic Review* as now conducted is probably the best magazine of its kind in the English language. To a busy pastor it is full of pre-eminently helpful suggestions."

SAMUEL T. SPEAR, D.D., of *The N. Y. Independent* (Nov. 7, 1886), writes: "I regard *The Homiletic Review* as a periodical of great value. It is edited with distinguished ability, and is, in my judgment, eminently suited to promote the interests of evangelical Christianity."

J. L. WITHROW, D.D. (Nov. 9, 1886), writes: "Of the many periodicals which come to my table monthly, there is no one more carefully read and marked than *The Homiletic Review*. It seems to hit the thing we are all thinking about."

JOSEPH H. RYLAND, D.D. (Nov. 10, 1886), writes: "I have had a long acquaintance with *Homiletic Literature* in Europe and in this country, but I have known nothing so good and helpful as *The Homiletic Review* is just now. It is immensely improved."

EDWARD EVERETT HALE, D.D. (Nov. 8, 1886), writes: "I read *The Homiletic Review* each month with great pleasure. It shows me what many brethren in the ministry are thinking of as nothing else does. It must be of great use throughout the country."

CHARLES F. DEEMS, D.D., LL.D. (Nov. 9, 1886), writes: "I read each number of *The Homiletic Review* with unflagging interest. The only trouble about such a thing is that one gets so used to it as to miss it. May it never lower its standard."

A. J. F. BEHREND, D.D. (Nov. 10, 1886), writes: "I have been a careful reader of *The Homiletic Review* almost from its first issue. . . . It is eminently helpful and instructive."

PROF. W. C. WILKINSON (Nov. 11, 1886), writes: "The Homiletic Review commands my admiration and respect for the breadth of its editorship, and for the freedom and earnestness with which its contributors are inspired to contend for the truth. It seems to aim not simply at helping the men of a 'profession' get on in the world, but at helping true ministers serve Christ by serving their fellows."

THEO. L. CUYLER, D.D. (Nov. 12, 1886), writes: "The Homiletic Review is broad in its scope and most trenchant and thorough in its treatment of all the topics most interesting and important to every pastor. It brings a full wallet into our study every month, and is always welcome."

D. C. EDDY, D.D. (Nov. 15, 1886), writes: "The Homiletic Review cannot fail to meet the popular favor. It is a reflection of the best thought of this gospel age."

CHARLES F. TEWING, D.D. (Nov. 18, 1886), writes: "The Homiletic Review has great value to the wise minister in the suggesting of plans and methods of church-work. The worth of these suggestions is not at all depreciated if he takes them as points of departure in their application to his own field."

Dr. Storrs' Forty Years' Pastorate.

On Sunday, November 14, Dr. R. S. Storrs celebrated the 40th Anniversary of his settlement in Brooklyn as Pastor of the Church of the Pilgrims by a sermon full of wisdom and eloquence. It was a long but a grand sermon, occupying about three hours in delivery, being continuous from the morning to the evening service. As the Sermonic department of this number of the REVIEW is already in press, we regret that we cannot publish the sermon entire. We will here give a single extract which will illustrate the great wealth of the discourse. In our next issue we promise our readers a rich treat in the shape of an extended interview with Dr. Storrs, in which he describes his methods of labor in and out of the pulpit, the advantages and disadvantages of long pastorates, and in which he gives many suggestions of value to his brother clergymen.

AN EXTRACT FROM THE ANNIVERSARY SERMON.

The mystery in any of the truths of the Gospel is not for us a bar to believing. It is rather an encouragement to such belief, since we do not expect to comprehend God, or to learn from Him what is simply commonplace. In accepting

such truths, we are gratefully conscious of an immediate intellectual contact with the spiritual sphere. From realms inaccessible to lenses or calculations descend upon our minds these high instructions. We seem to ourselves to communicate with the soul from which ours have sprung and before which extend the shining expanses of thought and of life. The earth becomes sacred because such revelations have opened above it celestial prospects. The order of history takes its vivid interpretation from the Divine mission central in it; while the premonitions of glory or gloom which are shot upon responsive spirits from the coming immortality adds solemnly to our worship and the supreme intensity of our life.

I know of no congregation in which minds have been more open than in this to whatever light science can give, or philosophy, or history, on the themes of chiefest interest to man. I do not think that you ever have felt that the pulpit has been narrow in its range, imperious in its tone, or averse to considering whatever the greater minds of the world have thought and taught. I have not been prodigal of historical or philosophical discussion. I have wished to present the results of thinking rather than the processes: the gathered metal instead of the lumps of earth and stone in which it had been lodged. But it has been part of the business of my life to investigate as widely and impartially as I could whatever movements of action or thought have had Christian significance; and there are not many of them which have not at some time here been traced.

But nothing in all this has tended to unsettle our faith in the Gospel, or to prompt us to displace it for recent ambitious and showy speculations. On the contrary, the variety of our studies has shown us that often what has called itself light has been but a deceptive glitter born of decay; that there are temporary fashions in thought, as there are in dress or in the building of houses; that opinions, which loom like the mass of continents, turn out not unfrequently to be vanishing mists; and that even the path leading to heaven, which the Master opens, and in which the humble joyfully may walk, may be hidden, as it has been, by fantastic speculations, which one age produced and the next age forgot.

While ready, therefore, to welcome instruction from any quarter, we have not gone forth on restless quests after new theories. We prefer the old doctrine, which came with prelude of Heavenly song, which He who is the Truth declared, which conquered the ancient pagan society as sunshine conquers the fierceness of frost; which has blessed the earth wherever it has touched it as only a force from Heaven could, and which comes to us commended by successions of illustrious lives, as well as by memories of fathers and mothers whose hearts it had uplifted, whose personal

action it had inspired. Until the entire life of the Church has essentially failed, this faith which it has honored can no more lose the place of pre-eminence in it than the substance of the walls within which it worships can be resolved into painted glass or perishable tissues.

It is related in the memoirs of Bartoli, one of the distinguished Italian antiquarians, that when excavations were made at Rome on the Palatine Hill, at about the middle of the seventeenth century, under the Pontificate of Innocent X., a chamber was found lined with brilliant gold brocade, whose rich splendor almost dazzled the eye, but which faded as sunlight streamed upon it till the fascinating brilliance had entirely disappeared. An apart-

ment near this was found lined with silver; and another covered with sheets of lead. The silver was eagerly stripped from the walls, the lead was left. But when, after a time, the lead was removed, unsuspected riches of coined gold was found securely lodged behind and hidden by it. A fair image seems here represented of the difference between theories which superficially attract and transiently dazzle, or schemes of opinion which have a value, but not the highest, and that mystery of the Gospel which behind a common and sober aspect conceals inestimable riches of truth and of heavenly promise. These riches we have assiduously sought. I trust, in some measure, their wealth we have found.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

HOMILETICAL.

THE efforts made in Germany to win back the masses to the Church have led to a careful consideration of means for increasing the attractiveness of the religious services. As a consequence, an unusual amount of discussion on the subject of homiletics has taken place. It is generally admitted that the learned lectures at the university do not give the direct practical training required as a preparation for the pulpit; hence, ministers themselves are discussing the changes needed to make the pulpit more effective. The German pulpit has marked excellencies, but also serious defects. It is usually Biblical and free from the extravagances found in some other lands; but it is hampered by traditional methods, by the restraints of historical development, and by the fact that the people themselves have too little control of the Church, whose management is left too largely to the State and ministers. The very fact that it is called a State Church, or "the preachers' church," or even "a police institution of the State," is significant. Not only have the people, for whom it should exist, too little active control of its affairs, but there is also a general lack of freedom, too little room for individual peculiarities and for spontaneity. There is a certain routine which it is hardly safe to abandon. Even illustrations from life are regarded by some as of doubtful propriety, and one of the most popular preachers is sometimes mentioned slightly as an "anecdote preacher," and others are warned not to imitate him.

Men like Professor Christlieb see the evils which keep the masses from the Church, and want to introduce new methods to win the hearts of the people. The preparation of pious laymen to speak directly to the capacities and needs of the masses is held by some to be one of the best means of reaching the spiritually neglected. But I have just read an article in a leading paper against lay-preaching; even agents of religious societies and colporters, it is argued, should be prevented from addressing congrega-

tions. The great argument is, that the standing of the ministry may be lowered! Thus, while the supreme need of the Church is the development of the activity of the laity, there are those who persistently oppose the very things which make this activity in any large and true sense possible. The pulpit needs the inspiration which comes from a vigorous life in the Church; but without freedom of movement, for the laity as well as the ministry, such a life is out of the question.

Earnest, godly ministers realize the need of a change in the pulpit if the Church is to regain its former influence. Great progress has already been made, and the religious life seems to be on the increase. But much remains to be done if the infidelity and socialism of the cultured and the masses are to be counteracted, and if the encroachments of Catholicism are to be checked. From ministers themselves comes the cry for living sermons, timely, adapted directly to the peculiar needs of the people. A minister has just published a pamphlet entitled, "More popularity in the Sermon." Rev. F. Blanckmeister, Saxony, has an excellent article on the question, "What Regard should the Preacher Pay to his Hearers?" (*Zeitschrift fuer Pastoral-Theologie*.) He states that the preacher is to be influenced by three factors, God's Word, his own Personality, and the Congregation. The first is emphasized as the supreme law for the pulpit; its authority must be freely chosen by the preacher, not regarded as a restraint. The personality of the preacher is also of great importance, for every sermon has an individual coloring. "It must have it; for it belongs to the essence of the sermon to be a *personal* testimony of the great deeds of God." Even in prophets and apostles we find individual peculiarities, and they are not only proper but also essential in a sermon. The personality of the preacher must, of course, be transformed, sanctified, and filled by the Holy Spirit. There is an old saying which has significance for the preacher: "*Gratia non tollit sed sanat naturam.*" But, ad-

mitting the importance of these factors, the demands of the congregation also require careful consideration. Roemhild, an excellent homilist, made it his chief aim in preaching to answer the question, "How can I get the truth to the hearer?" Ahlfeld, one of Germany's most effective of recent preachers, frequently said: "A drop of life is better than an ocean of knowledge." These hints are significant, because the sermon has value only in so far as it affects the hearer. Respecting the more formal elements, the author demands scrupulous attention to appearance and manner in the pulpit, so that nothing may strike the audience as ludicrous or offensive; logical arrangement of the sermon; a style neither too learned nor trivial, but dignified, popular, living, and modeled after Scripture. He emphasizes careful regard to acoustic requirements, so often neglected by German ministers. Referring to the history of the German pulpit, he says that Luther formed his style from Scripture and from intercourse with the people, thus making it the style of life itself. After the Reformation, a tedious, dry, barren, though learned, style became prevalent. Even Pietism, with all its life, found difficulty in overcoming it. During the period of Enlightenment, stiff essays with a literary style were common. At present the tendency prevails to model the style of the pulpit after Scripture and cultured conversation. It must be attractive both to the learned and to the illiterate. Thus Ahlfeld's style attracted eminent professors at Halle and Leipzig, but also peasants and servants.

Turning to the substance of the sermon, he demands Biblical truth as the basis, and protests against the assertion of rationalists that Scripture has become secondary, and that the spirit of the nineteenth century must take its place if the pulpit is to bring the educated back to the Church. The matter must not be too learned. There were times when preachers were to be found who made their sermons exegetical and dogmatic lectures. In the sixteenth and seventeenth centuries, sermons contained numerous Scriptural quotations in Greek and Hebrew, and also citations from Latin and Greek authors in the original, together with scholastic arguments, and propositions from philosophy, dogmatics and polemics—evidently out of place in a sermon. The people need practical and edifying truth. This, of course, does not mean that the sermon must be superficial. References may be made to literary, political and other current events, but not so as to lose sight of Scripture. The culture of the congregation must be considered, in order to determine what truth they can bear. There may be audiences which require elementary instruction; others require more advanced doctrines. The author mentions a certain congregation which informed the new minister, after his first sermon, that they were able to endure stronger food than he had given them. The minister should, therefore, study his members, or, to use an expression of Bismarck, he

should read "the soul of the people." If the minister wants to preach effectively, he must study the history, manners and opinions of his church. The more thorough the prognosis and diagnosis of a physician the more easily and effectively will he be able to apply the needed remedies; and so the preacher will be able the better to apply the needed balm for healing the diseases of his people if he has thoroughly studied their social and spiritual pathology.

Meyer's Commentary is still regarded as by far the best, and it holds its place so firmly because every new edition is improved and brought up to the present standard of research. There is least demand for the volume on Revelation, of which only three editions have appeared, and most for those on the synoptical Gospels and Romans, of which seven editions have been published. On the other books there are extant the fourth, fifth and sixth editions.

PHILOSOPHY AND RELIGION.

The attempts of Ritchl and his school to free theology from the influence of philosophy, particularly of metaphysics, may have a healthy effect in preventing the encroachment of philosophical speculation on the domain of spiritual life. The aim is to concentrate the attention less on speculative dogmas and more on practical religion. But while now, just as in the time of Schleiermacher, it may be necessary to prevent the interference of philosophy with religion, the two cannot be permanently separated. And besides the efforts made to divorce them, we also find a tendency to bring them into more intimate relations. The numerous attempts of philosophical writers to overthrow materialism, and to find a firm basis for ethics and religion, are noteworthy signs of the times. To this tendency belongs the book of Dr. H. K. Hugo Delff on "The Principal Problems of Philosophy and Religion" (*Die Hauptprobleme der Philosophie und Religion*). He recognizes spiritual and supernatural elements in man's nature, whose needs, consequently, transcend the satisfying power of this world. Hence peace can only be the work of God. "Nature and reason, interest and calculation, cannot furnish it. Peace must spring from the relation of the inner powers, and only God has control over these." And our age, in order to attain peace, needs moral and spiritual healing, not merely external application of remedies. In opposition to those who sneer at Christianity and pronounce it antiquated, he professes to be a philosopher who cheerfully proclaims himself a disciple of Jesus. "Of all teachers, He is the only one who fills me with reverence, the only one whom I can unreservedly call 'The Master.' . . . Jesus taught, and is something of which no one else had any conception, or now has independently of Him; and yet this conception embraces all human destiny." He pronounces Christianity the truth and realization of reason. Reason moves amid postulates, and therefore presupposes something which transcends reason; but that which reason cannot reach is brought by Christianity. Therefore Christianity contains the Alpha and the Omega of all wisdom.

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